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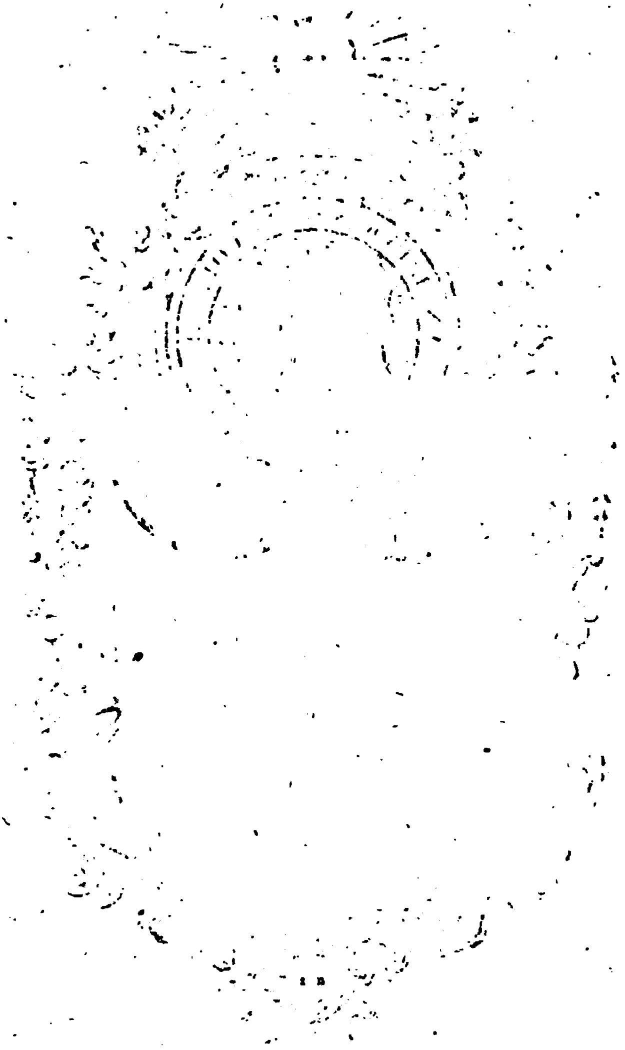

THE

MONTHLY REVIEW,

FROM

[illegible]

APRIL TO ~~JULY,~~ INCLUSIVE.

1833.

VOL. II.

NEW AND IMPROVED SERIES.

LONDON:
G. HENDERSON, 2, OLD BAILEY.

1833.

BP313.3
~~P277.6~~

LONDON:
GUTHRIE, PRINTER, SHOE LANE, FLEET STREET.

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THE

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MAY, 1833.

Art. I.—*Du Systeme Penitentiare, aux Etat Unis, et de sou Application en France; suivi d'une Appendice sur les Colonies Penales, et de Notes Statistiques.* Par MM. G. de Beaumont et A. de Tocqueville, Avocats a la Cour Royale de Paris, Membres de la Societe Historique de Pennsylvanie. Paris: Fournier. 1833.

(Concluded from our last.)

The moderate character of the discipline at Wethersfield appears to be quite sufficient for all the purposes of that establishment; but most persons believe that, as to the other prisons, it would be impossible to carry on the administration of them without the wholesome aid of the whip. This is the opinion of all the practical men with whom the writers have conversed on this subject in the United States, and particularly of Mr. Elam Lynds.

The legislative bodies of New York, Massachusetts, Connecticutt, and Maryland, entertain a similar conviction, for they have regularly authorized the infliction of corporeal chastisements. This punishment has also been sanctioned by judicial authority, as well as by the nation at large, through the organ of its juries, which, in several instances, have returned verdicts of acquittal in favour of such keepers as were indicted for whipping the convicts.

We have endeavoured, observe our authors, to describe with sufficient clearness the differences which are presented by the various establishments; and though they all admit, as a principle, the right of inflicting capital punishments, yet it is quite evident that there exists, in each of those prisons, peculiar circumstances which justify the adoption of a spirit of mildness or of rigour, as the case may be.

To estimate these circumstances, we must look for the causes of the varieties.

From the nature of the works carried on at Sing-Sing, and the order established there, we may easily conceive the insurmountable obstacles that would be opposed to its prison regulations if they were not maintained by the most energetic modes of repression. Auburn does not require the exercise of so much strictness, because the regulations of the establishment are not exposed to the same sort of danger. Wethersfield enjoys, in this respect, also a better position: it only contains about two hundred prisoners, whilst at Auburn the average is six hundred and fifty. Now Sing-Sing contains more than nine hundred, a circumstance which will at once account for the difficulty of managing it. The question therefore is, can the discipline of such a prison do without the resource of corporeal inflictions? To this question the commissioners reply, that they cannot take upon themselves to answer; we can only, they observe, say, that without such efficient auxiliaries, the difficulties of managing the convicts would be considerably increased, and the embarrassments would be greater; inasmuch as these establishments are on one simple basis, that of *absolute silence*, and that being once disturbed, the whole fabric must crumble down together. How then would it be possible to maintain good order and perfect silence amongst such a mass of criminals, if they were not exposed to the constant apprehension of prompt, certain, and severe chastisement? This species of discipline, in the American prisons, is much more effective, because it is entirely left to the discretion of those who have the power of applying it. Neither at Sing-Sing nor at Auburn are the rules arranged in a written form: in both these places the superintendants are only bound, during their administration, to act conformably to verbal instruction, as delivered to them by the inspectors of the prisons; and to some written precepts, extracted from the statutes, relating to solitary confinement during the night, and to silence, with hard labour, during the day. As to all other matters of an executive nature, the superintendants are armed with discretionary power.

At Sing-Sing the superintendant has even the right of delegating this discretionary power to all his agents, and in fact he does transfer his authority to thirty keepers, who exercise the right of chastising the prisoners. At Auburn this power is vested solely in the superintendant, but, in cases of great urgency, it may be put in force by the guardians: the practice is similar at Boston. At Wethersfield, the prison regulations are written down, and the under-keepers cannot, in any case, exercise the corrective power belonging to the superintendant: the latter always uses it with great moderation.

In the State of New York, debates ran high upon the question, whether it was not indispensible that an inspector should be present when flogging was inflicted upon a prisoner? According to the strict letter of the law, this is required; but then compliance with such an obligation caused the inspectors so many inconveniences, and so much unpleasant feeling, that at their special instance the duty was confided altogether to the keepers.

The administration of the vast penitentiary of Sing-Sing is so very difficult, that one is not inclined to dispute the right of the keepers to use their power at their own discretion. It would be difficult to say how far corporeal punishments are in accordance with the penitentiary system, the object of which is the reform of the culpable: if that punishment is considered ignominious, would it not directly tend to defeat the avowed intention of the institution? it being always understood that such intention is to restore the moral feeling to a man who is degraded in his own opinion. This is the only point on which we feel inclined to argue the question; but we cannot pretend to decide upon it positively, inasmuch as it greatly depends upon the kind of sentiment which prevails on the subject of chastisement; but the discretionary power with which every keeper at Sing-Sing is entrusted to use this instrument, is not much objected to in the United States, Pennsylvania being perhaps the only one that continues to protest against the use of corporeal punishments, which, it is needless to say, is excluded from their prisons.

The Society of Friends raise their voices constantly against the inhumanity of this punishment, and their philanthropic views are aided by the eloquence of Edward Livingstone. Their wishes, however, are little attended to in the greater number of the States; and at the present time, in all the new penitentiaries, except that of Philadelphia, directors employ that mode of punishment, as a means of ensuring order and dicipline. The laws of the country authorise the practice they have adopted, and these laws have the sanction of public opinion.

Yet it is pretended that the whole regimen of these prisons is injurious to the health, and that the rigours of solitude, as well as the severity of the discipline, are alike fatal to the existence of the prisoners. On this great question our authors completely supersede all vague opinions by positive facts; for the whole of the prisoners whom they inspected in the prisons of the United States had all the appearances of being strong and healthy; and if we compare their mortuary calendar with those of the former prisons, we shall be convinced that the new penitentiaries, in defiance of their severe regimen and their pretended barbarous discipline, are much more favourable to the healthful existence of the convicts. Mr. E. Livingstone, instead of the whip, would substitute solitary imprisonment, night and day, without employment, and with a reduction in the allowance of food. It did not appear, certainly, that at Wethersfield this mode had produced any bad effects; yet it is known, that in the prison of Lamberton (New Jersey) ten persons have died under the operation of this mode of punishment, whilst not one convict has fallen a victim to corporeal chastisement.

In the old prison of Walnut-street, there has been annually an average of one death in sixteen prisoners; and in that of New York (Newgate), one in nineteen: yet in these prisons the convicts were neither kept in solitude nor condemned to silence, nor subjected to corporeal punishments.

In the new penitentiaries, which include as fundamental principles, solitude, silence, and the discipline of the whip, the mortality is much less in proportion: thus, the deaths at Sing-Sing, are one in thirty-seven; at Wethersfield, one in forty-four; at Baltimore, one in forty-nine; at Auburn, one in fifty-six; and at Boston, one in fifty-eight. And were we even to go farther, and compare the mortality of the convicts in confinement, with that of the general mass of free people living in society, the result would be still more favourable to the salubrity of the penitentiaries. In Pennsylvania, for example, the average of deaths annually, is one in thirty-nine; and in Maryland, one in forty-seven: thus we see, that in the old prisons, where there was free communication among those confined, and where the discipline was very mild, the deaths were greater, by at least one-half, than they were either in society at large, or in the new penitentiaries, where the prisoners are subjected to absolute silence, solitude, and the occasional use of the whip. These facts, we conceive, are more conclusive as to the state of the question than any mere reasoning unsupported by facts: thus then we find, that whilst, on the one hand, the constitution of the penitentiaries in America is severe; and whilst, on the other, the state of society in this State is established upon the most extended basis of rational liberty, yet the prisons of the country display a picture of the most perfect despotism. The honest citizens of the States, however, derive full protection from their laws; it is only in case a man departs from a just course of life and becomes wicked, that he is deprived of his liberty and his civil rights.

The third chapter of this excellent work is devoted to "Reform," as respects the criminals, distinguishing carefully the differences between that which is real, or radical reform, and that which is only superficial. It touches with a masterly hand the illusions of certain philanthropists upon prison penitentiaries.

There are in America, as well as in Europe, some estimable men whose minds are buoyant with philosophical reveries; these worthy persons, to whom philanthropy has become indispensable, discover in the penitentiary system an aliment for that generous passion—commencing in those abstract notions that lead the mind more or less from essential points, they believe that man, however he may be familiar with crime, is still at all times capable of being made virtuous, and that even the worst characters may in every case be restored to a right sense of honour and justice. Following up this illusion, they imagine that a time will come when every criminal will be radically reformed, at which epoch the prisons shall become empty, and that there will be no more delinquents for justice to punish.

Others, not exactly so sanguine, are eternally occupied with prisons—prisons are the objects of all their labours through life; philanthropy has, as it were, become their profession, and it forms a monomania which induces them to believe that they can find a remedy for all the evils of society. It is easy to perceive how very much those worthy persons exaggerate the merit of these institutions; it is quite unnecessary to do so, for the real and practical benefits they confer on society are quite sufficient to recommend them. There is one great advantage inherent in that species of penitentiary of which total solitude is the basis; namely, that the criminals do not become worse during their confinement than they were at its commencement: in this respect they differ essentially from the nature of the European prisons, where, instead of improving in morals, the prisoners become still more depraved.

We cannot too strongly recommend the following passage to the serious attention of those who may yet be wavering in opinion as to the necessity of making a total change from our present odious system of laboratories for crime, called "prisons," to some system of an opposite character:

"Nothing can be," say the learned commissioners, "more dreadfully injurious to society, than the mutual instruction in crime which these gaol associations engender: it is beyond dispute, that to this dangerous contagion, Europe, but especially England and France, are indebted for what may be considered as a new species amongst the population, a class that may be properly and specifically termed, *the tribe of malefactors,* and which, we lament to say, becomes every day more numerous and more menacing; but this great evil is remedied completely by the penitentiary system of the United States."

All theories respecting the reform of criminals, are vague and uncertain. The commissioners have not yet ascertained how far the regeneration of the wicked may be accomplished, or the precise means by which that desirable object may be obtained; but if we are ignorant of the means whereby the convicts may be morally improved, we do know from sad experience the fatal influence of evil communication in making them more corrupt. Therefore, the new penitentiaries in which that contagious influence is avoided, have gained a decided advantage, and the commissioners are of opinion, that as there has not yet been found a perfectly regenerating prison, the best of these penitentiaries is that which does not allow its inmates to become more corrupt. Yet though this is an important advantage, it is not all that is expected; the authors and promoters of this system, after having rescued the convict from the danger of increased demoralization by congregating together, have hopes of still rendering them better in morals, as will be seen by the means employed for that purpose.

In this respect, moral and religious instruction form the foundation of the system in all the penitentiaries: here the convicts are taught to read if requisite; at the school the attendance is quite voluntary, each prisoner considering it a great favour to gain permission to attend; and when the candidates are more numerous than can be admitted, those are preferred to whom instruction would be most serviceable. As the prisoners are not compelled to attend the school, but are left to their own free will, there is more zeal and docility amongst those who do attend on these occasions. They are thus instructed every Sunday morning before the hour of religious worship, it being generally arranged that the clergyman who officiates on these occasions shall also preach a sermon, in which he abstains altogether from doctrinal discussion, confining his discourse to the moral precepts of religion; and thus the lecture is equally agreeable to the Catholic as well as Protestant, Presbyterian, or Unitarian hearers. Before each meal a prayer is said by the chaplain of the establishment, and each prisoner has in his cell a Bible, given him by the State, in which he may read during the hours he is not at his labour. This is the general routine; but it is not uniformly the same in all the prisons, for some attach far greater importance to the religious instruction of the criminal than others. In the latter, moral reformation is only of secondary consideration, whilst the first make it the object of their particular attention. For example, at Sing-Sing, where, from its peculiar nature, the exercise of a rigorous discipline is imperative, its government seems to have in view only the maintenance of order and the passive obedience of the convicts, the moral influences are not attended to, and the primary and religious instruction are only secondary objects; but at Auburn, Philadelphia, Wethersfield, and Boston, moral reform is much more attended to. It is quite certain that absolute solitude produces the most powerful impressions, the hearts of the prisoners appear much softened, and their disposition to receive impressions disposes them to cultivate the seeds of reform; they are disposed to entertain religious sentiments, and the recollections of home and their family appear to possess a great power over their feelings. The presence of a person who comes to speak with one of those isolated beings, is regarded as an immense benefit, the extent of which is fully appreciated.

"In one of our visits," states the report, "a prisoner told us that it was a joyous thing for him to perceive the figure of the keeper who visited his cell. This summer," said he, "a cricket entered my enclosure—he appeared to me as a companion; and when a butterfly or other little creature enters my cell, I never think of doing it any harm!" Here is a change, that to us would appear almost incredible, because our bad system of imprisonment has a direct contrary tendency; instead of awakening the dormant conscience, and softening the heart, our moral pest-houses destroy the one and render the other more obdurate; whilst in the American system we can fully understand and appreciate its efficacy in producing that favourable state of mind which can justly value moral and religious instruction, and be most influenced by wise counsel and pious exhortations. Amongst these persons, some only know at first the letters of the alphabet, and teach themselves to read; others, less ingenious or less persevering, cannot get on without the aid of the inspectors or of the superintendants. We have already remarked, that the critical moment is that in which the criminal is first enclosed in his cell; his releasement from prison is still more so—he passes at once from a condition of absolute solitude into the ordinary state of society; may it not, therefore, be apprehended, that at this moment he will seek with avidity for the social enjoyments of which he has been so long deprived? Dead to the world for years, he at last returns to society, bringing with him, no doubt, good intentions, but perhaps strong passions, rendered more impetuous as they have been so long restrained. This is perhaps the greatest inconvenience arising from perfect solitude, whilst it possesses a great advantage which cannot be overlooked—and it is, that the convicts, under this regulation, are not known to each other. This circumstance prevents great inconveniences, and produces most beneficial consequences: there is always a connexion, more or less strong, between the criminals who have become acquainted in a common prison; and after having served out their term of punishment, they return into society, and have a mutual dependance on each other: thus, if one commits a crime, the other is almost obliged to lend assistance; or it must be, that the latter has become honest, not to have returned to a criminal state. This rock, so fatal to those who have been liberated, is in a great degree obviated in the prison at Auburn—though seeing each other, the convicts cannot contract any intimacy. But the most certain way of escaping from this danger is in Philadelphia prison, where the prisoners never see each other, consequently, when the culprit re-enters society, he does not find in the others liberated any aid in ill-doing, for he knows them not, and if he prefers an honest life, he does not meet his old associates to dissuade him from it.

This system of reform is certainly one which is conceived in a high philosophic spirit, and its principle is in general simple and easily put in practice; it operates by its own power—by the force alone of its principles. At Auburn, on the other hand, and in similar prisons, their efficiency depends more upon the person charged with the execution of those regulations. The latter place appears certainly less calculated than Philadelphia to produce reflection and repentance, because it permits the assembling together of the convicts during the day time; but on that account it is more favourable to the instruction of the convicts: under this regimen the governor and the chaplain, in their sermons and lessons, can address themselves at once to the whole body. On the Sunday, after the church service and school instruction are finished, the inmates return to their solitary cells, where they are visited by the chaplain, who also visits them on other days of the week, and endeavours to touch their hearts, whilst he relieves their consciences. These unhappy men express great satisfaction at seeing the reverend pastor enter their cells; he is the only friend now left to them; they repose in him the utmost confidence; if they have any grievance to complain of, or any favour to solicit, it is to him they apply for his good offices: in complying so far as may be reasonable with their requests, he testifies his concern for their interests, and obtains by degrees their entire confidence; he becomes, in fact, eventually the repository of all the secrets of their former years, and, having ascertained the moral qualities of all, he makes it his business to apply the proper remedy to each case. Attending solely to his sacred line of duty, the clergyman does not in any way interfere with the discipline of the prisons. When the convicts are engaged at their work, he never interrupts them; if a complaint be made to him, he does not take upon himself to decide upon its merits, but merely solicits attention to the case of the complainant, and undertakes to be his interpreter.

Describing the indefatigable energy of these zealous clergymen, Messrs. Barrett and Smith, the report says, "It would be difficult to paint, with adequate force, the activity of mind by which those two pious clergymen are inspired, who, though they may, perhaps, have made calculations upon too high a scale as to the result of their labours, yet may be assured that they are esteemed and venerated by all those who have the pleasure of knowing them." Here we behold a true picture of the genuine character which intense love of duty to God and man alone can produce; such men, however humble they may rank in their professional degree, are, nevertheless, at the true point of exaltation as good men, and sincere followers of "a meek and lowly," but Divine Master; of such only can the "bright and shining lights" mentioned in Holy Writ be formed, to illumine their fellow-mortals in the ways of virtue and religion. In their other arrangements they are admirably seconded by many respectable persons unconnected with the establishment. The management of the Sunday school is almost exclusively conducted by those persons, who, living within a convenient distance of the prison, and being actuated by a strong sense of humanity, combined with deep sentiments of respect for the duties of religion, enter the prison every Sunday, and continue there two or three hours, exercising the functions of primary instructors; and besides teaching their classes to read, they give explanations, when required, of the most remarkable passages in the evangelical writings. At Auburn, the pupils of a Presbyterian school perform this religious and gratuitous duty; upon a similar plan the schools at Sing-Sing, Baltimore, and Boston, are conducted; in the latter we have seen the most distinguished citizens devote their time and attention to these lowly duties; and occasionally they introduce into their instruction advice of so kind and touching a description, that we have observed the prisoners sometimes shed tears of gratitude. There is, therefore, no question with us, that, if the reformation of criminals be possible, it is with such men, and by such means, that it must be accomplished.

We have not room to follow the ingenious, and indeed, rational speculations of the learned commissioners, on the efficacy of such praiseworthy exertions in working the complete regeneration of those guilty persons under their care; but those gentlemen are decidedly of opinion, from documentary facts, that though a thoroughly radical change may be very seldom expected to happen in the mind and conduct of one convicted of crimes against society, yet that a second, or legal species of reform, is very commonly observed amongst such of them as have returned into society, either through being pardoned, or from the expiration of their sentence: and this circumstance is of sufficient importance to mankind to establish the character of these penitentiary systems as quite superior to the old modes of imprisonment for the diminution of crime, and the rational reform of criminals; for as to what change may take place in the soul or conscience, man cannot judge—that the Creator alone can perceive; but for all the legal purposes of social life, if the good habits of industry, sobriety, or rather, temperance, reading, reflection, and attention to religious duties and principles, continue mechanically to guide the conduct of the released man, society is decidedly benefited by the change,—and that this improvemeut does take place, the documents will prove, for upon comparing the number of malefactors who were relapsed, or old offenders, under the common system of prisons, with persons of the same description under the new arrangements, the advantage is decidedly in favour of the latter; for it appears by the figures, that in the old prison of New York (Newgate), those who were confined as *relapsed convicts,* or old offenders, were as *one in nine;* in Maryland, *one in seven*; in Walnut Street, *one in six*; and in the old prison of Connecticutt, *one in four!* The cypher is much less on the side of relapsed offenders, under the new system, at Auburn and Wethersfield. In the first of these, *the relapsed* are, in proportion to the whole number confined, only *one in nineteen;* and in the latter, only *one in twenty.* Similar results are expected from the other penitentiaries on the same model, but they have been too short a time in operation to admit of a just calculation at present.

Having now laid down the principles of the penitentiary system of America, and shown, by an appeal to facts, the good effects of those principles, we shall not deem it necessary to proceed farther in our analysis of the work, particularly as the contents of the portion which follows are merely local, and refer to the expenses of food, clothing, &c.

Art. II.—*My Ten Years' Imprisonment in Italian and Austrian Dungeons.* By Silvio Pellico. Translated from the Original. By Thomas Roscoe. 1 vol. small 8vo. London: Whittaker and Co. 1833.

We have risen from the perusal of these pages, penetrated with a profound feeling of compassion for the degraded condition to which oppression has reduced the finest country in the world, and of melancholy despondency over its prospects of future regeneration. While the other nations of Europe are hurrying forward in the career of social and political improvement, with a rapidity that almost distances thought—while every succeeding day sees them extend their sphere of action, alleviate their social afflictions, and look steadfastly forward to the hereafter which science and industry are preparing for them in the distance; in the midst of all this social movement, of this struggle of the human race, Italy presents to us the sad spectacle of a nation whose every principle of existence has been extinguished by the fierce and unrelenting press of despotism. Europe has ceased to sympathize in her misfortunes: she only speaks of her as of an ancient tradition, and if her name is mentioned, it is with indifference, not unmingled with contempt; and yet it is to Italy she is indebted for those arts and sciences of which she is so justly proud, and for the diffusion of the light of civilization amid the darkness of barbarism and ignorance. Italy possesses all the elements of social greatness, and sunk and debased as she is, the hearts of her generous millions are animated by an ardent love of liberty.

The year 1820 is in the recollection of every one as a period of trouble and perplexity throughout the Southern States of Europe. It was an era signalized by the many efforts of a revolutionary spirit which then broke forth on all sides, and threatened to overthrow thrones and temples in its course. Naples had already raised the constitutional standard, and her example had lent an impulse to the energies, and roused the activity of her more distant neighbours. Throughout the whole of the Lombard Venetian territory, secret societies of Carbonari had been organized, and everything was in readiness for a general insurrection. This movement has derived an additional degree of interest, from the fact of its being associated with the name of Byron, who devoted himself unreservedly to the cause, and whose letters sufficiently proclaim how deeply his sympathies were identified with the expected crisis which promised the regeneration of Italy. Owing to the weakness and ignorance of its partizans, the attempt proved a miserable failure, or, as his lordship expresses it, was "bungled." The sword of the stranger asserted its supremacy, and Italy was once more replunged into barbarism. The vengeance of the government was now directed against all who had been, in the remotest degree, connected with the spread of the recent machinations, which had caused them so much terror and alarm. Several were executed, and more than one thousand of the noblest families were sent into exile, or consigned to the protracted torture of an Austrian dungeon.

Among the victims of this savage retribution and vindictive policy, Silvio Pellico, the author of the work before us, a native of Turin, and a man of letters, was arrested on the 13th of October, 1820, and, after undergoing a long examination before the inquisitorial tribunal of Milan, was thrown into a dungeon in the penitentiary. He has traced the history of his imprisonment without any allusion to the political subjects it involves, or to the nature of the charges on which he was examined and condemned. Carefully abstaining from this invidious ground, he has confined himself to a simple narrative of his sufferings and afflictions, and of the aids and appliances by which he was enabled to alleviate his misfortunes, and bear up against the pressure of overwhelming calamity. It is impossible to peruse this record of his afflictions, without being struck with a feeling of deep commiseration at the picture which it presents of a generous and susceptible spirit struggling to bear up against the manifold evils that would press it down and extinguish its energies; and of esteem and admiration at the freshness of feeling, the amiable sensibility, and generous enthusiasm of a character which, in every vicissitude of misfortune, and frequently under the most revolting associations, could find subjects to interest its benevolent sympathies and affections, and give a poetic lustre to scenes of the deepest misery: that, plunged in suffering, at whose intensity humanity revolts, and surrounded by objects so little in unison with the poetical temperament, he could still have preserved so much of his original tenderness of disposition, shows how rich must have been the stores of that sensibility and enthusiam, which even the multiplied evils of a rigorous imprisonment could neither chill nor exhaust.

The first hours of his calamity were spent in melancholy reflection on the effect which the intelligence of his misfortune must produce upon his family. The review of this affecting picture insensibly conducts his mind to the consideration of religion, and prepares his soul for the soothing influences of that faith, which is the riches of misery, and the consolation of the afflicted. After a careful balance of the various arguments urged for and against the truth of Christianity, he settles down in the adoption of the sublime maxim of the love of God and our neighbour, as the regulating principle of his conduct. This proved a sedative to the first tumults of his mind, and the turnkey, Tirola, is not slow in observing the alteration:

Last night (said he) you had the face of a basalisk; now, you are quite different, and I am rejoiced at it, as 'tis a sign that you are not—forgive the expression—a rogue—for rogues, (I am old in the calling, and my observations have some weight)—rogues are more enraged on the second, than on the first day of their arrest. Do you take snuff?

I am not in the habit of taking it, but I cannot refuse your kindness. As to your observations, they are not those of the wise man I took you to be. If this morning I no longer wear the appearance of a basalisk, may not the change be a proof of folly, of facility in deluding myself with, and in dreaming of, a speedy liberation?

I might doubt it, sir, if you were in prison for any other reason; but for these State affairs, at this time of day, it is not possible to suppose that they will finish so easily, and you are not such a fool as to imagine it—excuse me —another pinch.

But, how comes it that you preserve so gay a countenance, living perpetually among disgraced beings?

You will set it down to the score of indifference for the afflictions of others, and, to tell the truth, I know not exactly the reason myself; but this I can assure you, that the sight of weeping makes me uncomfortable, and then I pretend to be gay, in order that the poor prisoners may smile also.

A thought occurs to me, my good fellow, that never occurred to me before, that a gaoler may be made of excellent stuff.

The calling is nothing, sir. On the other side of the court, there is another court, and other cells, all for women. They are —— I can't express it—loose women. And yet, sir, there are some of them angels, as far as the heart is concerned, and if you were a turnkey———

I? (And I burst out laughing.)

Tirola was disconcerted at my laughter, and paused. Perhaps he meant to say, if I had been a turnkey, it would be difficult for me not to feel an affection for some of these disgraced beings. He asked me what I should like for refreshment. He went out, and in a few minutes after he brought me coffee.

I looked steadily in his face, with a malicious smile, which meant to say, would you take a note from me to a companion in misfortune, my friend Piero Maroncelli?—While he replied with another smile, which said, No, sir; and if you try any of my fellows, and he should say yes, take care he does not betray you.

During these first days of his confinement, the perusal of his Bible and his Dante served to dissipate the sickness of solitude. Instead of brooding over his misfortunes, he sought to discipline his mind into habits of cheerfulness and resignation, by enumerating perpetually the favours of Providence with which he had been particularly distinguished, and contemplating the bright side of his destiny. The gentleness and tenderness of his disposition was not long in finding opportunities for its development, and that in a way as novel and extraordinary as it was interesting and picturesque. Among the children of paupers detained in the prison, was a deaf and dumb boy, about seven years of age, between whom and Pellico there was formed a strong mutual attachment. Day after day the boy came and placed himself opposite his window, and they conversed together by looks and gestures:

> How wonderful the human intellect (exclaims our author). How many things did we say to each other, with the infinitely varied expression of the eyes and countenance. With what grace he formed his gestures when I smiled at him, and how he would correct them, when he found that they displeased me. How he understood that I loved him, as he caressed some one of his companions. Nobody could form an idea of it; but yet, thought I, standing here at the window, I may become a kind of instructor to that poor little creature—by the perpetual repetition of the signs, we shall perfect this mode of conveying our ideas. The more he shall profit by my instructions the more he will love me. I shall be to him the genius of reason and truth; he will learn to confide to me his sorrows, his joys, his desires, and I to console, to ennoble, and to direct him in all his conduct.

But this soothing intercourse, and the benevolent intentions it gave rise to, were soon broken off by his removal to another cell, and with tears in his eyes he was forced to tear himself away from the company of his dumb protégé. After remaining some time in his new abode, he was visited by his aged father, who had come fully persuaded of being able to effect his liberation; but he soon found that this was not to be hoped for, and, with overflowing bosoms, they were forced to bid each other an eternal farewell. This was the severest shock to the soul of the unfortunate Pellico. To be resigned to the horrors of a long imprisonment, to be resigned to the scaffold that awaited him, was within the compass of his strength; but to be resigned to the overwhelming grief which must result to his father, mother, brothers, and sisters, was beyond the powers of endurance. After violent paroxysms of suffering, he sought once more consolation in religious contemplation, and found himself invigorated and restored. Days passed away without being marked by any other event than the occasional sight of some of his friends passing his window, on their way to trial or execution. They were all young men of the first promise, early distinguished for their literary talents, and each recognition was a fresh blow to the heart of Pellico.

At length, on the night of the 19th of February, 1821, he was roused from his sleep by the entrance of Count Bolza, the zealous and inexorable lieutenant of police, and conducted, with all due mystery, to Venice, and confined in the state prison. Here, in the most miserable dungeon, infested by musquitos and vermin, he busied himself with the composition of tragedies and some minor poems, which possess no inconsiderable merit as works of literature, and which derive a more touching interest from the circumstances which gave rise to their production. The first draught of these compositions was usually drawn upon his table, as he found no slight difficulty in procuring paper in sufficient quantity. Such has ever been the glorious distinction of genius. While the effect of rigid imprisonment on common natures and inferior souls is manifested by a lethargic supineness, or a morbid irritability approaching to madness; from the poet this loneliness only serves to call forth the treasures of his tenderness and imagination. Endowed with the divine gift of imagination, which is irrepressible and unconfinable, he carries himself at will over the space of creation, and returns laden with glorious shapes and forms and visions, to dispel the gloom and solitude of captivity. He was not long in his new abode without finding an object to interest his affections and generous propensities, which were ever ready to twine about the objects within their reach. Zanze, the young daughter of the gaoler, was in the habit of bringing his coffee, and a word of consolation bestowed upon her in her affliction at the infidelity of her lover, won her confidence and esteem. The account of his intimacy with Zanze is sketched with such inimitable grace and delicacy, that we feel tempted to extract it:

From that day I became, I know not why, the confidant of the young girl, and she returned to converse more at length with me.

She would say to me, you are so very kind, that I look upon you as upon a father.

A pretty compliment that, I replied, pushing back her hands; I am scarcely thirty-two, and you already take me for your father.

Well, then, as my brother; and she insisted on taking my hand, and pressed it affectionately; and all this was most innocent. I then said to myself, its lucky she is not a beauty, otherwise this innocent familiarity might disconcert me: at other times I would say, 'tis well she is so young—there can be no danger of my falling in love with a child of her age. Again I felt uneasy, as it appeared to me that I was wrong in considering her ugly, and I was obliged to confess that the lines of her countenance and shape were by no means irregular. If she was not so pale, said I, and had not those few freckles on her face, she might pass for handsome. The truth is, that it is impossible not to find some charm in the person, the looks, and the prattle of a lively and affectionate young girl. I had done nothing to captivate her affection, and I was as dear to her as a *father*, or *as a brother*, as I might choose. Why? Because she had read my tragedy of Francesca of Rimini, and my verses had made her weep so! And again, because I was a prisoner, without having (as she used to say) robbed or murdered!

In fine, how could I, who had conceived a fondness for Madalena without having seen her, feel indifferent to the sisterly attentions and the delicate little flatteries of this Venetian gaoler's daughter. It were hypocrisy to attribute my not having fallen in love with her to the predominance of wisdom; it was solely owing to the fact of her being in love to folly with another. Woe to me had it been otherwise.

* * * * *

There was a naiveté and a tenderness about her that was most seductive. She would say to me, I am so much in love with another, and yet I find so much pleasure in your company. When I do not see my lover, I am uneasy everywhere but here.

Don't you know why?—No.

I'll tell you; because I allow you to talk about your lover.

You are most kind; but it appears to me that it may be also, because I esteem you so very much.

Poor little girl, she had that blessed fault of continually taking my hand and pressing it, without ever perceiving that it at once caused me pleasure and uneasiness.

* * * * *

Once, doubting in my own firmness, grieved at finding her (I knew not by what species of magic) a hundred times handsomer than she had at first appeared to me, surprised at the sadness that overtook me in her absence, and the joy her presence was wont to bring me, I resolved to play the rude with her, hoping to break her off the habit of familiarity. The experiment was fruitless, she was so patient and so compassionate! She leant her arm upon the window frame, and stood gazing at me in silence. She then said, you seem tired of my company, sir; and yet, if I could, I would stay here all day, precisely because I see that you have need of distraction. This nasty humour is the effect of solitude; but do talk a little, and this bad humour will disappear; and if you do not like talking, I shall talk.

Of your lover, eh?

No, not always of him, I can talk of others as well; and, in fact, she began to narrate to me her little domestic interests—the crossness of her mother, the kindness of her father, the puerilities of her brothers; and her tales were full of simplicity and grace. But without perceiving it, she ever reverted to the beloved theme of her hapless love.

* * * * *

And where was the harm in my tender longing for her visits; and in appreciating the sweetness of them, in being pleased with her compassion, and in giving her pity for pity: since our thoughts with regard to each other were pure as the purest thoughts of infancy—since her caresses and affectionate looks, while they disturbed me, filled me with salutary reverence.

But this source of consolation was of short duration. Zanze suddenly disappeared. To his inquiries, the only reply was a shake of the head, and the word seduction muttered by the turnkey.

His next employment was a correspondence with a fellow-prisoner, carried on through the medium of a benevolent turnkey at his personal risk. His correspondent was a professor of the philosophical creed of France; and, animated by a virtuous zeal, Pellico sought to disabuse him of his errors, and to maintain the cause of Christianity; but his arguments were treated with insult and contempt. The following passages, descriptive of the troubles and convulsions of his mind, are deeply pathetic and touching:

I took my pen to compose some verse, or to occupy myself with some literary subject, and an irrisistible force seemed to compel me to write something quite different. What? Long letters, that I could not send: long letters to my beloved family, into which I poured my whole heart. I wrote them on the table, and then erased them. They were lively expressions of tenderness, and reminiscences of the felicity I had enjoyed with parents, brothers, sisters, so indulgent and so affectionate. My desire to behold them inspired me with an infinite quantity of impassioned things. After writing hours upon hours, my stock of sentiments were still unexhausted. I thus repeated my biography under a new shape; deceived myself agreeably by painting the past, and constrained myself to keep my eyes fixed upon days of happiness that were no more. But, oh, God! how often, after having depicted in most glowing colours a period of my life—after having raised my fancy to such a pitch of excitement as to make it appear that I was actually in presence of the people whom I addressed—the consciousness of the present suddenly struck my soul, the pen dropped from my hand, and I relapsed into an agony of despair. These were moments of unutterable suffering. I had experienced them before, but never with convulsions like those which then assailed me.

I attributed those convulsions, and those excruciating tortures, to the over-excitement of the affections, caused by the epistolary shape I gave to those writings, and to my directing them to persons so dear to me. I wished to do otherwise, but I could not. I tried, at least, to alter the epistolary style, but it was beyond my power. I commenced writing, and a letter full of grief and tenderness was the constant result.

Have I, then, no longer control over my own will? said I. This necessity of doing what I do not wish to do, is undoubtedly a distortion of the brain. This had never occurred to me before. It might have admitted of explanation during the first days of my captivity; but now that I am naturalized in my dungeon—now, when my fancy should be calmed upon every thing—now, when I have nourished my soul so abundantly with philosophical and religious contemplation—how is it that I become the slave of the blind wishes of the heart, and am forced to give way to this childishness. Let me apply myself to something else.

I then tried to pray, or to overcome myself with the study of German. Vain effort! I found myself writing another letter. It appeared to me that there were within me two separate beings: the one ever wishing to write letters, and the other to do something different.

* * * * *

In the morning, after long watchfulness, my exhausted faculties had an interval of repose. In my dream, or rather my delirium, I beheld my father, mother, or some other dear object of my affections, despairing over my destiny. I heard their agonising sobs, and I started awake, weeping and terrified.

Sometimes, in these most fleeting dreams, I thought I heard my mother consoling the rest of the family as she entered my dungeon, and addressing me in the most holy language on the duty of resignation; and when I became cheered by her courage and the firmness of those around her, she suddenly burst into tears, and all wept. No one can form an idea of what were then the agonies of my soul.

We have had powerful delineations of those awful throes and agonies of the spirit which rack the doomed victim of the dungeon, from men of confessedly sublime genius—from Byron, from Hugo (Victor), from Godwin; but none, in our opinion, equalling in fidelity and pathos the simple and unaffected picture we have just laid before our readers.

From the state prison at Venice he was transported to another in the island of Santo Murano, and after seeing many of his friends sink under the rigours of confinement, on the 22nd of February, 1822, he was brought before the tribunal to hear his sentence of condemnation:

> I was conducted into the hall appropriated to the commissioners. The president, the inquisitor, and the two assistant judges, occupied the bench, but arose at my entrance.
>
> The president, with a demeanour of dignified compassion, signified to me that my sentence had arrived, and that the judgment had been terrible, but that the emperor had mitigated its severity.
>
> The inquisitor read the sentence—Condemned to Death! He then read the imperial rescript: the sentence is commuted into fifteen years severe imprisonment in the fortress of Speilberg.
>
> I replied, "God's will be done." My intention really was to receive this horrible blow like a Christian, without exhibiting or nourishing resentment against any one. The president praised my calmness, and counseled me to preserve it; adding, that on it might depend a further extension of favour, after the expiration of two or three years.

On the 10th of April, Pellico was transferred to Speilberg, according to the sentence. Speilberg is a fortress situated on an eminence that overlooks the town of Brunn, the capital of Moravia and Silesia. It serves as a prison for three hundred convicts, for the most part robbers and assassins, condemned, some to severe, and others to the severest imprisonment.

Severe imprisonment, to which Pellico was sentenced, signifies to be obliged to labour in chains, to sleep upon naked boards, and to eat the lowest description of food. The severest signifies to be loaded more horribly with fetters, to wear an iron band round the waist, attached to the wall by a chain only long enough to permit the unfortunate victim to reach his oaken couch. The food is the same, bread and water.

It would greatly exceed our limits to notice in detail the varied tale of sufferings and afflictions endured by our author, during the eight long years he languished in this abode of misery. Disease and hunger, and wretchedness and despair, did their worst; and each succeeding month saw some of his companions in misfortune sink under their multiplied inflictions. Humanity shudders at the account of such calamities; but yet in every fresh combination of misery, we are presented with some favourable view of human nature, and the most gloomy situations and characters are illumined by traits of generosity and feeling.

The gaoler of Speilberg was an old Swiss, who had received the employment as the reward of long services in the imperial armies. He was tall and thin, and of the most unprepossessing physiognomy and manners; but the gentleness and dignified demeanour of Pellico soon wrought upon the heart of the old soldier, habituated as he was to scenes of the deepest misery; and the struggle between his benevolent feelings and his stern duty is highly interesting and affecting. Directly opposite to the window of Pellico's dungeon was that of the young Count Oroboni, and it was a mutual service of consolation to converse with each other. This was strictly forbidden: on one occasion their communication was interrupted by Schiller (the jailor), when the following scene takes place:

> Schiller entered, in a passion, and forbid me to speak any more from the window. He asked me to promise that I would not.
>
> No, said I; I will not promise.
>
> Oh, Der Teufel, Der Teufel! he exclaimed; is it to me that you address your "I will not?"—to me, who have received such cursed abuse on your account.
>
> My dear Schiller, I am grieved for the abuse you have received. I am really grieved: but I will not make a promise that I cannot keep.
>
> And why cannot you keep it?
>
> Because perpetual solitude is such a cruel torment to me, that I never will resist the wish to use my voice to invite my neighbour to answer me; and, if he should remain silent, I shall speak to the bars of my window, to the hills that stand opposite me, to the birds that fly past.
>
> Der Teufel! and so you will not promise?
>
> No, no, no! I exclaimed.
>
> He threw the clanging mass of keys upon the floor, and repeated, Der Teufel, Der Teufel! He then embraced me, and said—
>
> And must I cease to be a man for that rubbish of keys? You are a real gentleman; and I am pleased at your not making a promise you cannot keep. I would do the same.
>
> I took up the keys, and gave them to him.
>
> These keys, said I, are not such rubbish, after all: since they cannot make an honest corporal a heartless ruffian.
>
> If I thought they could, he replied, I would take them to my superiors, and say, "If you do not choose to give me any other bread than that of the executioner, I shall go and beg.
>
> He took out his handkerchief, wiped his eyes, and then raised them, joining his hands in the attitude of prayer. I joined mine, and prayed, like him, in silence. He felt that I called down blessings on him, as he did on me.
>
> As he left the cell, he said, when you converse with Count Oroboni, speak in as low a voice as you possibly can. You will thus secure two advantages: the one to save me the abuse of the superintendant; and the other, not to let some expressions be heard—some expressions, you understand, that may irritate rather than annoy.

The young Count Oroboni, whose conversation thus served to solace his lonely hours, was a fine specimen of the Italian: ardent, generous, tender, and imaginative, with all the longing for his dear native skies that so eminently distinguished the impassioned Foscari. He sickened, and after lingering for some time he perished almost beneath the eyes of his friend. The truly Christian fortitude with which he bore up against his lot, and the extreme tenderness of his gentle repinings, inspire a profound feeling of pity and esteem. The circumstances of his death are thus pathetically related by our author:

> The unfortunate young man suffered the most fearful tortures, but his mind never sunk beneath them. He had the spiritual assistance of the chaplain, who luckily understood French. He died on the 13th of June, 1823. A moment before he expired, he spoke of his aged father; he was affected, and he wept. He then resumed, and said, "But why do I weep for the most fortunate of my dear relations, since he is on the eve of rejoining me in the abode of eternal peace." His last words were, "I pardon, from my heart, all my enemies."
>
> Poor Oroboni! what a chillness ran through my blood when I was told he was no more! And we heard the voices and steps of those who came to take away the body! And from the window we beheld the car which was to bear him to the cemetery! That car was conducted by two common convicts—it was followed by four guards. Our eyes were fixed upon the sad convoy until it reached the cemetery; it entered the enclosure—stopped at an angle: there was the grave.
>
> A few moments after, the car and the guards returned. One of them was Kubitzky. He said to me (a refined thought, and quite surprising, coming from a vulgar man), I marked with precision his burial place, in order that if any relation or friend may one day obtain leave to take up those bones, and transport them to his country, he may know where they lie.
>
> How often had Oroboni said to me, as he gazed on the burial-place from his window, "I must accustom myself to the thought of going to rot within there, and yet I confess that it is an idea that makes me shudder. I feel as if I should not be so much at rest in my grave in this strange land as in our own dear peninsulas." He then smiled and said, "What childishness; and when a garment is worn out, and must be laid aside, what matters it where it is thrown." At other times he said, "I am preparing for death; but I should feel more resigned to it on one condition, that of entering for a moment my paternal home, embracing my father's knees, and receive his benediction, and die."

Such was the melancholy fate of this accomplished young man. There is a sweetness in his complaints that makes its way to every heart; they are the lamentations of a generous and social spirit, at being denied the indulgence of its warm and refined sympathies; they fall with a natural and touching pathos, and are rendered more touching by their simplicity and delicacy.

The death of Oroboni was a fresh drop in Pellico's cup of bitterness, and filled it almost to overflowing. The severe malady to which he had been long a victim, assumed a more aggravated and alarming appearance, and he was reduced to the last stage of suffering. No relief or relaxation of the rigours of prison discipline could be afforded, until the authorities at Vienna had been consulted on the subject. In their tender mercy, they went so far as to allow him a little alteration of food, and the company of his friend Maroncelli. This was a boon that brought unspeakable comfort to the exhausted mind of the languishing Pellico. "Oh, how many things," he exclaims, "had we to communicate, to recal, to repeat! What sweetness in our sympathy; what harmony in all our ideas; what a satisfaction in our perfect agreement upon matters of religion, in our mutual hatred of ignorance and barbarity; at the same time that we hated no man, but rather pitied the ignorant and the barbarous, and prayed for them."

Pellico recovered, and it became his turn to nurse his friend, and repay his generous attentions. An enormous tumour had gathered on the left knee of Maroncelli, and confined him to his bed:

> In this deplorable state (pursues the narrative) he still composed poetry; he sung, and discoursed; he did every thing to deceive me, to hide from me a portion of his sufferings. He could no longer digest or sleep; he grew frightfully thin; he was frequently delirious, and with all that, at intervals he collected his vitality, and encouraged me. He continued in this state for nine months, and at length amputation was decided upon, and performed by the prison surgeons in the clumsiest manner. After the operation had been performed, he turned to the surgeon and said, "You have delivered me from an enemy, and I am without the means of recompensing you." There was a rose in a vessel on the window frame: "Fetch me that rose," said he to me; I brought it to him, and he presented it to the old surgeon, saying, "I have nothing else to give you in token of my gratitude." The surgeon took the rose, and wept.

Years passed away amid scenes of misery and affliction similar to those we have already detailed. At length, in August, 1830, they were summoned one morning before the superintendant. He held a paper in his hand, and addressed them thus:

> "Gentlemen, I have the pleasure, the honour, to signify to you, that the Emperor has granted a further favour;" and he hesitated to declare what species of favour it was. We thought it might be some slight diminution of punishment, such as to be exempt from the annoyance of labour, to be allowed some additional books, or some less disgusting food. "But you do not comprehend," said he. "No, Sir; be so kind as to explain the nature of the favour granted." "It is liberty for you both, and for a third, whom you will soon embrace." This announcement might be considered sufficient to cause us to burst out into demonstrations of delight and exultation. Our thoughts instantly fell upon our parents, from whom we had had no intelligence for such a length of time; and the dread of finding that they were no more, was so overcoming, that it neutralized the pleasure naturally resulting from the announcement of recovered liberty. "You are silent," said the lieutenant of police, "I expected to see you exulting." "I beg you will convey our thanks to the Emperor," replied I, "but as we have had no intelligence from our families, we must be under apprehensions of having lost the dearest objects of our affections. This uncertainty is overwhelming, even in a moment that we should most rejoice."

It happened that the Emperor had signed the decree for their liberation on the very day on which the Revolution of July had broken out at Paris, and this event had well nigh occasioned the revocation of that decree; but the interposition of the Court of Turin ultimately triumphed over this new obstacle, and after ten long years of captivity and suffering, Pellico was once more restored to his family at Turin.

The moral lessons that may be derived from the perusal of this narrative of his misfortunes, are neither few nor unimportant. Every page contains a practical illustration of the powerful aids of a sound and genuine philosophy, based upon religion, in fortifying the mind, and enabling it to triumph over the most appalling disasters. Every page breathes the purest spirit of philanthropy, and may be quoted as a specific against the cynicism and irritability which blacken and degrade human nature, and hold it up to scorn and contempt.

We may consider Pellico as a fine personification of his unhappy country: sacrificed to a degrading and relentless despotism, its spirit sinks, not under its multiplied afflictions, but vents itself in the cultivation of poetry and the arts, and its genius finds opportunities for its development under every form of circumstance.

Art. III.—*Records of a Voyage to the Western Coast of Africa, in his Majesty's Ship Dryad, and of the Service on that Station, for the Suppression of the Slave Trade, in the years* 1830, 1831, *and* 1832. By Peter Leonard, Surgeon, Royal Navy. 1 vol. 12mo. Edinburgh: Tait. London: Longman, Rees, and Co. Dublin: Cumming. 1833.

The appearance of this work at once suggests to our minds what an ample field has been utterly neglected by the British government for obtaining information on a subject, than which none is deemed of greater importance in this country—we mean the foul commerce in human flesh, leniently designated by the title of the Slave Trade. It is not unknown to most of our readers, that for many years a British squadron has been stationed off the western coast of Africa, for the purpose of suppressing this disgraceful traffic, and that it has been the habitual practice for some time to provide an asylum for those Africans who, by British interference, were liberated from the grasp of their atrocious masters. A few moments' reflection will satisfy the most fastidious mind, that the opportunities afforded by the gradual accumulation of the poor negroes in Sierra Leone, should have been turned at least to some better account than that which has been made of them, with the view of illustrating upon moral grounds the enormity of the crime of one man chaining another down to slavery. The work before us, tells us in solemn and warning accents, what good might have been done, what calamities might have been prevented, had England adequately performed all that lay so easily within her power, towards a complete settlement of the indefeasible right of the poor African to liberty. A beginning, however, seems to have been made in the good work, of combining the information which has been, or may be, acquired by acute and intelligent observers, respecting the negro character. Our author has most properly omitted no opportunity that was presented to him of inquiring into the moral state of the liberated Africans; of becoming acquainted with their habits and pursuits; of examining into the extent of their faculties, as these are variously displayed in their habitations, and in their daily employments.

Had those gentlemen of equal ability with Mr. Leonard, who preceded him in his visit to the African station, been only possessed of half the diligence, and half the desire for human improvement, which the above gentleman has displayed in this small volume, the situation of the African negro would at this moment, in our humble judgment, be in a very different state from what we unhappily find it to be. From what we have said in a general way, the reader will, no doubt, anxiously accompany us whilst we trace the interesting course in which Mr. Leonard is our guide.

In September, 1830, his Majesty's frigate Dryad sailed from St. Helen's, for the western coast of Africa, under the pendant of Commodore Hayes, who had been newly appointed to command the British naval force on the African station. The object of this force, it is scarcely necessary to repeat, was the suppression of the slave trade in that quarter; the author now before us was happily attached to the expedition, in the highly respectable office of military surgeon. The voyage being of considerable length, it was natural that Mr. Leonard should have sought to gratify his curiosity on the way; and as he is evidently a man of intelligence and observation, we feel that it would be unfair to pass over his descriptions of the intermediate scenes through which he passed.

Teneriffe, he tells us, looks like an immense cinder, universally black and irregular, and is calculated to excite disappointment, if not terror, in the traveller who sees it, until he approaches the shore on which stands the port of Santa Cruz. This place is described by him as forming a most welcome contrast with the general character of the island, on account of its houses being prettily painted with white, orange, or pink, and roofed with red tiles. Sometimes a flat roof forms a sort of garden, from which arise little groves of orange and banana trees, giving to Santa Cruz a character of the highest beauty and interest.

On landing at the Mole, the first object which attracted our author was the singular head dress of the lower classes of females; it consists, he says, of an oval-shaped piece of flannel, half as large as a common shawl, broadly edged with white satin riband, placed on the head, with one edge as far forward as the brow, the two extremities of the oval hanging down as low as the middle before, and the edge corresponding to that on the brow extending down as far as the waist behind. Over this is placed a gentleman's common black beaver, or a coarse straw hat of the same shape. The aristocratical portion of the sex wear the same superstructure, but of finer material.

Santa Cruz is the residence of General Morales, the present Governor of the Canary Islands. He occasionally makes a circuit of these islands, and seems to discharge the duty of general colonial governor with efficiency, and to the general satisfaction. Would it not be well, Mr. Leonard inquires, if in these times of difficulty, some such economical plan as this were resorted to by Great Britain, with the judicious view of saving to the public the salaries which she annually pays to a number of "fuddling governors?" The General himself, however, seems to be the only party to whom his office does not produce unmixed gratification, for his wretched salary of three thousand dollars a year, was, at the period of our author's visit to Santa Cruz, in arrear for fourteen months. This fact speaks woefully of the pecuniary embarrassment under which the governor's master, King Ferdinand, must labour.

The Dryad pursued her course, anchoring at Porto Praya, in the Cape Verd Islands; at Porto Grande, in the Island of St. Vincent; and amongst other islands at Boa Vista, where Mr. Leonard was amused with the very awkward appearance of the militia. The following description of the town-house sentinel, he says, is a fair specimen of the general condition of this ludicrous force:

> He was a tall, stout black, carrying a rusty musket, having his head covered with an old straw hat; his body, with a grey jacket, out at elbows, the sleeves too short for his long arms; coarse shirt, of incalculably remote purification; and unmentionables of an unkown colour, and most perflated and cribiform construction; shoes and stockings *desunt.* The various hue of the rest of the military of the island, both in dress and colour of the skin, not less grotesque.—p. 29.

Within fifty miles of the destination of the Dryad, she hailed two vessels, one of which appeared to be his Majesty's brig Plumper, and another, under French colours, from the Sherboro', with three hundred slaves on board. The captain of the Plumper examined this vessel, and had the clearest evidence that she was engaged in this infamous and forbidden trade. But let us only attend to the state of the law as manifested by the impunity with which this outrage was treated. It seems that, by the provisions of the existing treaties between France and Great Britain, the latter is entitled to exercise the right of search, and consequently we have not the power of detaining a French slave ship. Indeed, by virtue of the treaties ratified upon the subject of the slave trade, the

French vessels are not to be detained by any nation but their own. The consequence is, that under the disguise of the French flag, an enormous trade is carried on in slaves. There is, to be sure, a French national squadron on the coast of Africa; but from its negligence, or want of zeal, it offers scarcely any impediment to the continuance of the traffic. The vessel which had been in company with the Plumper, was a specimen of the sort of licentiousness with which the trade is carried on; and it seems that both Portuguese and Spanish slave dealers are enabled to take advantage of the shelter provided by the French colours, and obtain with facility French papers to support them in their nefarious projects. The ship with three hundred slaves on board, under these circumstances, could not be detained, and she sailed without let or hinderance to Guadaloupe, the port for which she had been destined, with her living cargo. Mr. Leonard adds the following dreadful particulars:

> Upon inquiry, he stated that he took the brig a considerable distance up the river; that she was anchored so close to the shore that her yards almost brushed the trees; that on the fall of the tide the vapour arising from the slimy ooze on the banks was so dense, that one might, to use a common but forcible expression, " almost have cut it with a knife." This officer informed us also, that the Primrose, Commander Broughton, had captured a large ship, with five hundred and fifty slaves on board, called the Veloz Passagera, mounting twenty long guns, after a severe action, during which the former had three killed and twelve wounded, among whom was the captain; the latter, forty-six killed and twenty wounded, ten or twelve of whom died afterwards. The Conflict had also captured, by means of her boats, an armed schooner, called the Nympha, with one hundred and sixty-nine slaves, bound to Boa Vista, belonging to Colonel Martinez above mentioned. Here, too, the action was warm while it lasted, the Conflict's boats having eleven wounded, four severely; the prize, fifteen killed and several wounded. It is the interest of the crews of these vessels to defend themselves to the utmost, as they receive no part of their wages, which is from thirty to sixty dollars a month, according to the rank they hold, until their live cargo is safely disembarked at the destined port, when they have a certain number of dollars additional, according to the number of slaves landed alive; and in the event of capture, they forfeit every thing.—pp. 34, 35.

On the morning of the first of December, just two months after departing from St. Helen's, the Dryad reached the anchorage of Freetown. The description of this latter place is very striking; but the chief peculiarities by which it is distinguished, must be, by this time, familiar to most of our readers. At a distance, the town presents an aspect calculated to interest the beholder, from the rural character of its vicinity, from the regularity and neatness of the buildings, and the appearance of luxuriant foliage which every where meets the eye; but a closer examination detects it at once to be no more than a gilded sepulchre, where the elements of death and putrefaction abound. The most remarkable objects in the streets of Freetown, are the low wooden boxes, somewhat resembling pig sties, placed outside the doors of the wealthy inhabitants. In this receptacle—which in general is obtained from slave ships, and which is laid on the upper deck for the use of the captain and mate, when in all other parts of the vessel there is no room from the amount of the living cargo—in this receptacle, the author tells us, a krouman or negro sits all night, as a watchman. Numbers are seen also in the streets of tall, slender, intelligent looking persons, dressed in long, loose, coarse, blue and white robes, with their arms and legs bare, their heads covered with a red or white cap, their hair platted in numerous cords, which hang down, their feet enclosed in sandals, and their arms and necks furnished abundantly with emblems possessing the power of charms. These persons are either Foulahs, Serawhoolahs, or Mandingoes, and their occupation is trade.

One feature of Freetown struck our author very sensibly, namely, the almost total absence of all beasts of burden, or carriages of any sort. The duties of camels, horses, oxen, mules, and asses, are uniformly performed by the wretched biped of an African, from the neighbouring coast. The markets of this place formed a subject of attention to Mr. Leonard. The fruit and vegetables are sold at one market, where also are laid down for purchasers, pots of palm oil, containing what our author calls a diabolical mixture of this oil and of farina, which is used as food by the blacks, coarse soap, yams, cassava, half cleaned rice, green ginger, straw hats, fowls, and tobacco. The fish is only brought into the market in the evening; the supply consisting chiefly of bream, gray mullet, garroupa, and rock cod. When the fishermen arrive in the evening, the scene of confusion is increased beyond all endurance. One might think, Mr. Leonard says, that one had got within the precincts of Lucifer, and was seeing and hearing the multitudinous community of Belzebub, at one time howling as if in torture, at another breathing out sulphurous vapours, as if from the very abyss of Tartarus.

Adjoining Freetown is a hamlet, the houses of which are built in the complete Indian style. They are inhabited by a tribe called Kroumen, a body of male emigrants from the Grain Coast, near Cape Patmos, who come to Sierra Leone to be employed chiefly as temporary boatmen. They are regarded by Mr. Leonard as the Scotchmen of Africa, being an industrous thrifty race. Their colour varies from a dark copper to complete black, and they are all tattooed. The distinction by which they are usually known is the figure of an arrow tattooed on each temple. The arrow has its point to the eye. Each of the front teeth of the upper jaw is filed to a point; in some cases a piece of the tooth is removed, and in either case a savage appearance is communicated to the visage. As it is usual for every ship of war to take in a posse of Kroumen, for the purpose of manning her boats with persons acquainted with the country, the Dryad of course had her complement. Twenty of them were received on board. They were chiefly muscular and athletic young men, nearly all having served in the navy on former occasions. The insuperable difficulties which attended even the pronunciation of their real names, gave rise to an expedient for a fresh christening of them. Some diverting seaman on board general stands godfather to the strangers, and whatever names he choses to set down for each in the ship's book, they retain it during the term of service. As a specimen of naval wit, we give the following catalogue:

Namboe	Jack Ropeyarn.
Taboos	Jack Fryingpan.
Yiepam	Great Tom.
Woorawa	Peas Soup.
Blattoo	Will Centipede.
Nieca	Jack Neverfear.
Niepa	Jack Toggle.
Ba Sidi	Tom Seedy,
Niaie	Government Packet.—p. 58.

At Freetown we find, as in every corner of the world to which British influence extends, too dear a church, and missionaries of doubtful character. Lander, in his records of Clapperton, tells us that Freetown church, which stood the people of England in merely the trifling sum of from 50,000*l.* to 80,000*l.*, was so superfluously capacious, as to afford a space within its walls where buyers and sellers were indecently disputing and wrangling. The temple is at length undergoing some repairs, which are intended to have the effect of reducing its size to something like the required proportion. The missionaries are very busy in this place, and have numerous chapels. They superintended, until a recent period, the instruction of the liberated Africans located in different villages in the peninsula. The cessation of their attendance as instructors of the African, was produced by an occurrence of which we prefer allowing the witness himself to give the account:

> A strong instance of moral turpitude has recently occurred among these men, which has caused no inconsiderable degree of exultation to their lay brethren, whose peccadilloes they sometimes magnify into heinous offences, and who, consequently, think and speak as most other men "of carnal minds" would do under similar circumstances. "The *office* of a clergyman," they say, "must at all times command respect, and we are induced to respect the *man*, when his demeanor is compatible with the office, and his life irreproachable." But when a parson, merely because he is a parson, ventures to assume any arrogant degree of superiority over his lay brethren, and holds them up for petty offences and imaginary misbehaviour, as stained and branded with the mark of the beast, as if he himself were spotless, he must, of course, expect to meet with the ridicule, the pity, and contempt, which such a supercilious, unwarrantable, and unchristian-like assumption deserves, let his conduct in other respects be ever so irreprehensible in our

eyes. It is the duty of a clergyman to remind us of our faults, and to tell us to correct them, and how to do so; but it is a weakness in the poor man to think himself, as he often does, in any way better or superior, because it is part of the duties of his holy office to do so. Such conduct must at all times appear a most faraical superlation of his own professed excellence, and will always meet with disgust and contempt from the unreclaimed and ungodly, and compassion from his more sensible brethren; the former of whom are very naturally inclined to exclaim, like a certain graceless toper, of sack-drinking notoriety, "because thou art virtuous, shall there be no more cakes and ale?" The missionaries have, until the occurrence in question, superintended the instruction of the liberated Africans located in the different villages in the peninsula. During the week, they assemble the children in the churches, and teach them to read and write, and to perform various religious exercises, such as singing church melodies, &c. They have, of course, access to every house; and in the mentally debased condition of the newly-imported Africans, virtuous scruples are so rare among them, that the vicious will find few obstacles to the gratification of any immoral propensity, particularly when it is masked by religion. Mr. D——, "the fallen star" alluded to, was in the daily practice of inculcating moral and religious instruction upon the minds of children, as well as those more advanced in life. His wife and family were living with him in the town when the criminal circumstance alluded to took place,—namely, the seduction of a young English female, who speedily disclosed his villainy. Had it been an African, the occurrence would never have been discovered; and where the tendency to crime has been so manifested, and the facilities of commission so extensive, to what conclusion will a consideration of all the circumstances naturally tend? On the affair being discovered, he threw up his situation; and what makes the matter still more extraordinary, he was countenanced by his brethren, several of whom refused to perform their duties in the schools any longer. The world would be inclined to conclude from this, that they are equally guilty, and afraid of an officially instituted inquiry, and the criminal discoveries to which such an inquiry might possibly lead. But, among the most immaculate there will be occasional slips, and, for all this, there are many good and valuable men among them.—pp. 61—63.

After some further observations on the characteristic features which mark the external appearance of Freetown, Mr. Leonard comes to consider it in its various important relations to this country, as an appointed receptacle for captured slaves. This gentleman bears testimony to the truth of the statement which Mr. Justice Jeffcott, one of the judges of the colony, delivered in his charge to the Grand Jury of Sierra Leone, in June, 1830. The whole of this excellent charge formed the subject of an article in one of the numbers of the *Monthly Review* for 1831, which excited no inconsiderable astonishment in the minds of our readers. At least we judge so from the numerous applications forwarded to us from high quarters respecting this charge, as it was the first European Journal to call the general attention to it. The statement to which we allude was to the effect, that in Sierra Leone, the very spot which had been converted by enormous expense as an instrument for suppressing the slave trade, in this place there were persons deeply engaged in the abominable traffic. Our author, whilst he expresses his conviction of the truth of the judge's statement, is at a loss for sufficient information to enable him to estimate either the time when this wicked conspiracy began, or the extent to which it has been carried; but the following facts will be found to throw some light on the nature of the present practice:—One of the schoolmasters in Sierra Leone has been tried for selling some of his scholars: there were lately upwards of one hundred liberated Africans who had been kidnapped from Sierra Leone, and were conveyed to a place near the banks of the river Pongos. Here they were detained until an opportunity occurred of reshipping and selling them as slaves. The place of detention, it appears, is under the superintendance of an Englishman named Joseph, an outlaw, whom the goverment has in vain endeavoured to arrest. The horrible state in which the kidnapped Africans must be kept in this place is revealed at once by the fact, that when the Plumper was in the Pongos river, a female slave rushed one day from the shore to the vessel, and could not be induced to return on any threat or persuasion. She was finally brought in safety to Sierra Leone. His Majesty's ship Favourite boarded a vessel, under French colours, with a great number of slaves, some of whom spoke English like the liberated slaves in Sierra Leone. These, with other cases still more recent, should satisfy every reasonable mind that the practice of contributing to the promotion of the traffic in slaves exists in Sierra Leone.

It is a subject of congratulation with the friends of humanity, that means have been put into practice for terminating the progress of this vile commerce. A place of reception has been established, which, from its regulations, bids fair to be a security to the Government; at least against the open adoption of the slave traffic by any of the inhabitants of the colony. The following is an account of this establishment, as no doubt it has been seen by our author:

> The liberated African yard, where the newly-imported Africans are lodged, is a square piece of ground of considerable size, having two of its sides occupied by a range of low buildings, in which the slaves passed the night. The rest of the area is surrounded by a high wall, within which is a house for cooking their unseemly food, a well, and several tanks containing water, together with a number of other conveniencies. A building of one story stands in the centre of the square, the ground floor of which is used as a smithy, the upper part as a residence for the blacksmith, a liberated African, and family, unless when the yard is crowded with newly-imported slaves, when poor Vulcan is under the necessity of occupying the corner of one apartment. He is constantly engaged in the formation of instruments of husbandry, such as bill-hooks, hoes, &c. for the slaves who have been recently, or are about to be located.
>
> As soon as an illicit trader in slaves is taken possession of by one of our

> ships of war, which is generally done after a long chase, all her crew, with the exception of the captain and one or two others, are removed on board the capturing vessel, from which they are usually landed on the nearest part of the coast, and two midshipmen, or other junior officers, and from five to twenty men, according to the size of the vessel, are sent on board to navigate her to Sierra Leone, where all slave vessels captured on the coast of Africa by our cruisers are immediately carried, for adjudication by the courts of mixed commission resident there.—pp. 83, 84.

It is unnecessary to pursue our author's description of the constitution of these courts; it is enough to say, that until the courts decide that the capture was legal, the slaves are still kept in their filthy abode. When the decision is made, the slaves are landed and lodged in the liberated African yard just described, and afterwards obtain each a portion of land, where they build huts and form villages. Until the huts are completed, they are lodged either in a depot in the village, or in the houses of the inhabitants, with their consent. Mr. Leonard adds:

> As the latter usually find relatives or countrymen among the new comers, they are generally willing to afford them both shelter and assistance. Sometimes they are dispersed among the different villages, instead of being located in one spot. During the first six months after their arrival in the colony, they are fed and clothed by government, each receiving for this purpose twopence per diem, which is found quite adequate to their wants: and after having completed the erection of their huts, which takes but a short time to accomplish, they are employed at any public works which may be going forward, being permitted, during part of the six months, to cultivate the piece of ground allotted to them; the assistant superintendant of liberated Africans, before leaving them entirely to their own guidance, supplying them, from an extensive depot or store kept for that purpose, situated in close proximity to the slave yard, with articles of dress and cooking utensils, together with a quantity of esculent seeds and plants, such as Indian corn and cassada, to rear for their future support. They are all much gratified on receiving these necessaries, considering themselves enriched.
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> The articles at present supplied to each male emancipated slave on his location cost about 1*l*. 10*s*., which, together with his six months' allowance of twopence a-day, make the whole of the mere personal expense of each male adult to his Majesty's government amount to about 3*l*. The daily allowance is, of course, extended in the cases of persons who, from age or infirmity, are incapable of supporting themselves. Females receive twopence a-day for three months only, and as many of the children as possible above a certain age, on condemnation of the vessel, are apprenticed out, as has been already stated, to persons of respectable appearance in the colony. With the exception of those negroes recently arrived, who, from the excessive crowding, and the bad quality and scantiness of the food and water, are almost always filthy, emaciated, and covered with disease, the manumited slaves appear in general to be clean in their persons, sleek and well fed, and very well satisfied with their condition. After a short stay in the colony, the industrious are occasionally permitted to cultivate patches of waste land in

the country, besides their own allotted piece of ground, with the understanding that their occupation of the former shall be temporary. By selling the produce of this, they are enabled to obtain many of the comforts and a few of the luxuries enjoyed by their European neighbours.—pp. 86—88.

In order to give some idea of the actual condition of these people, Mr. Leonard presents to us a brief description of a village called Murray Town, and situated a few miles from Freetown. He has frequently visited the inhabitants, who, he says, seemed always very grateful for any attention shown to them. They appeared, from the improved state of their houses, from the nature of the furniture, and the few articles of luxury, such as small mirrors, to be seen in them, to have entered as it were upon the path of civilization, and to have begun to understand its value. Altogether, Mr. Leonard speaks with satisfaction of the progress made by the Africans in proportion to the short time in which they had the opportunity of becoming acquainted with civilized customs. Whilst the adult Africans vary in the amount of the native intelligence which they manifest under particular circumstances, it would be unfair to judge of the whole tribe from the slaves. The latter have had the misfortune of being brutalized, comparatively, at that age when mental impressions are calculated to act with the greatest force; and it is in vain that we attempt to cultivate them at that period of life when there can be no chance of overcoming the opposition of habit. Hence, Mr. Leonard, with true philosophical discretion, would direct inquiry to the children of the poor Africans, who by the fortunes of the time are located in Sierra Leone, or its vicinity. He himself does not hesitate to state, that by trying that sort of criterion, he has come to the conclusion, that the children in the government schools at Freetown, and those in the schools of the villages, are equal in intelligence and acquirements to European children of the same age. Why is it, then, some sceptic will say, that the liberated Africans appear so obstinately to resist the influence of that machinery for enlightening them, which has been provided by the mother country at so much expense and other sacrifices? The answer of the well-informed author is, that it cannot be to the inherent defect of ability in the African that we are to attribute this effect, for that an adequate explanation of it may be found in a variety of circumstances, which it requires but little sagacity to detect. For instance, how can men partially advanced in civilization, be expected to make progress in intellectual attainments, if it happen that almost every week they are in the habit of mingling in company with barbarians freshly imported from their native country, and whose association they are utterly unable, from various local circumstances, to abandon? Then let us ask, has the system of moral amelioration adopted in Sierra Leone been always the same? Has it even been, all through, consistent with itself? Have not fresh and contradictory plans of education and enlightenment, succeeded each other in that colony with a rapidity proportioned to the expedition with which the fatal influence of the climate made room for fresh incumbents of its political functions? There is another cause existing in Sierra Leone, which assists in obstructing the advance of the liberated Africans; namely, the disallowance of the export of articles the produce of the colony. Under such circumstances, there is no encouragement for the proprietor or labourer, who spends his time in rearing an unusual quantity of cocoas or yams; and thus an artificial boundary may be said to be placed on the free area of industry. The cause of the backward state of the liberated slaves in Sierra Leone, on which Mr. Leonard lays most stress, is the want of a sufficiently close and severe superintendance of the slaves who have been manumited. Regulations undoubtedly exist, with the view of humanizing and reclaiming the slaves, but they are a dead letter; and many facts could be adduced to show, that no proper steps are taken to secure the liberated Africans from being kidnapped, and sold again to slavery; or, what is nearly as bad, from relapsing into their original barbarism.

Notwithstanding the existence of these malignant influences, there is some ground for a hope of better things, for Mr. Leonard gladly bears testimony to the marked respect, at least externally, manifested by the slaves to the Sabbath; and he is able to state, that no instance occurred within his personal knowledge of a liberated African being in a state of intoxication.

Some remarks are indulged in by our author on the constitution of society in Sierra Leone; and his experience, at all events, does not lead him to the language of eulogy. From this subject, and from some others of minor interest, we pass on to an account of the condition of the slaves in the captured vessels when first taken. Among those cases of capture, seen by Mr. Leonard, were the following:

On the 3rd of March, 1831, a schooner under Spanish colours was detained by the Black Joke, a British vessel, and brought into the anchorage before Freetown. The slaves consisted of one hundred and eleven men, forty-five women, ninety-eight boys, fifty-three girls, and four infants at the breast, one of whom was born since the period of capture, and whose mother, a sickly and emaciated creature, was suckling it on deck, with hardly a rag to cover either herself or her babe:

> The schooner (says our author, evidently writing under the full power of the scene upon his imagination) is only 130 tons burden, and the slave deck only two feet two inches high, so that they can hardly even sit upright. The after part of the deck is occupied by the women and children, separated by a wooden partition from the other slaves. The horrors of this infernal apartment—the want of air—the suffocating heat—the filth—the stench—may be easily imagined; although it is remarked that this ship is

> one of the cleanest that ever was brought to the colony. The men were bound together in twos, by irons riveted round the ancles. On their arrival these chains were removed, and they appeared much gratified. The countenances of all seemed lighted up with satisfaction at the prospect of being put on shore, towards which they often turned to gaze, with an expression of wonder and impatience. I went on board to visit the wounded. About one half of the boys were circumcised. I could not ascertain that they belonged to a separate tribe, although their general appearance seemed to me slightly different from the rest.—pp. 104, 105.

Pending the necessary inquiries, the slaves remained on board; but bread was quickly supplied to them, and next day they were all landed, and placed in the African slave yard:

> A large canoe was employed for this purpose, which, after several trips, brought the whole on shore in the course of two hours, taking in from fifty to eighty at a time, the men first, then the women, and lastly the children. These were singing on board the schooner, in anticipation of the boats return, and continued their song all the way on shore, laughing and clapping their hands. But the men and women, after they reached the yard, when the momentary gratification of setting foot on land once more had passed away, looked sullen and dissatisfied, but not dejected. It struck me that on landing they expected to be allowed to go wherever they pleased, and were consequently disappointed and angry when they found themselves still under control. It was impossible to gather from their looks whether any of them were keenly alive to the miseries of the situation from which they had just been released, or whether they were capable of appreciating the advantages of emancipation. I may mention, as an instance of their extreme mental debasement, that the women who were nursing, usually had both breasts occupied, the one with their own offspring, the other suckling one of the numerous abominably filthy monkeys on board the schooner. Among the whole there was scarcely sufficient covering for the nakedness of half a dozen persons. But all of them, particularly the boys and girls, on meeting the numerous persons who had, like myself, gone to witness their landing, evinced by their actions, a natural and unaffected sense of modesty. —pp. 106, 107.

On the 20th of the same month, a French sloop called the Virginie, was brought into harbour; the circumstances attending the history of this cargo are calculated to rivet our deepest attention. When examined, she was found to be freighted with ninety-two slaves. The vessel, it seems, was fitted out at Nantz about twelve months previously, and about the end of the February before sailed from the Plantain Islands with her cargo of slaves, amongst which were several of the liberated Africans, who had already resided at Sierra Leone. The remainder of the tragedy we shall give in our author's words:

> When she sailed, her crew consisted of eight persons, but besides these she had eleven passengers: the master and ten of the company of a French

vessel, stranded on the coast. Her destination was Guadaloupe; and while making the best of her way to that port, about eight days ago, the slaves rose, took possession of the vessel, and killed the captain and crew, with the exception of the cabin-boy, who was dreadfully wounded in the scuffle. The passengers escaped, after some severe wounds, up the rigging, where they remained some time under great apprehension, but at length ventured down, on being assured by the slaves, who were now intoxicated with joy at the success of their exploit, that, if they would promise to take the vessel into Sierra Leone, no harm should be done them. When they came down, however, they were stripped, put in irons below, treated with great severity, and compelled alternately to steer the vessel, with many threats, that if they should not see land by a certain day, the whole should be massacred. Fortunately for them, they made the land on the day named. The captain, by his cruel and inhuman conduct—flogging some of the slaves daily, and striking them on all occasions with whatever weapon was near him—was the cause of hostile attack, the success of which was owing to the women, who, from the incommodious size of the vessel, had been placed in the apartment containing the arms, which they managed to convey unperceived to the men, who rushed upon deck well prepared, and soon overwhelmed their weak and unprincipled opponents; but not without one or two of their own number killed, and several very severely wounded, which served to exasperate them still more. Those of the French crew who were not killed in the rencontre, were deliberately and exultingly massacred, with all the horrible barbarity of which savages, smarting under recent injuries, are capable, and were afterwards thrown overboard. When the vessel appeared off this port, our boarding officer was confidently and joyfully received by the slaves as a deliverer. One of those who had been formerly liberated at Sierra Leone, and who spoke a little broken English, explained the occurrence, and stated that he had been recaptured while carrying some rice in his canoe to the Sherboro for sale, and the remaining Frenchmen confirmed his account. The slaves on their arrival exhibited a most ludicrous and grotesque appearance. They were all armed with something or other. One was standing sentinel over the man at the helm, with a drawn sword; his only article of dress a hat, the crown of which he had knocked out, and placed on his head, with the rim uppermost. Every part of the vessel had been ransacked for articles to dress and adorn their persons. Some of them were decked with fancy striped shirts and two or three waistcoats, without inexpressibles, with a sword buckled round the middle. Some had on dress coats, without any covering either for their heads or their "hinder ends;" and others had only a waistcoat, with two or three silver watches dangling round their necks. Their prisoners, in irons below, filthy, pitiful-looking objects, were in their shirts only, dabbled with blood, as were the sails and deck of the vessel. Even after she had anchored, the Frenchmen did not consider themselves safe until an English officer and a party of men were sent on board to take charge of her. As soon as she was reported to the Governor, measures were immediately taken to have the slaves landed in the morning.—pp. 107—110.

Such statements as these cannot surely be made in a Christian country without rousing every dormant feeling of its inhabitants, and impelling them to raise their voices, and, if necessary, their congregated arms, to extirpate a hideous system which is capable of producing such abominations.

Shortly after the above events, the Dryad, with her two tenders, sailed for Prince's Island and Fernando Po. The description of the grand scenery which presented itself in the course of this voyage, is wrought by Mr. Leonard with all the power of a poet. The incidents and adventures, too, which varied the employment of their time, will be found to increase very considerably the attraction of this portion of the volume.

When the Dryad arrived at Fernando Po, she found the Black Joke refitting, after a desperate struggle, which, some days before, she was engaged in with a Spanish slave vessel. It is unnecessary to say that the Spanish ship was taken, and that the wretched slaves were landed on the island. Here, again, was repeated that scene of horror in the ship, which Mr. Leonard has already described as occurring on a former occasion. After the vessel was secured, the living slaves were found sitting on the heads and bodies of the dead and the dying. The crew, pitying them, brought water to quench their thirst. The poor Africans thought that they would still be compelled to put up with their usual pittance of half a pint a-day; but when told that they might take as much as they wished, they rushed in a body to the water, and eagerly sought to dip their parched tongues in it. The water was contained in a tub; and, in a few minutes after they had liberty to use it, their heads were literally wedged in it. Some drops of the water which fell on the deck, were lapped up with frightful avidity. Jugs were handed round to them; and, in the madness of their still unabated thirst, they bit the vessels, and broke them with their teeth to fragments.

We have thus dwelt on the horrors of the slave trade, in the hope that the terrible picture may not be overlooked by those whose solemn duty it is to leave no stone unturned until those horrors are completely suppressed. That a most criminal degree of apathy exists amongst the agents of the humane law which seeks the suppression of the slave trade, is but too abundantly proved. Let us only think how, by our backwardness in urging foreign powers to join us in the noble task of suppression, we have contributed directly to aggravate the barbarity with which this brutal traffic is carried on. According to the present system, there is just enough, on the one hand, to make the slave-master cautious under what circumstances he freights his vessel with slaves; whilst, on the other, there are sufficient facilities to warrant him in continuing the traffic: the consequence is, that, to compensate for the casual losses which British vigilance and British valour may occasionally produce to him, he is under the necessity of using contrivances which greatly tend to increase the misery of the poor slaves. The miscreants engaged in this nefarious traffic, observes Mr. Leonard, are now in the habit of cramming into their vessels twice the number of unhappy wretches they were wont to do: so that the profits, being so enormous, the success of one cargo, crammed in this way, will be more than an indemnity for all the losses by capture.

An account of the new British settlement in Fernando Po, forms one of the most interesting chapters in the work. In this account, Mr. Leonard speaks of the productions and the animals of the island, as also of the aborigines; but the climate, unfortunately, is nearly as insalubrious as that of Sierra Leone. The island of Anobona was the next place to which the Dryad paid a visit. The natives came out to meet them, bringing with them the various articles of produce belonging to the island. These islanders, like all the inhabitants of the coast of Africa, have no regard for money; there is nothing which they look for more greedily in exchange for their commodities than old clothes: and of these shirts, trowsers, and handkerchiefs, were most in demand. The party paid a visit to the king of Anobona, and were received with all the honours that his sable majesty was able to pay them. The dignity of king is elective; and the choice takes place every year. This state of things may account for the republican feelings which Mr. Leonard tells us is quite manifest amongst these islanders. The king, who went by the familiar title of King Tom Standey, dined on board with the Commodore; and was found by our author one day, as he returned from an excursion into the island, sitting at the table, and amusing every body by his

> Ease and assurance, his unscrupulous demands for whatever was within his reach, and by several unkingly and disgusting solecisms in his manners: such as indecorously blowing his nose in the tail of his coat, during dinner, and wiping it with his sleeve, from the shoulder to the wrist; eructating vociferously; cramming the whole extremity of a fowl into his mouth at a time, and, after crunching the bones between his teeth, ejecting them into his hand, and depositing them on the chair, between his legs! He seemed to be very fond of salt, swallowing, at intervals, whole spoonsful of it out of the saltcellars. Some gin was put on the table during dinner, thinking he might perhaps prefer it, for its potency, to wine. He was asked which he would have, and very coolly and modestly replied, by a few imperfect Anglo-Portuguese words, and by signs, not to be mistaken, that he, "Poo fella, never mind," he would take some of the gin now, and that, as his belly was full, he would "bag" the wine and the remaining viands, and "make festa" on shore. This was beyond the utmost idea we had formed of his covetousness, liberal as it had been. But it was impossible to keep our gravity, when, so far from thinking there was any chance of a refusal, he immediately followed this expression of his modest and courteous intentions, by letting the Commodore know, that, as he had no such sideboard furniture, he would also take with him the decanters and glasses! He was shown, in the cabin, a large print of his present Majesty, which he admired very much, and addressed as if it had been our good King in *propria persona*, introducing himself to the print in the following words: "Me King Tom Standey, King Anobona. You ver good King, my fader

Me, poo fella, never mind." And observing, with much surprise, his own sable countenance reflected in the glass, as if it were behind the print, he suddenly exclaimed, "Ah, King Tom! you there! Me see you; me savey you ver well, King Tom Standey, King Anobona." At last he took his departure, pretty well "*stuffed*," as he called it; and, considering the quantity he had drank, but very slightly fuddled. But, before taking leave of us, the Commodore, besides a musket, gunpowder, and many other articles, gave him a mirror, in which he continued to gaze at his own ebony visage, with unceasing and unsatisfied astonishment, all the way on shore. Like the rest of his subjects, he caught at every thing he could get; but had no notion, or took care, at least, not to show any, of the value of the articles he had received, or a just sense of the attention he had met with. Some of us, observing this grasping, ungrateful, and unceremonious disposition, endeavoured to make him sensible of the value of what he had received, as he was going away, and told him that he ought to "*dash*" the Commodore with something in return for so many favours. After some hesitation, he said he would send some fowls and pigs to our philanthropic chief, as a present. About an hour afterwards, a canoe came alongside, with a single fowl, and a message, saying, that the rest and the pigs had "run in bush:" that is, made their escape into the woods, and were not to be found! This was, of course, a mere excuse: but we could not help laughing at its court-like ingenuity.—pp. 197—199.

We cannot follow our author through the remainder of his voyage, although we might, by noticing many parts of that portion of the narrative, add considerably to the testimony which we have already collected from his pages, as to the necessity of some energetic and speedy measures for the effectual suppression of the slave trade. But we feel that enough has been stated, even in our brief summary, to call upon the nation, and more especially the government, to consider, without delay, what means should be taken to put a stop to the horrors of the slave trade. Mr. Leonard has done himself great credit by the boldness of his remonstrances, and the spirit with which he has determined to expose the truth.

ART. IV.

1.—*Tours in Upper India, and in parts of the Himalaya Mountains; with Accounts of the Courts of the Native Princes, &c.* By Major ARCHER, late Aid-de-Camp to Lord Combermere. In 2 vols. 8vo. London: Bentley. 1833.

2.—*The Government of India.* By Major-Gen. Sir JOHN MALCOLM, G.C.B. &c. 1 large vol. 8vo. London: Murray. 1833.

EVERY contribution to our literature which augments the stock of our knowledge of Indian character and habits, should be hailed by the British public, particularly at the present period, with encouragement; for it is only upon a thorough understanding of that character and those habits, that we can expect to maintain our empire in India at all, or certainly to maintain it with any advantage to ourselves. The present volumes are doubly acceptable in this point of view, inasmuch, as they contain the result of observations on the every day life, so to speak, of the Indians, and thus convey to us a description of information which is but very rarely made the subject of attention with travellers in the East Indies.

The first volume consists of narratives of four tours. The first of these was made into the territories of the King of Oude, which were entered by the commander-in-chief, and his suite, on the 6th of December, 1827. Our author gives a journal of the various incidents which followed. He and his party were chiefly engaged with the King of Oude, and the items of the journal refer merely to entertainments at court, or to fights of wild animals, got up for the royal gratification. Proceeding into the interior of these territories, our author notices various objects of interest on his route, which, from being peculiar to the country, appear to him worthy of being described. At one place he meets with a caravanserai, which suggests to him some remarks on the nature of these establishments. It appears, that under the Moslem sovereigns, these receptacles for travellers were properly taken care of. Each receptacle was generally a walled enclosure of bricks, with various accommodations fitted for a residence. It was built in such a way as to present facilities for defence, being loop-holed for musketry, and fortified by bastions. An armed police was always present, and the traveller thus obtained security at a very trifling expense. At another place on the road, our author had the opportunity of studying the architectural beauties of a celebrated Mosque, called Mootee Musjid, or Pearl Mosque. The word Musjid is a general expression denoting a place of worship, and Mootee Musjid is a temple of peculiar sanctity.

On the way to Bhurtpore, our author met the Rajah with his retinue. Amongst the ensigns by which the procession was distinguished, one attracted the notice of the stranger. The ensign in question is called the "Mahi Muratib," or, the dignity of the fish. It consists of a figure in the shape of a fish's head, open mouthed; behind, and attached to it, was a bag of salmon-coloured silk, formed into the resemblance of a fish's body: this bag terminated in a tail of gold tassels. The banner was carried upon an elephant, the head being fixed on a pole, and as the wind rushed into the mouth, it descended and inflated the body, thus presenting a most ludicrous spectacle. But though the profane might well laugh at such an exhibition, the pious Hindoos regarded it with far different feelings, for it was a present from the Great Mogul, and was associated in their minds with the highest attributes of honour and dignity. The Rajah is described by Major Archer as a shrewd sensible boy, with precocious abilities; but the power of his crown has departed. He behaved hospitably to the Englishmen, and one morning invited them to the amusement of hawking. We adopt, very readily, the author's opinion, that a description of the Indian sport of hawking, would by no means be uninteresting. The party set out at an early hour, and had not proceeded far when they discovered some curlews feeding in a field. The hawk was put up:

> The curlew being roused, and seeing its enemies, screamed loudly, and began to mount almost perpendicularly. The hawk, which was of the long-wing soaring kind, named a *bhyree*, proceeded in chase. Aware of his inability to rise so fast as his quarry, he went away as if not disposed to come back, but imperceptibly ascending. Having gone far enough, he tacked, and continued to do so until he was above the curlew. These turns which the hawk makes are very beautiful, and evince great sagacity. In the meantime, the curlew had got so high as scarcely to be within ken, having also gained a considerable distance from where it rose. It is necessary, therefore, that those following this sport should ride very hard, and the eye and mind being intent on the birds in the skies, renders the work of a hazardous nature. The hawk continues his tacking, though far away from the curlew, until he finds himself above the level of his prey, and then off he goes with the speed of lightning; the curlew perceives his disadvantage, and hastens to get over water, as the hawk knows that he is then in great danger, and refuses to strike. If, however, no water is near, the curlew makes for the ground as fast as he can fly; and it is only known by his descending that the hawk is above him, both are so high and so far away. At this moment the greatest delight is experienced. The hawk, closing his wings, rushes down in the pursuit with a velocity incredible to those who have not witnessed it, and such is it, that his passage through the air sounds like a mighty wind. The curlew cannot escape, and before he has time to reach the earth, the hawk has stricken him senseless. The latter is too careful to come with all his own force with the curlew to the ground, as he would most likely be killed; but he instinctively drops him when within a few yards, and then follows and secures his prey. The keepers and amateurs come up, and prevent the hawk being injured by the fluttering and pecking of the curlew. The proceedings are similar to those in European countries after the flight and capture, such as breaking the poor creature's wings, and permitting the hawk to find his own way to the victim's heart through his breast, and having the marrow of the legs drawn out by a feather of his wing, and given as a sop of reward for his success. It was seldom the keeper had the kindness to ease the curlew's sufferings by killing it at once.
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> The riding, the hawk's manœuvring, and the attempts of the curlew to escape, make this sport one of great excitation. If the hawk can merely see his quarry, and he is a staunch bird, there is no fear of his quitting it, though he may set off in a contrary direction. Aid must be at hand to free him from water, or any birds, such as kites or crows, who invariably attack him if without defence.—pp. 78—80.

The next place visited by Major Archer in this his first tour, which is worthy of being noticed, was Delhi, to the king of which he was introduced as one of the party of the commander-in-chief.

The ceremony of the introduction was quite in the pompous style of the East. Before entering the throne room, each of the party was obliged to make three salams, after which a crier proclaimed that they had come to see *the king of the world.* Having reached the apartment, they proceeded to the foot of the throne, on which the king was seated. The commander-in-chief, after being presented, offered his nuzzer, or present, to the king. This was readily accepted, and put into a basin by his majesty. The value of the nuzzer was about 160*l.*; but his Excellency knew how little this would satisfy the king, so he agreed to be invested with a turban and an honorary dress, together with other articles of apparel or ornament, each of which composed a fresh item of expense in his majesty of Delhi's bill. The investiture being completed, and the commander-in-chief having paid the reckoning, exactly as the articles were supplied, he was taken a few paces opposite the king. Whilst he stood in this situation, a sort of long-winded herald read aloud the catalogue of new dignities just conferred on his Excellency, who was called, amongst others, by the titles of Rustum jung, or Hercules of war; and Syf-oodowlah, or sword of state. It appeared also, that he was to enjoy the vast prerogative of having a drum beaten wherever he marched, and was authorised also to carry the ensign of the fish. The king at last crowned his disinterested generosity to the foreigner by making the commander-in-chief a general of seven thousand horse, the existence of which was merely got up for the particular emergency, just on the very same principle that a fiction of law is employed in countries where the people should know better.

In that part of India where our author then was, he had the opportunity of seeing a strange exhibition. This consisted of tumbling into a well, a feat which was performed for money, and being sometimes accomplished from a height of above fifty feet, and over a considerable space, is attended with no small danger. During the progress of the British party through these regions, they came upon the territories of a female monarch named Begum Somroo, who had been a person of great notoriety, and whose strange history is sketched by the author. She is now of the round age of seventy-five, and resides at Sirdanah, a city in the territory before mentioned. In early life she filled the character of a nautch, or dancing girl, but neither her family nor her birthplace can be made out. Being a female of vigorous intellect, as indeed her extraordinary prosperity declares, she contrived to gain the affections of a Geoman adventurer named Somroo. This man's name is recorded in the history of British connexion with India in characters of blood, for he was the leader in the brutal murder of the English proprietors of the factory at Patna, which was perpetrated in 1763. He fled to Northern India, entered into the service of the Rajah of Bhurtpore, and, in process of time, made himself master of a considerable tract of country, situated to the north-east of Delhi. This property, at the death of Somroo, fell to the Begum, who afterwards married a Frenchman. The latter, in a little time after the union, proposed that they should retire to France for life. The Begum apparently assented to the wishes of her husband, but her woman's instinct soon whispered to her that in France, for many reasons, she must cease to be an object of regard to him; besides, it was not improbable that it was for her money chiefly that he had married her. She secretly resolved, therefore, not to leave India; but this determination was accompanied by another, that of destroying the husband. The very essence of criminal hypocrisy was manifested in the stratagem which she contrived to bring about this event. Whilst she ostentatiously packed up every valuable article in her possession, in order to deceive the poor Frenchman, she so managed as to make him believe that their departure from the country would excite the indignation of the people, who, in all probability, would attempt to stop them at their setting out. Under these circumstances, the wicked Begum extorted from her husband a solemn pledge, that if they were interrupted in their design and separated, then that each would commit suicide. On the night of departure, each was provided with pistols, by which, in case of necessity, they were to perform the conditions of their mutual engagement; the husband mounted his elephant, and the Begum entered her palankeen. The reader will easily anticipate the result. The party was met by a force previously appointed by the Begum, the escort of her and her husband were quickly dispersed, a number of shots were fired, and the Frenchman, running in the confusion to the palankeen, to ascertain what had become of his spouse, was met by a circle of weeping attendants, bearing a towel saturated with blood, which they presented to the husband as the fatal proof that his wife had killed herself: he instantly put a pistol to his head, and shot himself:

> The Begum (continues Major Archer), who had till then never appeared in male society, threw open the blinds of her palankeen, and mounted an elephant; she harangued the troops upon her attachment to them, and her opposition to the commands of her husband; she professed no other desire than to be at their head, and to share her wealth with them: the novelty of the situation lent energy to her action, and eloquence to her language, and amid the acclamations of the soldiers she was led back in triumph to the camp. It is said she scrupled not to spurn her husband's lifeless corpse, and vituperated his ineffectual endeavours to alienate her from the affections of her people. Having been their former chief's wife, she identified herself as belonging exclusively to them. Lord Lake found her, in the wars of 1803, 4, and 5, friendly to the English interests, and got the government to confirm her in the jagheer. She has, through a long life, maintained her station and security among a host of contending powers, and may bear the honour of a similarity of character with our Elizabeth. True it is, that her government was politic and respected, when her power was thought of con-

sequence; now, when age has chilled her blood, and the march of events has left her no exercise for those talents, which would have shone with splendour on a more extended theatre, she has turned her attention to the agricultural improvement of her country, though she knows she is planting that which others will reap. Her fields look greener and more flourishing, and the population of her villages appear happier and more prosperous than those of the Company's provinces. Her care is unremitting, and her protection sure. Formerly a Mahometan, she is now a Roman Catholic, and has in her service many priests and officers of that persuasion. At her metropolis she has erected a very beautiful church, on the model of St. Peter's; it is almost finished; little remains to be done, and that is on the outside. The altar is remarkably handsome; it is of white marble, from Jypoor, and inlaid with various-coloured stones.

The Begum has a body of troops for the protection of her person and the collection of her reveuues; besides which, she furnishes her contingent quota to the British. These troops are liberally paid and clothed, and in appearance are by far better looking than any troops in the pay of native princes. She is liberal, and many share her bounty. Her character for humanity does not stand so high, and there are numerous stories of murders having been done by her orders, and in her presence; even those about her say she is a severe mistress. A story is current of her having detected one of her household damsels in an intrigue with her lover. The unfortunate girl's punishment was inhumation alive; and over the grave the remorseless and relentless mistress ordered her own bed to be placed, where she slept the whole night. She is a most remarkable woman; her talents have raised, and now maintain her, in her present situation, the duties of which she performs punctually and systematically.—pp. 141—143.

At a place called Nujeebabad, to which the party had come in the course of their journey, our author is occupied with the circumstances of an individual, on whose fortunes he passes some just and very creditable remarks. This was the Nawaub of Nujeebabad, once a person of great power and importance in the country, but now altogether sunk under the influence of the oppressive conduct of the British authorities. They took from him his principality of Rohilkhund, a territory of the size of some kingdoms, and, merely as a bribe, fixed a salary of five thousand rupees a month for the poverty-stricken Nawaub. This unhappy victim of that system of government, which, to use a mild expression, is at least impolitic, represents a large class of society, who stood once in the relation of the aristocracy of this country to the mass of the population. So that at present, the only intermediate character existing in India, between the European proprietors and governors of that country on the one hand, and the peasantry on the other, is a sort of fat baboos, or upstart capitalists, who contrive to purchase up the property seized and sold under British sanction.

The arrival of the author at a town called Booreah, which is the first of those places that are inhabited by the Sikhs, is the source of some observations on that extraordinary people. Sir John Malcolm, however, has already left on record a very able and satisfactory historical account of the Sikhs. These people abstain most rigidly from the use of beef, and from killing cows. They are even more scrupulous than the mere Hindoos, who will not hesitate to sell cows, although they will not use their flesh as food. The Sikhs equally abstain from both practices.

We now follow our author in retracing his second tour, which consisted of a journey across the Sutlege river into the Hill-state of Kooloo, undertaken by him with the intention of proceeding to Kashmeer. The first of the places visited, which possesses any interest, is a village called Shumsheer-Ka-Mahadeo. He found the people to be Bramins; and understood that they all composed but one family. He was, however, well treated; and being allowed to take up his residence in a porch of the outer square of the temple, he there, by conciliating the heads of the village, made himself quite at home. They became familiar with him; and were very curious to know where his country was; was it governed by a king; and had the inhabitants plenty of flour. His telescope captivated them all; when one of them distinguished through it a distant object, he broke out into loud laughter. The temple just spoken of is of great repute; and it is the scene for the performance of an annual ceremony, called the "Jug." A great rope, made of grass, is fastened to a high rock or tree; it is then fixed below, and a portion of it stretched across a small valley. In honour of the god of the temple, a devotee will ride down the rope, incurring the danger of breaking his neck. If the rope break, so much the worse for the character of the temple. The priests, however, are sure to look to that. But, if the performer get off safely, he is overwhelmed with presents; and the rope is passed round the sanctum of the temple, and preserved as a trophy. Previously to coming to this place, our author witnessed at Sreenugger an amusement, such as, he supposes, was never observed in any other part of India. A long pole was placed horizontally on the top of a post, which was fixed securely in the ground; the pole had a hole in the middle part, which received the sharp extremity of the post; and thus it was capable of moving freely round. The pole, in its right position, was breast high. Two persons played with this machine; each got up on one of its extremities, and occasionally descended; the glory of the game then consisted in the certainty of the concert with which each jumped from his place, for if one was off before the other, the balance was instantly lost, and he who remained would be sure to meet with a severe fall.

In the vicinity of Giarghi, a hilly country, the Major found the people sadly afflicted with the goitre. Some of the swellings are enormous. The disease is attributed, by the medical men who visit the place, to the use of snow-water.

The third tour of our author was a journey from Simlah to the Borendo Pass; and was performed in October, 1828. The route comprised altogether a mountain character, the bold scenery of which affords the Major frequent opportunities of exhibiting his powers of description. At Pecca he witnessed the ceremony called the "Dance of the Gods." The following is the account of this ludicrous scene:

> In the afternoon we went down to the temple, the priests, at our solicitation, having agreed (odd and irreverend as it may be deemed) to give the gods a dance. After the prefatory drumming and sounding of horns, two divinities were brought forth, and "strange gods" they were. These were fashioned nearly as follows:—A circular piece of brass, about ten inches deep, and a foot and a quarter in diameter, like a broad hoop, had round it several faces of divinities *in alto relievo,* about six inches long; a large quantity of black hair, from the tail of the Thibet cow, was fastened to the top, and fell down like the fashion called mop-curls of a lady; below this hoop, and fastened to it, depended clothes in the shape of petticoats, of ample dimensions, made of silk and cotton cloths. On a frame, consisting of two poles, with a cross piece, having in the centre a spindle fixed to it, the figure was stuck, the petticoats coming low down: the poles were, perhaps, ten or twelve feet long, and the ends brought so close to each other as to allow their fitting upon the shoulders of two men. The poles of a sedan chair, with a platform in the middle instead of the chair, having a peg projecting on which to stick the god, is the nearest resemblance I can find for the machinery. All being ready, a band of instruments struck up such sounds as one might imagine would serve as revelry for the powers of darkness; and if superstition and gross idolatry are two, that which is now recorded was fit music for them. Two men took each of the frames, and, resting them on their shoulders, moved to the music in measured steps: the mop of hair and petticoats danced too; the gods jumped about, and now and then most lovingly knocked their heads together. As the men became tired, others took their places, for it was fatiguing work.—p.p. 287, 288.

One of the most interesting portions of the first volume is the elaborate account given of the Hill people, as that vast body is called, which inhabits the range of the Himalaya. Descriptions are given of the manners, food, diseases, &c., of this people; and the produce which is raised, either naturally or by cultivation, is minutely explained.

A journey in the Upper Provinces of Hindoostan, which began on the 26th of October, 1828, and ended on the 11th April, 1829, formed the fourth of the tours performed by the author in India. We do not think it necessary to follow the Major in this last of his journeys, as we feel that we have already supplied a sufficient number of examples, exhibiting the merits of this portion of the work. Half the second volume is devoted to observations on the local government of Bengal, and the general administration of India, both at home and abroad. As no one who looks to the present state of affairs will doubt the propriety of narrowly examining the manner in which the East India Company have exercised the jurisdiction so long enjoyed by them in India, we shall avail ourselves of this opportunity to enter upon the investigation. We are the more inclined to do so, at this moment, because, during the perusal of Major Archer's observations on the general government of India, we received the important volume called *The Government of India*, by Sir John Malcolm. As each of these volumes throws considerable light on the other, and as both are witnesses speaking from personal knowledge, we do not think that a more seasonable opportunity could be supplied than this for arriving at a knowledge of the truth. We proceed, then, to take up the series of important questions, connected with India, which have been treated of by each party; and, in general, we shall content ourselves with developing the testimony of each, leaving to the reader the perfect control of his own judgment.

We may commence by calling the reader's attention to the fact, that Sir John Malcolm assumed the station of governor of Bombay on the 1st of November, 1827, and resigned it on the 1st of Dec., 1830. The object which he proposes to accomplish by the publication of the present volume, is a description of the actual state of the different branches of the British government of India, abroad and at home.

In the first chapter, Sir John makes a brief statement of the principal measures adopted during his administration in Bombay. It appears that in these measures he was entirely guided by principle derived from long experience, which was, that we can only hope to reclaim ignorant, superstitious, or predatory classes of men from their rude and lawless habits, by using, as our instruments, those by whom they are influenced or governed. With such a view of the nature of his duty as this, Sir John proceeded in his government. Every rational mind will agree in the justice and liberality of this opinion, and if it were only common to all the members of the body which is entrusted with the government of India, we should see its effects in a manner not very easy to be mistaken. No one knows better than Sir John, how small a share of encouragement his doctrine obtains at the India House. The truth is, that Sir John is either deluded himself or wishes to delude his readers; for the whole of his work is nothing more than a catalogue of his own judicious efforts to establish a good government in India, and in dwelling upon those efforts, he would have us believe that they form part of the habitual system of the East India Directors. This is the grand fallacy of Sir John Malcolm's book. The consequence is, that though he treats of many subjects, he never penetrates into any, but, in almost every instance, is contented with stating whatever has been done for the sake of correction or improvement, and never is anxious to inquire what abuses remain which ought to be rectified—what a mass of impolitic regulations exist, which a wise and prudent directorship would not tolerate for a single hour. Hence, then, Sir John can only refer to the interval during which he himself was doing the duty of governor, when he says, that the operations of the present system have been on the whole beneficial, and that the home government has been studious to do justice to fair claims, and has ever evinced an anxiety to promote the prosperity and happiness of the natives of India. Such being the case, in the conviction of Sir John, he concludes that any measures which would have the effect of producing a change, whether in the character or the efficiency of the existing government, demand the most cautious consideration. Now, if we refer to the report of Major Archer upon this important point, we shall find that he, a military officer in common with Sir John Malcolm, gives an entirely different opinion upon the merits of the present policy by which the general administration of India is carried on. Let us take a case. At page 137 of his book, Sir John Malcolm tells us, that with a view of improving the breed of horses for the army, the government stud established for that purpose has been conducted with economy, and has been efficient. This stud, he states, was enlarged and improved during the period when he was at Bombay, and he entertains no doubt whatever that the advantage accruing from such an establishment will be to render the Deccan, where the stud is situated, independent of foreign supply. Well, then, let us only hear what Major Archer has to say upon this vast source of improvement:

> The stud department is one of large expenditure, which makes as yet but inadequate returns. This is to be accounted for from the mal-arrangement of the home authorities, who, instead of leaving the Indian government at liberty to follow the plan which experience had pointed out to those whose pursuits had been connected with the breeding of cattle, choose to chalk out the way they themselves thought best. The consequence has been the want of success to the establishment, although so many years have elapsed since its birth. There are three great studs: one in the Ghazepore district, a very large one; one at Haupper, near Meerut; and the third at Hissar, about one hundred miles north-west of Delhi, in a country possessing fine pastures, and celebrated for its breed of cattle. The controlling power is vested in a "Board of Superintendence for the Breed of Cattle," which has under it orders two superintendents, and seven assistants. In the boards rest the governance of the stud, all arrangements and improvements, and without their sanction no horse can be admitted, although it has been known that one every way fitted for the purpose has been rejected by the governor-general, who, among his numerous and high qualifications, and farming reminiscences, fancied he knew a bit about horse flesh. To say the least, it was making very small of the veterans, then members, one of whom was the father of the Calcutta turf, and two others were as good judges as Newmarket could ever boast of. The horse in question was an Arab, rather low, but the best four-mile horse of his day, and as strong as a house. The first and great fault of the directors at home was their not sending out the best cattle to be had for the intended purpose. Not having done this, it will take a long time to get what is required out of the present produce—good horses and mares, the latter being put to Arabs,—thence strong and handsome foals.
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> The present system is to send out a number of horses into the circles of

> the divisions, and every one bringing a mare covenants to tender the produce to the superintendent at a year old for a certain sum, who selects or rejects at pleasure; if the former, they are sent to the stud, and kept there until chosen to remount the cavalry corps. The mares tendered are for the most part not worthy the trouble or expense; but as drafts are required, the produce, though unfit, must sometimes be taken. Now the Company do not send out either horses or mares, but trust to the country supplying both: the consequence again is, that many horses are obliged to be taken which otherwise would be rejected: for instance, a high-bred, but small horse, would not be preferred to one larger and having substance with less blood. To show the want of judgment in not sending out the best cattle for stud purposes, the celebrated horse Benedict cost three hundred guineas, and his passage out two hundred more: he has been in India seventeen years, and besides furnishing his owner's mares, averaging thirty-five yearly, has netted him upwards of 20,000 rupees. His stock are the best in India, and sell from 1200 to 1600 and to 3000 rupees, two-year old colts and fillies.
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> The stud has now been established some years, and has not yet been able to pay itself; although the Company sell all horses undersized, and those to which they attach the value of 1000 rupees and upwards. The loss to the state in the expense above its real good, if it were money alone, would not be so great a cause for regret; but the breeding of horses by the Company has entirely stopped the trade which in former years brought large numbers of horses from the Punjab, and the countries north of it, as a supply for the cavalry. Doubtless it is a greater security that we should not be dependant on our neighbours for the annual equipment of the cavalry; but it should have been a prime object to have made that body equal, if not superior, by the change, at a less cost if possible.—pp. 259—262.

And this is the home government, any change in the efficiency of which requires the gravest consideration! Such direct contradictions as these at once satisfy us as to the extent of the credit which is due to the statements of Sir John Malcolm.

Again, Sir John tells us that the revenue derived from salt in Bombay is gradually increasing. Major Archer states that it is less than it was; formerly it fetched three millions sterlings, now it rarely exceeds two. And how, we ask, could it be otherwise? Will Sir John deny that the tax on the consumption of salt in India is scandalous in the extreme? What is its amount—does the reader conjecture? Nothing short of eight hundred per cent., supposing it to be bought, as it usually is, from the retailer. And this, mind, is an indispensible article of food. With respect to the monopoly of opium, Sir John really slurs it over. The revenue derived from opium, he tells us, was very considerable, as long as the drug produced was purchased on account of the Company, and as long as the trade of individuals was prevented by a very high duty. But, he continues, this state of things has been changed, and the cultivation of the poppy, the plant from which the opium is produced, is now made free, whereas before it was restricted.

Now let the reader listen to the genuine history of this opium affair. The opium produced in the territories of the East India Company, is manufactured especially for the use of the Chinese, and for the inhabitants of the Eastern Archipelego; but, strange to say, the Chinese laws prohibit directly its importation into China, so that it is only by a system of extensive smuggling that the opium is sent into that country. Now, who are the agents of this contraband trade—who are the smugglers? None else than men filling offices under the East India Company, and who make a "capital thing" of it by their well-judged neutrality. Good-sized fortunes doubtless are made by this very passive criminality; and that we do not make this assertion at random will be evident from the following fact:—Some time ago the opium agents in Bengal were remiss in their superintendence, and by their negligence allowed the cultivators of the poppy to send in a quality of a very inferior character. The Chinese merchants became indignant, and remonstrated. What was the result? The East India Company actually paid down a douceur of something little short of a quarter of a million sterling, to bribe the merchants into good humour. But, never mind, the revenue from the opium, *run* though it may be, is quite enough to justify and indemnify for such largesses as this. What a monster of a smuggler then must the East India Company be, to be able to act the part of so licentious a spendthrift as such a gift implies. Why, the very ransom of the best of England's kings did not amount to a quarter of the sum which it was necessary to put upon the altars of these Chinese Molochs.

But how is it that Sir John Malcolm never says a word about that very familiar article called tea? Not a word is uttered by the ex-governor of Bombay upon that commodity, which may well be regarded as the pabulum of the Company. What is the reason for their monopoly, may one inquire? The answer will be, that it is a fair remuneration for their trouble. But then the charter was first granted to the Company expressly that it might prove beneficial to the interests of this country; and until the advocates of the said Company show that a system whereby a poor widow is made to pay six shillings per pound, for the beverage which forms the only solace of her existence, is a worse one than that which would afford it to her at three shillings, we will never believe that the monopoly of the sale of tea in the East India Company is any thing but an injustice. Who now would endure to have it proposed that the West Indian proprietors should have a monopoly of sugars? Yet where is the ground for the distinction between the two bodies?

In speaking of the administration of justice in India, Sir John Malcolm strangely enough confines himself to the bare relation of the proposals which he himself had made for the purpose of ameliorating it in Bombay. But when he volunteered to place before us "a clear and concise explanation of the actual state of the different branches of the British government of India," we did expect that such explanation would contain the materials for a just judgment to be formed upon the question. But there are important matters in the administration of justice upon which the ex-governor is silent, as the following statement of facts will prove:—In all criminal matters the government has thought it prudent to retain the code such as it was laid down by Mahomet in the Koran. Thus Moslem law rules over the native population of India. Let us admit that there is good reason for this; let us say that whatever evils proceed from this state of things ought to be put up with, if there be a chance that any change will increase them. But how do we account for the patience with which the India Company looks on, whilst the proceedings in the criminal courts are not only conducted after the manner of the Mahomedan law, but actually in the very language of the countrymen of the Prophet. Let us hear our acute Major upon this curious subject:

> It is strange that the English have never thought of abrogating so vicious a form, and bestowing upon their subjects, in its stead, the great boon of having the law administered in the language of the country; or if this were a means of casting off the natives from the hold which we were wise in having upon them, why at least not imitate the example of politic conquerors, and fix English as the tongue for judicial proceedings? In this case the suitors would have a greater chance of an impartial award, the judge himself fully understanding what has been said, and being thereby able to weigh and discriminate between conflicting testimonies. As law now exists, notwithstanding the language is Persian, the English terms of decree, plaintiff, nonsuit, &c. are those only in use. The vakeels, or attorneys, are those who alone thoroughly comprehend the mysticism of the law; for, with very few exceptions, the judge who presides is far from being competent to expound or comment upon the many disputed passages; and, as to the unfortunate suitors themselves, few even of the Mahomedan persuasion understand the Persian language; and of the Hindoos, not one in ten thousand. Why the Persian has not been discarded, and either the English or Hindoostani, which is the colloquial language of all India, substituted, and which is understood by Hindoo and Moslem, is a matter best known to the Court of Directors. The Hindoostani would have this advantage over the English, that the people speak it, and a competent knowledge of it is very easily acquired by Europeans, with whom it is rendered familiar by being the universal means of communication between them and their servants, as well as the natives of all castes and descriptions.
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> This department of the state has lately been unsettled from its foundation, and within the last year has altered its position; it therefore becomes a source of regret that more than a brief view of the structure cannot be given. A secretary for the judicial department is the channel of communication from the government to the different courts. It is, as may be supposed, an office of great responsibility, and one of immense labour. The court paramount to all others, is the "Sudder Dewauny," with civil and criminal jurisdiction. This court was, until last year, fixed at Calcutta, but a change was considered necessary, and it is now at Allahabad, 500 miles from the seat of government; the advantage to be derived from this, how-

> ever, remains to be seen. The sudder dewanny controls the inferior courts, and is the last appeal, except to the king in council. The government has not the power to reverse its decrees, but may remove the judges to other situations.
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> The next in rank and importance are the provincial courts of appeal, which were, until 1829, also circuit courts for criminal business, as well as civil matters. At the period above mentioned, the criminal affairs were assigned to a commissioner, and the duties of the court of appeal limited to civil suits. The zillah, or district, comes next. A judge presides over this court, who is assisted by a registrar: occasionally the police is entrusted to the judge; but, when this department is troublesome, and the duties heavy, a magistrate is specially appointed.—pp. 321—324.

Before parting with Major Archer, to whose ability, industry, and spirit, the country ought to feel itself indebted, we must notice the very particular care which he bestows on the important subject of religion. We do not see that any particular reference is made to this question in Sir John Malcolm's work. We dare say, that if a Persian madrigal had been accidentally brought to his notice, he would not have passed it by in the same manner. However, we should like to have heard from an officer who must be so deep in the confidence of the India Company, what he really thinks of the provisions made by the Company for the due supply of ministers for the merely British inhabitants of India; for as to the utility of clergymen of any sort for the native population, the thing would be now looked upon as absurd. The ecclesiastical establishment in Bengal consists of one bishop for the whole of India, the Cape, Ceylon, Mauritius, and all the eastern settlements. The sun scarcely goes down upon the mighty diocese of the Bishop of Calcutta. But the whole plan of securing proper means of cultivating religion for the British residents in India, is absurd in principle, and futile in effect. Even if we do look at the efforts which have been made to introduce Christianity amongst the natives, we find quite enough to satisfy us that the attempt was conceived in folly, and supported only by obstinacy. It was the duty of the Company when they gave facilities to missionaries, to exercise a discretion respecting the manner in which those facilities were to be used. The admirable remarks of Major Archer clearly show the stupidity of their system: the missionaries, he says, set out with a display of the most wonderful and the most mysterious of the doctrines of their religion; they thought the poor creature of a Hindoo had the faculty of a doctor of Sorbonne, or of a D.D. of Oxford, when they strove to initiate him into a knowledge of Divine truth, by endeavouring to explain the incarnation.

Thus much we deem it essential to state respecting the very imperfect manner in which Sir John Malcolm explains, as he says, "the actual state of the different branches of the British government of India, abroad and at home." Whilst, however, we are determined to expose the pretensions of such men, we are not the less willing to do justice to their merits, and we willingly concede to Sir John the disposition to make his influence subservient to the ends of justice and improvement. To this disposition may be attributed the interest which was taken by him in establishing the cultivation of the cotton plant in the Indian territories. It is well known that our best supply of cotton wool is from the southern part of the United States of America. The reason of the superiority, which thus makes us prefer the American cotton, is not that the produce is better, but that the management of the article is more skilful. Various attempts have been made, lands have been appropriated for experiments, and every device has been put in execution, chiefly through the instigation of Sir John Malcolm, for giving to the Indian cotton the quality in the market which now is admited to belong to the cotton of America:

> In execution (says he) of the measures proposed by me, a farm, of two hundred acres in extent, was established in the vicinity of Broach, and placed under the management of Mr. Finney, a gentleman who had been brought to my notice as being, from residence and occupation in an indigo plantation in Bengal, well qualified to superintend a farm. An allowance of five hundred rupees per mensem, and forty rupees for house-rent, was granted to Mr. Finney; and he was placed in correspondence with, and under the general control of, the collector of the district in which the farms are situated. He was furnished also with instructions, founded on the information and observation contained in the Court's despatch, and also several important suggestions from Mr. Romer.
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> In further attention to the objects of the Court's despatch, similar farms in the Southern Mahratta country and the Deccan were intrusted to Dr. Lush, the superintendent of the Botanical Garden at Dapooree, who was likewise authorized to carry into execution a plan suggested by himself for introducing the cultivation of the Bombon cotton into the garden of Dapooree.
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> Under the impression that the scientific knowledge of Dr. Lush might be rendered further instrumental in promoting the success of the proposed experiment, he was directed to establish a correspondence with the collectors, and with Mr. Finney, in all points connected with the process of culture, supplying each other with seeds, &c. &c.—pp. 67, 68.

Not less attention has been paid to the cultivation of silk in the Indian territory, and from the attention which has been bestowed, and the energy with which it is encouraged, we may hope that the silk of our own produce will ultimately be the staple consumption of Great Britain. Sir John tells us that—

> Mr. Graham, the civil surgeon at Ahmudnuggur, has had a lease for fifteen years of several hundred acres of ground granted him, which, from being capable of easy irrigation, is most favourable to the plantation of mulberries, with which he has filled it. From his science, the money he embarks, and the ready sale there is for the produce in the flourishing town of

Ahmudnuggur, there can be little doubt of his success; and wealthy natives will by that be stimulated to imitate his example. Mr. Owen, the surgeon at Seroor, has commenced to manufacture silk upon a more limited scale; but the growth of his mulberries, and the fineness of the fibre which he has obtained, show that the soil and climate of that place are most favourable to the object; but this appears the case with many parts of the Deccan and Southern Mahratta country. At the gaol of Poonah, as well as that of Dharwar, excellent silk is produced; and in the latter collectorate, several natives have established manufactories upon a small scale; but the demand there for this produce shows that the speculation is profitable, and is only prevented from being extended by the poverty of the inhabitants and the want of enterprise, or perhaps of credit. As, however, the fact seems perfectly established, that the silk produced in this country and in the Deccan, will soon, with proper encouragement, drive both the China and Persian out of the market; and as the consumption of this article will be great when the interior of the southern parts of the peninsula can be supplied from silks produced in our provinces, it is worthy of the most serious attention of government.—pp. 68, 69.

Upon the whole, we can say of this book, that though liable to objection from the partiality of many of its views, it still contains a mass of very curious and valuable matter connected with the history and state of India.

Art. V.—*Sketches of Greece and Turkey; with the present Condition, and future Prospects of the Turkish Empire.* 1 vol. 8vo. Ridgway. 1833.

Although our knowledge of the state of Greece is not very materially increased by the contribution now before us, yet there are some local and personal details recorded by the author, which cannot be without their interest for the public. We pass by, therefore, all that portion of the descriptions, the subjects of which we have gone over a thousand times, and come at once to such a portion of the narrative as seems to us to possess novelty. We should premise that the author is the most recent traveller who has yet given an account of Greece. Having commenced his journey in that country in the spring of 1832, after passing through Albania, and paying the usual tributary malediction to the memory of Ali Pacha, the author crossed the Gulf of Arta, to Vonitza. He was now in the Greek territory. The town at which he arrived was at the time commanded by General Pisa, a noble Neapolitan exile, who behaved to the travellers (for our author was accompanied by a friend) with as much hospitality as his own forlorn circumstances would permit. The head quarters of the general consisted of a single room, with a roof but no ceiling; two windows without glass; a fire hearth with a fire, the smoke of which had no other exit from the room than through the door. The supply of upholstery with which the apartment was furnished, consisted of one deal table and two wooden benches; in one corner of the room were two boards, on which were a deer-skin and one blanket—these formed the general's bed. The unhappy exile, whose wretched destiny is here illustrated, is not unknown in England. In 1821 he joined the revolution of Naples, and was one of those who were afterwards sent into banishment. He came to England, remained here for three years, and, tired of an inactive life, he entered the Greek service, and distinguished himself in several actions, particularly at the siege of Athens. The only reward, however, which he received for his services, was the perilous post of governor of the fortress of Vonitza, where, between hunger and malaria, and the Roumeliote faction, it is only surprising that the poor general did not sink long ago. The faction just mentioned had given him repeatedly to understand, that they were determined to dispose of him as soon as they had the opportunity, and one night, by accident, as he was making his rounds, he found one of his sentinels negociating with two of the enemy upon the terms which the former was to take for betraying the fortress. Our author afterwards found out that had the Roumeliotes succeeded, they would have dignified his last hours with a very elegant and classical sort of execution, for they intended to have boiled him to death in oil.

Leaving Vonitza, the travellers proceeded over Acarnania, paying a visit to the site of the renowned Missalonghi. After shedding a few tears at the tomb of the brave Marco Botzari, they went to Patras. From this place they were kindly sent on to Lepanto, by Prince Wrede, a Bavarian nobleman in the service of Greece, who also gave them letters to Gen. Giavella, who resided not far from that town. The latter was at the time generalissimo of Western Greece, under the Capodistrian government. Our author speaks of him in the following terms:

> Giavella is one of the most interesting characters which have been elicited by the excitement of the revolution. A Suliote by birth, and son to the brave hero and heroine who so long defended their mountain strongholds against the celebrated Albanese tyrant, he inherits the indomitable spirit and uncalculating bravery of his country and his parents. He is now about forty years of age, low in stature, but remarkably well made; his black hair flows down upon his shoulders after the manner of his tribe, and his dark eye and handsome features have an habitual expression of gaiety and liveliness which is very pleasing, mingled with a something which bespeaks great occasional excitability. Brave to excess, noble, kind-hearted, and indefatigable, he has always been one of the most influential and important leaders in the Greek cause, and is a general favourite with his countrymen. Even those most opposed to him in politics, I have heard speak of him with tenderness and respect. He has distinguished himself on many occasions, especially at the battle near

Navarino, where he and Constantine Botzari fought side by side, long after their followers had been driven from the field by the superior tactics of the Egyptians. But it is his noble defence of Missalonghi which has brought him the most enduring fame. We heard many of the particulars from his own lips. After sustaining a ten months' siege, and seeing all their hopes of relief destroyed one by one, the garrison, after suffering terribly from famine, came to the heroic resolution of cutting their way through the Turkish army. Favoured by a dark night, they divided into three detachments, and left the ruined walls they had so long and so gallantly defended. The first division, with Giavella at its head, forced its way with little loss; the second also escaped, though it suffered dreadfully in the struggle; but the third, encumbered with the women and children, was forced back into the town, and the Turks entering it along with them, they were all cut to pieces; and when I visited the place, their whitened skulls were lying in a heap near the ramparts where they fell.

"In vain their bones unburied lie—
All earth becomes their monument."

After half an hour's conversation with Giavella, chiefly on European politics and the expected arrival of the young king, we made known our object in visiting him, and requested leave to proceed to Lepanto, promising at the same time to return before nightfall.—pp. 51—53.

After spending a few days at Athens, where his classic mind pored over the wonders of the Propylæum, the Parthenon, the Erectheum, the Tower of the Winds, the Lantern of Demosthenes, and the colossal Temple of Jupiter Olympus, the author and his companion made the tour of Attica. This province, in its physical and moral condition, presented no exception to the general wretchedness which he had experienced in every other part of Greece that he had visited.

Having returned to Athens, the author sailed across the Gulf of Salamis, and landed at a village called Pidavro. This place is situated on the north coast of that province of the Morea, which was in ancient times called Argolis. Here, whilst the party were eating their breakfast, and in expectation of obtaining horses which would convey their baggage to Nauplia, whither they intended to go, a messenger, in breathless haste, rushed into their presence, announcing that the Albanese were coming to pillage the place. The Albanese are a sort of irregular soldiers, subsisting entirely on plunder. All Greece is indeed overrun by similar bands. The body which made the irruption now spoken of is described by the author, who says, that a more squalid, ferocious, ruffian-looking set of men he never beheld. "They were," he continues, "filthy in the extreme; their dress was torn and ragged, and their countenances denoted long-endured famine and hardships. They all carried two enormous pistols and a yataghan in their belts and a long gun over their shoulders. They saw at once that they had no resistance to encounter, so set about their errand vigorously, seizing every thing in the way of food or ammunition that they could lay their hands on. The people, subdued to the cowardice of silent indignation, stood quietly by, watching the seizure of their stores, without venturing even a remonstrance. I was equally disgusted with the dastardly endurance of the one party, and the brutal oppression of the other. The brigands, after rifling every house, except the one in which we had established ourselves, began to feast upon their spoil. They were soon intoxicated, and their brutality then became unbridled. Their conduct was that of utter barbarians. They insulted all the women who had been foolish enough to remain in the village, and the men did not dare to interfere. I could bear the scene no longer, and strolled away towards one of the remoter houses, when a loud scream arrested my attention, and a young woman, with a babe in her arms, rushed out of the door, pursued by one of the Albanese. My indignation had before wanted but little to make it overflow; so, looking this way and that way, like Moses when he slew the Egyptian, I rushed after the inebriated ruffian, and brought him to the ground by a blow with the butt end of my carbine. He fell with great violence, and lay for some minutes insensible. I took his pistols and yataghan, and threw them into a marsh close by, and then went up to the poor woman, who was terrified to death, and led her to a thicket of thorn trees, where she was not likely to be discovered. Here we remained till nightfall, when we ventured from our hiding place, and found that the Albanese had retired, and were probably gone to repeat the same scene at some other village. The next morning we procured three horses for our baggage, and proceeded to Nauplia on foot, passing two other bands of brigands on our way, with one of whom we narrowly escaped a fatal quarrel. These blood-hounds swarm in every part of Greece, and till they are utterly extirpated, there will be neither security nor peace. It is to be hoped that this will be one of the first measures of the new government."

The visit of our author to Maina gives rise to a highly interesting and affecting narrative. Maina is a promontory situated at the southern extremity of the Morea. The inhabitants of this place boast of their descent from the ancient Spartans, and have been always anxious to act up to the character of that celebrated people. They never submitted to the Turkish yoke; and by retiring to their fastnesses, their rocks and caves, defied the power of the sultan from generation to generation. At last they obtained a sort of tacit independence, the terms of which were, that no Turk should reside amongst them—that they should pay a moderate tribute, and that the individual to govern them should be a chieftain of their own, to be appointed, however, by the Porte, or by the Capitan Pacha. Such was the settlement of their political relation with the rest of the world; and, as to their employment, commerce, &c. the author informs us that the habits of pillage by land, and piracy by sea, were the national customs which they regarded as being too sacred to give up. The heroism of the Mainotes made all honest navigation within their beat a somewhat daring enterprise, and there was scarcely a mariner in the Mediterranean who was not oppressed by the contributions enforced by these desperate Mainotes. But then, in justice to them, let it be told, that they were plunderers of the good old school, real good hearted villains, who took your money and your property with the most conciliating politeness. At present the author represents them to be very hospitable and very kind, opening their doors to receive the passing guest, and irreproachable in their social lives. In their dealings with each other they are fair and honourable, says our author. Who has ever heard of any thing else but honour amongst thieves? Their friendship, too, is warm and abiding; but their passions are impetuous and unruly, and, when once roused, are not to be subdued by either reason or compassion, as the following anecdote will show:

> Two Mainotes, who had long shared in common the produce of their plunderings, chanced at length to quarrel about the division of the booty of a Venetian brig. Burning with resentment, and eager for vengeance, the one, Theodore, seized on the wife of his companion, Anapleotti, and carried her on board a Maltese corsair stationed in the bay, for the purpose of selling her, to make up his defective share in the plunder. The Greek asked too high a price, and the Maltese refused the purchase, having, as he said, just procured another at a much cheaper rate, whom, at Theodore's request, he produced. She was brought forward, and, to the confusion of the Mainote, proved to be his *own wife*; his accomplice having anticipated his stratagem, and disposed of his spouse two hours before. He, nevertheless, concealed his rage, gave Anapleotti's wife for the proffered price of the Maltese, and returned on shore; where he met his quondam ally, apprised of his loss, and thirsting for vengeance. The worthy friends were not long, however, in coming to an understanding. Without arousing suspicion, they went together on board the Maltese corsair, and without much ceremony forced him to restore the wives of both. This complied with, and satisfied with their mutual revenge, which had proved a mutual gain, the confederates again returned; and, as firmly united as ever, continued in common their former desperate calling.—pp. 88, 89.

The melancholy history to which we have alluded, as connected with Maina, is that of the family of Mavromichaelis. This man was the head of a large and influential race, and was governor of Maina. He raised the popular standard as soon as the revolution broke out, and the zeal with which he and his relations supported the cause of the people, may be judged of when we state, that nine of his near kindred, sons, brothers, and cousins, perished in the struggle. The country remembered the services of the family, and, when Capodistrias was made president, and a senate was called, old Mavromichaelis and his son George were elected members. The former and Capodistrias were by no means good friends, for Mavromichaelis did not think that he was treated with the consideration which he deserved, and Capodistrias, unfortunately for himself, was led to indulge the ambition of pulling down the feudal power of the country, and for this purpose sought occasions of humiliating all those who were characterized by a spirit of independence. Such being the state of the relation between the two parties, it happened that old Mavromichaelis, being at Nauplia during the sitting of the senate, wished to visit his property in Maina; and as it was one of the regulations of the Greek constitution that no senator should absent himself from the seat of government without the president's permission, he accordingly demanded leave to go. The application was refused; the old Mainote became indignant, and took the road without leave; he was arrested, and thrown into a dungeon in the lofty fortress of Palamede, which commands the town. Here the old man was immured for several months, during which petitions and remonstrances showered in on all sides to the president, imploring him to release Mavromichaelis; but his wicked genius prevailed, and young George, the son of the old man, himself a senator, in a desperate moment assassinated Capodistrias. George was one of the finest and most promising youths that Greece could boast of: he was condemned to be shot, and underwent the execution with the noblest fortitude. The wretched father was afterwards released, and sent back in a Russian brig. Our author accompanied the old man back, and gives a most heart-rending picture of his sorrow for the loss of his son. In a grove not far from his castle, Mavromichaelis has erected a small and simple tomb-stone to the memory of his faithful son. Near this grove the desolate father wanders the live long day, like a ghost lingering round the scene of its departed pleasures.

Greece, on the death of Capodistrias, was a scene of increased confusion. The brother of the assassinated chief was appointed president by one faction, which was soon overwhelmed by another, called the Roumeliotes. The second Capodistrias vacated, and of the chiefs who supported him, and who were obliged likewise to retire from the government, Colocotroni was amongst the most eminent. When our author, in May, 1832, proceeded to the Morea, he found that Colocotroni had returned to his home in that quarter, and he resolved to visit even the very den of this celebrated highwayman.

It was on a lovely evening that, after having left Tripolitza, and having entered the valley of Megalopolis, they beheld its western extremity, closed up by the craggy rock of Caritèna, on whose summit stands the castle of Colocotroni. The following is an account of the reception of the party:

> The house in which Colocotroni lived was situated a little lower than the fort. It was new, small, and roughly built, but somewhat more substantial than the generality of Greek houses. It was situated on the very edge of a precipice more than 50 feet in height; and on a projecting platform of rock beside it, the old klepht was seated to receive us. He rose as we approached,

> and greeted us with a dignified politeness, amounting almost to hauteur. I have seldom seen a more striking figure: he was a perfect Hercules in form and stature, and considerably above the middle size. He was rather shabbily dressed in the picturesque costume of the country, with white kilts and a grey jacket; he carried a staff in his hand, of which he made considerable use in walking; and he wore in his belt a handsome four-barrelled pistol of English manufacture. His countenance was singular and impressive,—all his features were strongly marked;—his forehead, broad and high, was furrowed with wrinkles, that spoke less of age than of toil and passion,—his long grey locks, escaping from the scanty red cap which he wore on the crown of his head, flowed in ample ringlets down his shoulders; and, as I watched him narrowly as he sat on the divan beside me, I thought I could read in his dark, sunken, fiery eye, the impress of the violent, if not the bad, passions, grown habitual by long indulgence, and continued to a period of life when temperament could no longer be admitted as an excuse.
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> He immediately conducted us into his house, the best room of which was assigned for our accommodation. The bare wood walls were hung with arms of various descriptions, among which Colocotroni's sabre held a conspicuous situation. The old warrior sat down beside us on the divan, his son took a seat at a little distance, and the lower part of the room was filled with his followers—all fine, active-looking men, armed and accoutred after the manner of their country, and some of them remarkably handsome.—pp. 106—108.

The conversation turned on politics; and what struck the English visitors most strongly was, the perfect ease with which the host always spoke of himself as a klepht or robber of the first distinction. When the hour of repose arrived the party separated; but our author, remembering that he was now in the very heart of Arcadia, the true Arcadia of the Muses, he could not yield his mind to the claims of the dull goddess, but sallying forth, he walked out on a rocky terrace, from which, by the pure splendour of the moon, he beheld the glorious country around him, the snowy summits of Mount Taygetus being dimly descried in the distance, while the venerable Alpheus, renowned in song, roared below in its rocky bed. He had been there scarcely a few minutes, when he saw a tall figure leaning on the parapet of the rock: he approached it—proved to be Colocotroni. They entered into conversation, and the latter did not hesitate to disclose the particulars of his personal history.

Colocotroni was the son of obscure and indigent parents, and in the society in which they were placed it was thought that the most honourable thing a young man could do was to turn robber. He began his depredations on the Turks, and soon extended them to the wealthy Greeks, but particularly the primates, who were disliked by the people, on account of the good terms on which they always kept with the Turks. He was generally, he said, successful in his freebooting enterprises, but was never cruel. He declared that he had never shed blood up to his twentieth year, and that the exception-able deeds which he might have afterwards committed were all justified by the wrongs inflicted on him. When five-and-twenty he amassed a treasure, which he had in a cave near the castle, and was at the head of a band of young companions which was the terror of Arcadia. Here he would have remained were it not that one night one of his followers, who was a bosom friend of his, was shot by three Turks. Colocotroni, by great dexterity and strength, contrived to kill each of these Turks with his own hand; he fled, took refuge in the Ionian Isles, and served there successively under the Russian, French, and English commanders. The prospect of a revolution in Greece, fifteen years ago, called him home; and he was the first, after Ipsilanti, to raise the standard of revolt. Colocotroni, in detailing his history to the stranger, was frank and energetic; but ended his account by declaring that his present situation was the most unhappy in the world, as he was uncheered by one single hope for the future, or one pleasing reflection on the past.

Amongst the clever portraits of the Greek chiefs given by our author, we shall, in addition to that of Colocotroni, select a few others of those most known to the British public.

Mavrocordato was a Fanariote or a Greek, living in Constantinople. When he joined the revolution in Greece he was looked upon as a stranger:

> His figure (says the author, who saw him) is short, thick-set, and clumsy; and a habit of stooping which he has contracted increases these natural defects. His features are by no means handsome, rather the contrary; his rough black hair flows down over his shoulders; his mustachios are grown out of all moderation; his full shaggy eyebrows give effect to a glance of uncommon penetration; and his whole countenance is indicative of great vivacity and acute perception. His manners are polite, but not easy; and his conversation, in which he displays much of the cautious self-possession of the accomplished diplomatist, is lively, clear, and pointed, with an occasional slight tinge of sarcasm. In my first interview with him, he avoided every thing like serious discussion on the state of Greece, and was apparently disposed to feel his way; but subsequently he became more communicative, and I was much struck with the shrewdness and sound judgment displayed in his remarks. He is the only one among his countrymen with any thing of the powers or the knowledge of a statesman; and, indeed, he possesses a versatility of talent which fits him for almost every situation.—pp. 179, 180.

Demetrius Ipsilanti, another Fanariote, is brother of Alexander, the first to raise the standard of revolt in Greece. Demetrius was only twenty-four years of age when the revolt occurred, but he joined it, and was one of its most active leaders:

> His personal appearance (observes the author) is most extraordinary. When I saw him in the spring of 1832, he could not have been above

thirty-five years of age, but his looks were those of a man of sixty. Considerably below the middle size, with a head entirely destitute of hair, and presenting the exact similitude of a mis-shapen skull; with limbs shrunk and emaciated to a degree I have never witnessed even in the last stage of a consumption; with a constant cough, and a voice feeble and nearly inarticulate;—you might almost fancy him the resuscitated skeleton of one of the three hundred who perished at Thermopylæ. But, labouring to this extent under every imaginable personal disadvantage, he is a memorable proof how completely man may rise superior to all bodily infirmities, and how powerfully a determined spirit can invigorate a feeble frame. Demetrius Ipsilanti is a soldier of the most brilliant reputation.—p. 181.

It would appear as if Demetrius, feeling that he was not destined for a protracted existence, resolved to devote the small interval of life enjoyed by him to the good of his country: hence was it that in every task of danger, in every expedition of which the most fatal results were expected, Ipsilanti was always foremost by his own choice.

Miaulis is described as being above sixty years of age. He is a Hydriote, and a valiant seaman. He is a strong, tall, well-made man, with thin grey hair, and a countenance expressive of the greatest honesty, benevolence, and good-nature. From the commencement of the struggle, there has not been a single act of Miaulis's conduct which could be said to be inconsistent for a moment with the most perfect model of a true patriot.

A visit to Sardis and Constantinople, and a dissertation on the Turkish empire, in which the author declares it to be his conviction that that empire is near its close, finish the work. There is likewise an estimate given by him of the general character of the inhabitants of Greece. It is drawn at least with impartiality; but then the character of a people is so much the creature of its government, that there is hardly any safety in judging of the inherent nature of men by it. The work, however, is, on the whole, one of considerable value, as being the production of a liberal, enlightened, and sensible man; and as being written under circumstances which at once disarm us of any suspicion or distrust of the integrity of the author.

ART. VI.—*Travels of an Irish Gentleman in search of a Religion.* With Notes and Illustrations. By the Editor of "Captain Rock's Memoirs." In 2 vols. 12mo. London: Longman, Rees, and Co. 1833.

THE most unbounded surprise, no doubt, will be raised at the announcement that Mr. Moore,—Mr. Thomas Moore,—the British Anacreon,—the familiar friend of Byron, has come forth in an entirely novel character, and has boldly and manfully proclaimed his confession of Religious Faith. Considering the whole of the circumstances under which these volumes are given to the public, we do not hesitate to say that we consider their contents as amongst the most interesting records of which the operations of the human mind ever formed the theme.

It is no part of our duty to enter into the question how far it is wise or useful to himself that Mr. Moore should have made the world acquainted with an affair which may very plausibly be said to be altogether particular to himself. Mr. Moore has thought proper to challenge public inquiry into the judgment which he has formed upon by far the most important subject that could ever occupy a rational being, and therefore it would be a sufficient answer for him to any objector, to say that he wished to hold out an example to other men.

But for our parts, we can readily find an excuse for the zeal with which, in this newly adopted cause, he seems to be sincerely animated. We do not mean to give offence in any quarter, when we go back to the period when Mr. Moore started into public life, and think of the indiscretions which are associated with that period. Indiscretions do we call them? Alas! they assumed a darker hue, for they were not indulgences that compromised merely his own virtue, and the consequences of which were limited to himself. The fatal arrow, shot in a season of indiscretion, baited too with such exquisite attractions, was irrevocable. It was impossible for a man, with that refined sagacity which is the real element of poetical power, and which Moore so truly possesses, to have advanced to the maturity of life which he has attained, without having a consciousness of the injury of which he was unthinkingly the cause. Shall we not believe it to have been the chief business of that man's life to have endeavoured to repair the rash offence? Shall we not conclude that not one moment has that man suffered to pass by without employing it in meditation, with the object of discovering in what manner he could diminish the guilt of which he was conscious? Is it not natural, then, that we should see him, with such feelings and such views, conducted at last to religion as the only shrine at which his vows might be offered up with a hope of success?

In speculating, however, on the motives of Mr. Moore, we are not by any means forgetful of the account of those which he gives himself; and although, in the character which he is pleased to assume in these volumes, some latitude of statement with regard to minor matters of history is warranted, still it is not unlikely that his account is strictly correct. He says that in his infancy he was initiated, as children usually are, in the principles of the religion professed by his parents. We believe, however, that it will turn out that the father of Mr. Moore was a Protestant, and his mother a Catholic. In such cases in Ireland, it is usual for the sons to go with the father, and the girls with the mother. At all events, it is quite certain that

Mr. Moore's sisters were all exemplary Catholics, and that he himself was always looked upon as affording a very doubtful case on which much could not be positively predicated as to his religion. It appears, however, that Mr. Moore considered himself a nominal Catholic up to a late period, paying, like many others, very little attention to the real state of his sentiments on the subject. He very accurately represents the condition of a great number of Irish Catholics, when he describes himself as having remained contented with the religion in which he was brought up, simply because, its members being under persecution, it would have been an act of meanness to abandon it. But when a better policy was recognised by the British government,—when the Catholic portion of the community was virtually placed on an equal political footing with the Protestant, then was it that every one who had been numbered by the accident of education in the Catholic division, could change his position, without incurring the risk of the accusation to which, under the former circumstances, this change would expose him. This, by his own confession, was exactly the case with Mr. Moore. "I felt," says he, "that I had been not only enslaved, but degraded, by belonging to a race of obsolete and obstinate religionists;" for such, though he himself was one, he formerly considerer the Roman Catholics to be.

Although, therefore, for the reason just mentioned, he would have died for the Catholic faith, yet he rejoiced when the period came in which he might relinquish his Catholicism without a sacrifice. Whilst such were his feelings, so far as the political aspect of the Catholic religion was concerned, Mr. Moore tells us that he saw no reason to be satisfied with it, when he considered it with merely religious views, for he contemplated it as it was presented to him. The dark pictures of the Catholic religion drawn in pamphlets and sermons in Ireland, and the denunciations which some men, eminent for their talents and benevolence, have uttered against this religion, condemning it as a system of heathenish idolatry, have, in numerous instances, had the effect, as they had in Mr. Moore's case, of making the ardent young Catholic blush that fortune had placed him in a situation so humiliating as that he must almost sacrifice the character of his understanding, in order to keep his consistency inviolate. Mr. Moore says, that though he outwardly affected indignation at these charges, yet that inwardly he yielded a sort of doubtful assent to their truth. We may well believe Mr. Moore, then, when he states, that it was with a double joy he received the glad tidings of Catholic emancipation being decreed by the parliament, and that it was with true sincerity of heart that he exclaimed, "Thank God! I may now, if I like, turn Protestant."

Whilst yet pondering on the great question, "Shall I, or shall I not, turn Protestant?" Mr. Moore, almost unconsciously, took down a pamphlet from a neighbouring bookcase. This happened to be a furious one against popery; it was entitled, *A Protestant's*

Resolution, showing his Reasons why he will not be a Papist, &c. &c. On opening the pages, the first passage that met his eyes was the following:—

"Q. What was there in the Romish religion that occasioned Protestants to separate themselves from it?"

"A. In that it was a superstitious, idolatrous, damnable, bloody, traitorous, blind, blasphemous religion."

This was enough for him who read; he became indignant, and, resolving to abandon a religion of which such a character was given, he emphatically declared, "I will be a Protestant!"

The feelings which animated Mr. Moore at this extraordinary crisis, are too well expressed by himself to allow us to suppose that we could convey them better to the reader:

> I was now pretty much in the situation of Sir Godfrey Kneller, in the strange dream attributed to him, when, having arrived, as he thought, at the entrance of heaven, he found St. Peter there, in his capacity of gate-keeper, inquiring the name and religion of the different candidates for admission that presented themselves; and still, as each gave his answer, directing them to the seats allotted to their respective creeds. "And pray, sir," said the Saint, addressing Sir Godfrey in his turn, "what religion may you be of?"—"Why, truly, sir," said Sir Godfrey, "I am of no religion."—"Oh, then, sir," replied St. Peter, "you will be so good as to go in and take your seat where you please."
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> In much the same independent state of creed did I find myself at this crisis—having before me the whole variegated field of Protestantism, with power to choose on what part of its wide surface I should settle. But though thus free, and with "a charter like the wind, to blow where'er I pleased," my position, on the whole, was hardly what could be called comfortable. It was like that of a transmigrating spirit in the critical interval between its leaving one body and taking possession of another; or rather, like a certain ill-translated work, of which some wit has remarked, that it had been taken *out* of one language without being put *into* any other.
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> Though as ignorant, at that time of my life, on all matters of religion, as any young gentleman brought up at a University—even when meant for holy orders—could well be, I had, by nature, very strong devotional feelings, and from childhood had knelt nightly to my prayers, with a degree of trust in God's mercy and grace at which a professor of the Five Points would have been not a little scandalised. It was, therefore, with perfect conscientiousness and sincerity that I now addressed myself to the task of choosing a new religion; and having made up my mind that Protestantism was to be the creed of my choice, resolved also that it should be Protestantism of the best and most approved description.
>
> But how was this to be managed? In a sermon which I once heard preached by a Fellow of our University, there was an observation put strongly by the preacher which I now called to mind for my guidance in the inquiry I was about to institute. "In like manner (said the preacher), as streams are always clearest near their source, so the first ages of Christianity will be found to have been the purest." Taking this obvious position for granted, the deduction was of course evident, that to the doctrines and practice of the early ages of the Church I must have recourse to find

> the true doctrines and practice of Protestantism: the changes which afterwards took place, as well in the tenets as the observances of Christians, having been, as the preacher told us, the cause of "that corrupt system of religion which has been entailed on the world under the odious name of Popery." To ascend, therefore, at once to that Aurora of our faith, and imbue myself thoroughly with the opinions and doctrines of those upon whom its light first shone, was, I could not doubt, the sole effectual mode of attaining the great object I had in view—that of making myself a Protestant according to the purest and most orthodox pattern.
>
> To the classical branch of the course taught in our University, I had devoted a good deal of attention. My acquaintance, therefore, with Latin and Greek was sufficiently familiar to embolden me to enter on the study of the Fathers in their own languages; while, besides the access which I was allowed, as graduate, to the library of our College, I had also, through another channel, all the best editions of those holy writers placed at my command. Of the Scriptures my knowledge had hitherto been scanty: but the plan I now adopted was to make my study of the sacred volume concurrent with this inquiry into the writings of its first expounders: so that the text and the comment might, by such juxta-position, shed light on each other.
>
> Behold me, then, with a zeal whose sincerity at least deserved some success, sitting down, dictionary in hand, to my task of self-conversion; having secured one great step towards the adoption of a new creed in the feeling, little short of contempt, with which I looked back upon the old one. Bidding a glad, and, as I trusted, eternal adieu to the long catalogue of Popish abominations—to wit, transubstantiation, relics, fasting, purgatory, invocation of saints, &c. &c.—I opened my mind, a willing initiate, to those enlightening truths which were now, from a purer quarter of the heavens, to dawn upon me.—pp. 8—12.

In commencing the labours to which he had now resolved to devote himself, our inquirer soon found out that the higher up he went in the investigation, the more satisfied he was with the results. Having then proceeded, in pursuance of his determination, founded on this discovery, he was very speedily astonished to find, even at the outset, that of the five holy men who were called apostolical fathers, as having conversed with the apostles themselves, or their immediate disciples, one was no other than a pope, an actual pope, being the third who filled the office so called from the time of St. Peter. This was St. Clement, who was not only a fellow-labourer of, but was actually ordained by St. Paul. In the records which contained this astounding fact, the candidate for Protestantism discovered another, quite as surprising a piece of news, namely, that an appeal from the church of Corinth was made to the church of Rome for its interference and advice, whereupon this very St. Clement addresed to the Corinthians a reply, which is allowed, on all hands, to be one of the most interesting monuments of ecclesiastical literature which we possess.

Our inquirer next encountered the writings of St. Ignatius, who immediately succeeded the apostle Peter in the see of Antioch.

This bishop is thought to have been the child whom our Saviour took up and set down in the midst of his disciples, as the model of their imitation. At all events, no one could have been better acquainted than Ignatius with the customs and feelings of the apostles, and yet how truly preplexing was it to our inquirer to find in Ignatius a staunch supporter of the Catholic doctrine of transubstantiation! Scarcely had he recovered from the disappointment which such disclosures occasioned, when another awkward fact met his eyes, namely, that Ignatius having been condemned to martyrdom, the faithful deacons who had accompanied him to Rome gathered up the few bones which the devouring lions had left, and, carrying them back to Antioch, placed them in a shrine in that city, around which, every year afterwards, the faithful kept their pious vigils in memory of the saint. Nor was it, by any means, an unimportant piece of intelligence, casually communicated in the story of Ignatius' martyrdom, that whilst that illustrious saint was passing through Asia to Antioch, on his journey to Rome, the intended site of his sufferings, he earnestly exhorted the churches to be on their guard against heresy, and to hold fast by the *traditions of the Apostles*.

Marvellous, says the traveller in search of a religion, were those discoveries, most marvellous indeed! Who could have thought it? Nevertheless, determined not to be lightly turned aside from his purpose, he proceeded from the first to the second century, to see what encouragement he might receive in the latter. The first authority he met with in this age was St. Justin Martyr, whose unequivocal testimony as to the belief in transubstantiation did not leave the inquirer a single syllable to say. "Accustomed (says he) as I had been to consider the papal jurisdiction as a usurpation of the dark ages, the clear proofs I now saw of the chain of succession by which its title is carried up and fixed fast on that 'Rock' on which the church itself is built, convinced and confounded me." A little afterwards he is attracted to a passage from a cotemporary writer, St. Irenæus, who boldly says, that he can enumerate all those bishops who were appointed by the apostles and their successors, down to himself and his colleagues. In this document, too, St. Irenæus mentions the church of Rome, as that to which, on account of its *superior headship*, every other must have recourse. In this age, too (the second), testimonies of the most unimpeachable character are found by our traveller with respect to the general confidence in the authority of the unwritten tradition. The effect of his researches on this occasion are thus pleasantly stated by the sufferer himself:

> It will easily be believed that, at the close of this long day's studies, I felt utterly disheartened and wearied with my pursuit. I had now found sanctioned by the authority of the Church's earliest champions,—some of them men who "had the preaching of the Apostles still sounding in their

ears,"—six no less Popish points of faith and observance than—1. The acknowledgment of a Sovereign Pontiff; 2. A reverence due to Relics; 3. Satisfaction to God by fasting, alms-deeds, &c.; 4. The authority of tradition; 5. A Corporeal Presence in the Eucharist; and 6. The Sacrifice of the Mass. Who can wonder if, after all this, I despaired of ridding myself of Popery? Heaving a heavy sigh, as I closed my ponderous folios, and with a sort of oppressed sensation, as if the Pope were himself bodily on my back, I went to bed feeling much as Sinbad the sailor would have done, if, after having shaken off, as he thought, the troublesome little old Man of the Sea, he felt the legs of the creature again fastening round his neck.—vol. i., pp. 38, 39.

But our traveller was still far from having contracted a friendship for Popery; and he resolved to allow of no relaxation in his efforts to find out an excuse for becoming a Protestant. But the further he went in his inquiries, the greater was his distance from Protestantism; and, on comparing notes, he found that he had three other modern Catholic practices to score down, as being sanctioned by the authority of the primitive fathers of the church. These were prayers for the dead, veneration of images, and crossing. After this, he plainly acknowledges that any reasonable person would have given up the search; and this he would have done, he says, were it not that he had peculiar reasons for wishing to become a Protestant. He accordingly continued his investigations amongst the fathers of the third and fourth centuries; but, alas! still without being able to detect amongst them a single Protestant. The answer of every writer of authority was, that he belonged to the one Catholic church, the centre of which was the chair of St. Peter at Rome. This was either the language or meaning of all the great fathers of the third and fourth centuries. Passages are then quoted to show the belief on several disputed points. On the authority of the church and tradition, the quotations are from Tertullian, Origen, Lactantius, St. Cyprian, Eusebius, St. Basil, St. Epiphanius, and St. Chrysostom; on the primacy of the successors of St. Peter, we have also St. Cyprian, St. Jerom, and St. Chrysostom; on satisfaction to God by penitential works, St. Cyprian and St. Ambrose; on prayers for the dead, St. Cyril of Jerusalem, St. Ambrose, St. Epiphanius, St. Chrysostom; on invocation of saints and of the blessed Virgin, Origen, St. Cyprian, St. Athanasius, St. Hilary, St. Basil, Ephrem of Edessa; on relics and images, St. Hilary, St. Basil, Ephrem, St. Ambrose, St. Chrysostom, St. Gregory of Nyssa, and Nilus.

Upon the subject of the invocation of the Virgin, the traveller has no doubt whatever that the worship of the Blessed Virgin, as that is and has always been understood by Catholics, formed a part of the devotions of Christians from the very first ages of the church. The writer admits candidly that the veneration paid by the Catholic church to the Virgin Mary has been abused, and that to a scandalous pitch, in the modern world. But though such abuses existed, and though in even the first ages of the church these abuses were found, yet were they always the subject of denunciation as practices of idolatry. In short, our inquirer, after going through the works of all those illustrious fathers mentioned above, fairly confesses that the Popery of the nineteenth century differs in no respect from the Christianity of the third and fourth; and that if the flower of the early church, such as St. Ambrose and St. Basil, could borrow the magic night-caps of their cotemporaries, the seven sleepers, and were, after the long sleep of nearly fifteen hundred years, to open their eyes at Old Leighlin, the residence of Dr. Doyle, near Carlow, not only, says the writer, would these saints be proud to know such a man, but they would find him agreeing with them in every iota of their creed.

The doctrines of purgatory and auricular confession, Mr. Moore (for we love to call things by their right names) observes, though not expressly mentioned by any of the earliest fathers, are nevertheless implied so strongly, as to leave no doubt of their existence in the primitive church. There is nothing, he argues, more obvious, than that the church, from the earliest times, prayed for the dead; and the ancient liturgies are full of proofs that such was the case. But praying for the dead, of necessity involved a belief in the existence of some intermediate state into which souls pass after death, where the prayers of the living faithful may be of use to them. Justin Martyr, St. Basil, St. Ambrose, and all the fathers of the first ages, concur as to the existence of a middle state. Other quotations, from the most eminent of the fathers, prove the practice too of auricular confession.

The great paramount doctrine of the Eucharist, or Real Presence, is reserved by Mr. Moore for a series of chapters, which present by far the most extraordinary proofs of any in the work, of his diligence in research. He says it is quite clear, that in the two first centuries at all events, the steady belief of the Christians was not only that the body of Christ was really and corporeally present in the sacramental bread, but that this bread underwent a miraculous change after consecration. This belief seems to have been universally avowed before the era of Tertullian, and it is in the writings of this great authority that we find the first tokens of that system of secresy respecting the mystery of the Eucharist, which, for reasons that will be explained, it was deemed expedient to establish.

The system of secresy was called by the fathers, *The Discipline of the Secret*, and from its nature deserves to be considered. There is no doubt whatever that, with the view of meeting prejudices, the apostles and disciples of Christ acted upon the design of imitating, as far as was in their power, consistently with what they owed to their trust, the policy of the Pagans; at all events, a distinction which was made by the latter in their congregations, between the initiated and the uninitiated, was adopted by the primitive Christians between the baptized and the unbaptized. The christians, with sacred care, therefore, excluded the catechumens or penitents, or those undergoing their probation, from the knowledge of the more recondite and awful doctrines; the church not even allowing them, until after a long trial, and after having passed through all the gradations of discipline, to become acquainted with the mysteries of the Eucharist. The fathers who adopted this practice always declared that they had the authority of the apostles for it, and the solicitude which they have shown throughout their writings, in speaking of the Eucharist, to avoid mentioning it openly, proves that the motive must have been pretty efficient which led to it. The chief object of this secresy was to guard from the profanations of the infidels such doctrines as the ear of faith alone was worthy of listening to. There is no doubt, according to this writer, that the most cautious reserve was maintained by the apostles and their immediate followers; but that no attempt was made to enforce it as a rule of discipline until about the close of the second century, when perhaps some express declaration was rendered necessary. St. Basil *de Spiritu Sancto* expressly says that "The apostles and fathers, who prescribed from the beginning certain rules to the church, knew how to preserve the dignity of the mysteries, by the secresy and silence in which they enveloped them; for what is open to the ear and eye is no longer mysterious. For this reason several things have been handed down to us without writing, lest the vulgar, too familar with our dogmas, should pass, from being accustomed to them, to the contempt of them." The circumstance of the increase of the religion increasing the indignation and hostility of its enemies, would no doubt be amongst the reasons for redoubling the caution about communicating a knowledge of the mysteries indiscriminately to all. But the writer is exceedingly anxious to satisfy his readers that the Eucharist was not the only one of the mysteries with respect to which the discipline of secresy was exacted, but that the Trinity was also regulated with the same spirit. The necessary consequence of this system was a great degree of ambiguity in the language of the fathers in speaking of these two mysteries, an ambiguity which has been made use of by the Arians in one case, and by modern Protestants in the other. The present writer shows, in the clearest manner, from the works of the fathers, that the rule of policy involved in the discipline of the secret, was the sole cause of that species of circumlocution, paraphrase, and merely allusive language, which is sogenerally adopted by those of a later age, on the two vital mysteries of the Eucharist and the Trinity. Then follows a chapter containing numerous passages from the fathers of the fourth century, and from the liturgies of the same period of the Greek, Latin, Arabic, Syriac, &c. churches; bearing, he says, incontrovertible testimony to the true nature of the Eucharist, and to all the rites and doctrines connected with that mystery. From those it would appear, that the ancient Christians universally believed in the real presence and miraculous change of the substances of bread and wine. The conclusion, then, to which he comes thus far is, that the practices of the Catholic church, so far as relates to the mass and to other points in which they differ from other religionists, are the same as those of the Christians of the four first centuries after Christ. Although he thinks that an identity so long in its duration as that of the Catholic church, could not be maintained except through the immediate interference of God; yet it is not improper for him to inquire how far human foresight, policy, and concert, have had a part in producing such an effect. The writer then pursues the history of the guards and cautions adopted by the church from time to time, and concludes by stating that—

> Under the shelter of such guards and sanctions, human as well as divine, has the Catholic Church been enabled to hold on her changeless course, and exhibit an example of permanence, indefectibility, and unity, to which the whole history of human systems affords no parallel; sustaining herself, unblenched and unbroken—with the single exception of the partial schism of the Eastern Church—through a period commensurate with the existence of Christianity itself; and, amidst all the changes, eclipses, and wrecks of all other institutions, delivering down the same doctrines from father to son, through every age; while of all the leaders of sects opposed to her, from Simon Magus down to Luther, not a single one has been able to frame a creed for his followers, the articles of which have remained unaltered beyond his own lifetime.—vol. i., pp. 195, 196.

Despairing any longer of finding out Protestantism in the practice of those who were acknowledged as authorities of the Christian church during the first four centuries, our traveller in search of a religion, desirous, for very special reasons, to become a Protestant of some sort, took upon him the task of examining the doctrines of some of the earliest of the heretical writers. He knew what power there was in antiquity to lend a grace to error; and, should he find a little Protestantism amongst the Dissenters of that venerable period, he would have the satisfaction of knowing, at all events, that he was cultivating not any new-fangled notion, but an ancient, hoary heterodoxy, which, as he wittily says, if his conscience must give way at all, would throw dignity around its fall. He commenced anew, then, his labours, and was not long in finding out that the Capharnaites were the first Protestants. He then proceeds through the account of the principal of the early heresies by which the church was agitated: such as those of the Docetæ, of Simon Magus, of the Ebionites, of the Elcesaites, of the Gnostics, of Marcion, of Appelles, of the Ophites; and those of the following sects: the Marcosians, Melchisedecians, Messalians, Pereans, Montanists, and Manichees; the object of the author being to show the great wantonness with which the human mind, when uncontrolled, will run riot in making out theories of its own. The duty of doing this, of exposing the absurdities to which men will arrive by the latitude which they take in deciding for themselves upon the most important of all matters, is defended by our "Traveller," on the ground that experience shows how frequently large portions of the human race have adopted the grossest follies, which have continued perhaps for centuries to occupy the boasted reason of the mind, either in the task of upholding or refuting them. As instances of the truth of his assertion he offers the following:

The Marcosians, as if to outdo the Trinity, established a sort of Quarternity in the Supreme Father, and maintained that the plenitude of Truth was to be found in the Greek alphabet, grounding their fancy upon these words in the book of Revelation—"I am Alpha and Omega." Their founder, Mark, too, not only asserted that God had had several children, but spoke of these children (says St. Irenæus) with as much confidence as if he had been present at all their births.

The Melchisedecians, as their name imports, selected Melchisedec as the object of their worship, holding that he was a Dynamis, or divine power,—superior to Jesus Christ, as being mediator between God and the Angels; whereas Christ was only mediator between God and Man.

The Messalians, having read in Scripture that "the Devil goes about like a roaring lion, seeking whom he may devour," and not content with a single prowler of this kind, imagined that the whole atmosphere was brimful of devils, and that people inhaled them with the vital air. In consequence of this idea, their whole time was passed in spitting and blowing their noses, in the intervals of which latter exercise, they imagined that they caught glimpses of the Trinity.

The Pereans, with a prodigality of divine means not very philosophical, established in their system three Fathers, three Sons, and three Holy Ghosts; and it is supposed to be against these sectaries that the Athanasians of the present day are called upon to protest, when they say that "there is but one Father, not three Fathers; one Son, not three Sons; and one Holy Ghost, not three Holy Ghosts."

The Montanists, a most numerous and long flourishing sect, took it on the word of their founder that he was the very Paraclete promised by the Redeemer to perfect his new law of the Gospel. These heretics (who are not to be accounted any branch of the Gnostics) held that God had already made two unsuccessful attempts to save mankind, first through the medium of Moses and the Prophets, and, secondly, by his own manifestation in the flesh. Both these plans, however, having failed, he was at last obliged to descend by the Holy Ghost, and divide himself, by a sort of triple inspiration, between Montanus and two ladies of quality, of no very reputable characters, who lived with him. A particular branch of this sect, *the Ascites,* used to place near their altar a kind of bladder, well blown up, and dance round it, regarding the bladder as an emblem of that spiritual inflation with which they themselves had been favoured by the Holy Ghost. Another branch, *the Tascodrugitæ,* or *Pattalorinchitæ,* made it a point of devotion to put their fingers upon their noses, or into their mouths, during prayer, professing therein, says St. Augustin, to imitate David:—"Set a watch, O Lord, before my mouth; keep the door of my lips." (Ps. cxli. 3.)

The Manichees.—On the heresy of Manes, which began to flourish towards the end of the third century, the departing Spirit of Gnosticism seems to have let fall its dark mantle. In imitation of Christ, the founder of the Manichees professed to have been born of a virgin, and also attached to himself twelve apostles, by one of whom false Acts were fabricated, and fathered on the Apostles of our Lord.—vol. i., pp. 261—265.

Mr. Moore furnishes, in almost every page, abundant testimony of the justice of the notion which he frequently inculcates, that there is scarcely a sect in modern times which is not an imitation of some one of the dissenting classes mentioned and condemned by the fathers. The very same texts which, 1600 years ago, were taken by the Gnostics as authority for preaching the doctrines of election and reprobation, were those selected by the Calvinists of modern times for the very same purpose. Proceeding from the first and second centuries to those of the third and fourth, Mr. Moore still found, to his great mortification, that his Protestants, at least those who maintained doctrines possessing any thing like an identity with the Protestants of the present day, were all accounted by the genuine church amongst the heterodox and schismatic classes of the day. But he does not think the latter so worthy of attention as those Protestants whom he had traced in the two earlier centuries—such as the Gnostics. Amongst the Dissenters of the later class—that is, of those who sprang up about the middle of the third century, the Novatians are peculiarly noted. These heretics, says the author, were as good Protestants as need be, seeing that they denied stoutly to the church the power of absolving penitent sinners. Among the other sectaries of this period mentioned by our traveller, is Arius. He tried to obtain the appointment of a bishop in the church, but not succeeding, he broached the doctrine that bishops had no right to any superiority or jurisdiction over the presbyters. This founder of a sect also opposed the practice of praying for the dead, which was the chief reason why he drew upon himself the brand of heresy. Mr. Moore only notices this sectarian for the reason, that his opposition at once sets at rest all doubt as to whether the practice of praying for the dead was an ancient one or not. He thinks that the decisive way in which the whole church rejected Arius and his followers after he had condemned prayers for the dead, is an unanswerable proof of the universal sense of the church on that question.

We have now seen the results of our traveller's investigations into the Protestantism of the primitive or apostolical era of the Christian Religion. His object, as he told us at the outset, was, that as the Protestants founded their modern religion solely on the ground that they had restored Christianity to its primitive condition, or to that state in which it was in the early ages of the church—the object of Mr. Moore, we repeat, was to find out, under the circumstances just mentioned, whether or not they were right in their declaration, that they had actually restored the ancient practices and belief. He looked, therefore, to the primitive Christians to find out the pure Protestants: but we have heard what he has said as to the consequences of his search. Instead of finding Protestant principles, as practised in our day, amongst the early Christians, or those of the first four centuries, he discovered that all observed a faith and practice strictly identical with those of the Roman Catholics of the present time, and that the doctrines held in the present day by Protestants found a type, during the first four centuries, only in those of the parties who were branded as heretics by even the fathers the most extolled by modern Protestants.

But not yet satisfied! The traveller is really not yet satisfied, after all his experience, after all his disappointment and mortification, that he ought to abandon the desire to become a Protestant. The difficulty of yielding up this resolution is now at last explained, in conformity with the repeated promises of the writer; and he proceeds to give us an account of those motives which, along with the reasons mentioned in the early part of this article, induced him to wish to become a Protestant. He still tried to persuade himself that it was only fair that he who had suffered so much in the service of a good religion, as he calls it, should now strive and compensate himself by a small share of that prosperity which certainly went hand in hand with the profession of that religion which he now found to be a bad one. In short, he candidly declares that his travels were like the pilgrimage of Jason after the Golden Fleece, and that he was assisted in the attempt to recover the object of his search by another fair Medea.

The upshot of the foregoing short exposition is, that the editor of *Captain Rock's Memoirs*, as he calls himself (in plain, unvarnished phrase, Mr. Moore), willing to keep up the dramatic illusion with which he set out, thinks it proper to endeavour to vary the interest of his volume by presenting, as an excuse for continuing his researches, the episode of a love affair with the daughter of a neighbouring gentleman, who filled the office of land-agent to the noble proprietor of the land on which the writer's father, as the story runs, resided. The young lady, he says, from the commencement of their intercourse, expressed a warm interest in his salvation; and would frequently propose to him an excursion, which was evidently intended by her as a means of teaching him to "know the Lord," as she used to say. "Whether," says the writer, in a strain which no other human being but Thomas Moore could have written—

> Whether, in these efforts for my conversion, the lady had, originally, any further view than merely to gratify that love of interference, which in Saints is so active, I will not pretend to determine; but it was not long before I perceived that feelings of another description had a good deal mixed themselves with her anxiety for my spiritual welfare; nor could I help observing that, in proportion as I approached the marriageable time of life, and as she herself receded from it, a more tender tone of interest began to diffuse itself through her manner;—our walks became, through her

management, more frequent and prolonged; and even her religious discourses came to be so "rosed over" with sentiment, that never before were Cupid and Calvin so undistinguishable from each other.—vol. ii., pp. 8, 9.

In short, the young lady at last put upon him the duty of determining, if he wished to be a Protestant and a clergyman, or remain in a state of doubt and not marry her at all. She was aware of his effort to endeavour to Protestantise his mind, and he was resolved to give her occasional proofs by letter, which was the only mode now he had of communicating with her, that he really was studying the fathers. By way, he says, of keeping her in good humour, as well with the fathers as with himself, he sent her occasionally translations into verse of some of the numerous passages, written in a florid style, to be found in some of their number. He gives specimens of some of the versions, from which we select a few, assured that every reader will recognise in the lines the grace and force of one of the first of our poets. The following is a translation of a pathetic remonstrance which was addressed by St. Basil to a Fallen Virgin; this remonstrance is spoken of by Fenelon as one of the most eloquent that ever was written:

Remember now that Virgin choir
  Who loved thee, lost one, as thou art,
Before the world's profane desire
  Had warm'd thine eye and chill'd thy heart.

Recal their looks, so brightly calm,
  Around the lighted shrine at even,
When, mingling in the vesper psalm,
  Thy spirit seem'd to sigh for heaven.

Remember, too, the tranquil sleep,
  That o'er thy lonely pillow stole,
While thou hast pray'd that God would keep
  From every harm thy virgin soul.

Where is it now—that innocent
  And happy time, where is it gone?
Those light repasts, where young Content
  And Temperance stood smiling on;

The maiden step, the seemly dress,
  In which thou went'st along, so meek;
The blush that, at a look, or less,
  Came o'er the paleness of thy cheek;

Alas, alas! that paleness too,
  The bloodless purity of brow,
More touching than the rosiest hue
  On beauty's cheek—where is it now?—vol. ii., pp. 21—23.

Another from St. Basil is given: but it is only fair to state that the passage versified is from a work, the genuineness of which is denied by the biographer of the Saint. The verses themselves, however, have a merit entirely separate:

There shines an all-pervading grace,
 A charm, diffused through every part
Of perfect woman's form and face,
 That steals, like light, into man's heart.

Her look is to his eyes a beam
 Of loveliness that never sets;
Her voice is to his ear a dream
 Of melody it ne'er forgets:

Alike in motion or repose,
 Awake or slumbering, sure to win;
Her form, a vase transparent, shows
 The spirit's light enshrined within.

Nor charming only when she talks,
 Her very silence speaks and shines;
Love gilds her pathway when she walks,
 And lights her couch when she reclines.

Let her, in short, do what she will,
 'Tis something for which man must woo her;
So powerful is that magnet still,
 Which draws all souls and senses to her.—vol. ii., p. 29.

It was at the suggestion of this lady, to whom he communicated the unfortunate results of his researches into ancient ecclesiastical literature, that our traveller ultimately proceeded to Germany, the birth-place of Luther and the Reformation. At Hamburgh, the history of the fortunes of Miss Anna Maria a Schurman, occupies our traveller, affording to him, by the striking manner in which it illustrates the effects of German Protestantism, a dreadful warning, as he understood it, against embracing that religion: at the same time, he guards himself against attaching undue importance to insulated instances of fanaticism, as in this case. He knows well, he says, that there never existed a doctrine so pure, as that among those who professed it corrupt persons might not be found. But the great point which he seems disposed to put into issue is, whether or not there were laid deeply, in the very principles of the Reformation itself, the seeds of all such extravagances as that of the lady above named. In considering this question, he thinks it specially desirable to remember, that in this case, Labadie, the lover of the lady, he being also at the head of a sect, maintained the blasphemous doctrine, that "God could and would deceive mankind, and that he had sometimes actually done so." How it is possible that such blasphemy could enter into any mind, is beyond our power to conceive; but once having entered in, we can have no difficulty in believing that there is no ascertaining the amount of demoralization to which it may give rise. "What then," exclaims this writer, "will be said by those who now, for the first time, learn the fact, that such was the impious doctrine of most of the leading reformers; and that it is, in short, asserted in express terms by Luther himself?" and the passages are quoted by which this imputation is fully borne out.

Such facts as these, meeting him at the very outset of his German inquiries, were anything but promising; he still, however, ventured to persevere, and ultimately decided upon proceeding direct to Gottingen, so memorable in theological annals, and so famous, particularly for having produced such men as Mosheim, Michaelis, Ammon, and Eichorn. Having arrived there, he at once placed himself under the guardianship, as it were, of the chief professor of theology, M. Scratchenbach, a gentleman of acknowledged eminence in theological learning. With the utmost promptitude did the professor undertake to put his pupil in possession, not only of the present state and prospects of Protestantism in Germany, but also of that purifying process by which, said the professor, the whole system of Christianity had, in the course of the last half century, been lightened of much of its ancient alloy, so as to assume at last that comparatively pure and rational form in which it is adopted by most enlightened German Protestants at the present day. As the pupil was resolved to be simply an auditor, therefore the conversation assumed something of the form of a lecture, and it was the care of the pupil to note down, after the sitting, the substance of what he had heard. The whole discourse of the professor, as given in these volumes, amounts to nearly one hundred pages, including numerous notes. We cannot follow the learned gentleman through the long and complicated details which he has set forth, beginning, as he does, with the institution of Christianity, and carrying his narrative of ecclesiastical history down to the present time. We may, however, mention, that not only did he speak irreverently of the primitive fathers and councils, but he even raised doubts as to the direct agency of God himself in promoting the Gospel. As a specimen of the extraordinary sentiments of this extraordinary man, who, nevertheless, must be regarded as only a fair representative of the most intelligent religious orders of Germany, we give the conclusion of his lecture:

> To close and crown this series of striking contrasts, which the Germany of the nineteenth century presents to the Germany of the sixteenth and seventeenth,—I need but point to the extraordinary coalition which has, within these few years, taken place between the two principle creeds into which the Reformation, in its progress, branched. Of all churches, perhaps, that ever existed, the most fiercely intolerant has been the Lutheran,—not

only in persecuting, imprisoning, and even excluding from salvation, as heretics, the members of her sister church, the Reformed or Calvinist, but also in nurturing within her own bosom such a nest of discord as had never before been engendered by theologic hate—Ultra Lutherans, and Melancthonians refusing each other the rites of communion and burial—Flacianists against Strigelians—Osiandrians against Stancarians,—each of these parties hating its opposite as inveterately as all agreed in detesting their common enemy the Calvinists. Yet this very church, born as it was, and nursed in discord, till strife seemed the very element, the principle of its existence, has, within these few years (thanks to the becalming power of Rationalism) sunk quietly into coalition with its ancient foe, and now shares amicably with it the same temples, the same ministers, and the same sacraments.

To the eternal glory of reason, the world now beholds the edifying spectacle of two religions, once so mutually hostile, that each would have freely granted salvation to be attainable anywhere but within the hated pale of the other, now quiescently subsiding into a partnership of belief,—with creeds simplified, it is true, on both sides, to so rational an extent, as to leave them, even were they so disposed, but few dogmas to dispute about, and, with that best and sole guardian against dissension and craft, a freedom from all dark and uncharitable mysteries.

To Zwingli, who, both by the example and the rule which he held out, in applying the touchstone of common sense to the mystery of the Eucharist, was the main source, I again repeat, of all the consequences I have been describing, we are indebted for other bold lights, in the same adventurous track, which would yet more fully illustrate the working of his principle, but to which, the extent this lecture has already reached, permits me barely to allude. The gloomy dogma of original sin,—an evident graft from Manicheism,—was among the doctrines discarded by this enlightened reformer, who, in rejecting the notion that baptism washes away sin, denied that there is any original sin to wash away. As on the existence, too, of this innate corruption depends the necessity of a redemption, we can little wonder at his adopting a scheme of salvation so comprehensive, that, according to his view, the great heroes and sages of Paganism are no less admissible to the glories of heaven than St. Paul himself. In his confession of faith, addressed but a short time before his death to Francis I., not content with assuring that monarch that he might expect to meet, in the assembly of the blessed, such illustrious ancients as Socrates, the Scipios, the Catos, grouped, side by side, with Moses, Isaiah, and the Virgin Mary; he announces also, as part of the company, the demigods Hercules and Theseus; and at the head of all, places Adam and Jesus Christ himself.

I have already intimated that, during his lifetime, some suspicion attached to Zwingli of being less orthodox. on the subject of the Trinity, than were most of his brother reformers; and though he succeeded, as we are told, in vindicating himself, on this point, to Luther, I am inclined to believe, from the little ceremony with which, in so solemn a document, he classes the Saviour undistinguishingly with all this motley group of saints and demigods, that the suspicion of his heterodoxy, on the subject of Christ's divinity, was not without foundation. In truth, to a mind far less penetrating than that of Zwingli, it could not fail to have been self-evident that the very same motive and principle on which he had acted in explaining away transubstantiation—namely, that all which is unintelligible should be held to be incredible,—would lead, with equal certainty, to the overturn

> of the no less inexplicable enigma of the Trinity. It was on these grounds that the latter doctrine was attacked afterwards so successfully by Socinus; and the two strong holds of mystery having thus fallen before the summons of reason, all those other inroads into the ancient territory of Faith, which it has been my object to point out to you, have followed naturally in succession.—vol. ii., pp. 198—206.

Prepared, as our traveller in search of a religion was, to expect extravagance in Germany, he certainly was not prepared for the extent of *unbelief* which, upon investigation, he found to have resulted in that country, from the licence of private judgment in its uncontroled range through the Scriptures. However, being still determined not to take even Scratchenbach's words for the details given by him of the new negative code of Christianity, our inquirer thought of making a direct reference to some of the professor's authorities, and it was not long that he was employed in this manner, when he became satisfied that the professor's description of the "present awful state of Protestantism in Germany," was by no means exaggerated; but that, on the contrary, it was a mild and diluted representation of the truth—for it concealed from the neophyte more than half, he states, of the real impieties of the school of rationalism. In truth, if the description of Mr. Moore be at all a fair account of the state of opinion in Germany on religious matters, it follows that Christianity, in that part of Europe, is nothing more than a mere phantom, a theory, a speculation, which the imagination may add to, or diminish, or modify, in any way, at pleasure. The Old Testament, by some of the most influential divines of Germany, is now regarded as an allegory, a fabulous narrative, put together for the purpose of pointing a moral. In this way the present writer rapidly traces the course of the two leading branches of the first Protestant creed, namely, Lutheranism and Calvinism, in that country, where they first took their rise; showing the fate of each, and how, ultimately, it dwindled away to a mere shadow, or was superseded by some other doctrine that can hardly be said to be Christian. In this historical sketch he labours to prove, that the chief source of that infidelity which has now stripped the Protestant church in Germany, is to be found in the mutual reaction produced in the Protestant community itself; and that this is the case, he endeavours to illustrate by referring to the first breaking out of scepticism in Europe, and its subsequent history. From Germany the writer returns to England, in the Protestantism of which he finds some ominous resemblances to that which he had lately so amply studied. This is particularly the case in reference to the movers of the Reformation; for the same selfishness, he says, and hypocrisy which marked the movers of the German Reformation, are seen, but in more intense and revolting activity, among the founders of the same faith in England. The same comparative degree of baseness marked, in both countries, the subservience shown by the reformers to the gross passions of their royal patrons; for whilst, remarks Mr. Moore, on the one hand, the licentious bigamy of the Landgrave of Hesse received the sanction, under their own signatures, of Luther, Bucer, and Melancthon; on the other hand, the murderous marriages of Henry VIII. were not only connived at, but concerted by those still more obsequious tools of royal reformation, Cranmer and Cromwell. The parallel between the Protestantism of Germany and that of England is still farther carried on, and a very curious coincidence is made evident between the effects in each country.

An historical sketch of the progress of infidelity is then given; and Mr. Moore, with an unsparing hand, exposes the sentiments of those who, whilst they wrote from the urgency of conviction, yet sought to give a colour of doubt to them by the mysteriousness of their expressions. He traces the influence of Socinianism on the most exalted members of the church; he shows in how many instances eminent divines have, in private, expressed their doubt of, if not dissent from, doctrines of which they were the public supporters; and this he does, he says, in order to show how uniformly, on all occasions, the sceptical spirit of Protestantism continues to hurry on in its downward career to that dark plunge into infidelity which full surely awaits it.

We have not space to enter further into the details which Mr. Moore has brought together, nor is it at all necessary that we should, with the simple views we have, add to the number of our selections from these volumes. We shall content ourselves with giving merely the practical conclusions to which he has arrived, after his laborious investigations, and we feel it only justice that we should give them in his own language:

> Here, then, under the safe shelter of this unerring authority, do I finally fix my resting place,—submitting implicitly to the only guidance which promises peace to the soul, and convinced that reason, which even in this world's affairs, proves but a sorry conductress, is, in all heavenly things, a rash and ruinous guide. The low value, which it is plain our Saviour himself set on the inductions of human reason, sufficiently shows how little the faith which he came to teach was meant to be amenable to such a tribunal. The apostle Paul denounces the "foolishness of the wisdom of this world," with a warmth and vehemence which leave no doubt that he foresaw mischief to the cause of Christianity from that source; and the Holy Fathers of the first ages, though so gifted with all human learning themselves, not only knew the nothingness of such gifts in the eyes of a Supreme God, but felt that Faith, paramount Faith, demanded the sacrifice of them all, as well as of stubborn reason itself, at the foot of the altar.—vol.ii., pp. 338—340.

* * * * *

> Seeing thus the judgment pronounced in Scripture, and in the writings of the Fathers, respecting the utter unfitness of reason to be the judge of Faith, confirmed by the opinions of men so accomplished in all the wisdom of this world; and finding, still further, a but too convincing corroboration

> of the same truth in the ruin brought upon Christianity wherever reason has been allowed to career through its mysteries, I could not hesitate as to the conclusion to which my mind should come. "Either Catholic or Deist," said Fenelon, "there is no other alternative;"—and the appearance which the Christian world wears, at this moment, fully justifies his assertion.
>
> Hail, then, to thee, thou one and only true Church, which art alone the way of life, and in whose tabernacle alone there is shelter from all this confusion of tongues. In the shadow of thy sacred mysteries let my soul henceforth repose, remote alike from the infidel who scoffs at their darkness, and the rash believer who vainly would pry into its recesses;—saying to both, in the language of St. Augustine, "Do you reason, while I wonder; do you dispute, while I shall believe; and, beholding the heights of Divine Power, forbear to approach its depths."—vol. ii., pp. 341—344.

To attempt any commentary upon the principles advocated by Mr. Moore in these volumes, would be altogether beyond the limits of our plan, as it assuredly is, of our space. We have merely limited ourselves to the defined duty of describing, by the aid of occasional extracts from the work itself, as we do in all other instances, the nature, purport, and intention of the author's performance. To this task we hope the reader will think that we have strictly adhered, whatever may be his own impression as to the merits of the production itself.

Art. VII.—*The Province of Jurisprudence Determined.* By John Austin, Esq., Barrister-at-law. 8vo. pp. 391. London: Murray.

The title of the volume we are now reviewing would lead many to imagine that it had no interest except for professional students; and we should have been content with seeing it noticed in those journals exclusively devoted to law, did we not know that it is replete with important matter for the consideration of every earnest inquirer into morals and social economy. We cannot suppose that, among the many thousands who avoid books of legal technicalities and details, there are many who care not to have distinct notions concerning "Law" and "Right;" and the sources, objects, and criteria of legislative enactment. Inattention to books of admitted merit on such a topic is more likely [illegible] be the result of one of the commonest forms of ignorant conceit (that is, the tendency to confound familiar acquaintance with exact knowledge), than of contented and conscious ignorance: but when we find such confused and absurd descriptions of law as are to be found in such writers as Hooker and Montesquieu quoted (as they often are) with approbation, we think ourselves entitled to infer the existence and extensive prevalence of errors, which are so important as to be deserving of the correcting animadversion of one qualified, by his intellectual power and appropriate learning, to become a public instructor. Professor Austin, of the London University, appears to us to be fitted eminently for the task, which we have thought it desirable to be undertaken ever since we read the first book of the *Ecclesiastical Polity,* and the beginning of the *Spirit of Laws.* In the first of the six lectures before us, the author states the essentials of a law, or rule, taken in the largest signification that can properly be given to the term ; or, in other words, determines the essence or nature which is common to all laws. The exposition is copious and luminous ; and the style is so condensed as to defy a just abridgment : moreover, there is not one passage of interest in the whole thirty pages it occupies which we could detach without injury to the chain it belongs to. It is otherwise with its immediate follower : in the second lecture our author enters into the character by which the laws of God are distinguished from other laws ; and divides these into two kinds—the revealed or express, and the unrevealed or tacit. He then passes to the nature of the signs through which these latter are manifested to man ; and states the principal theories concerning the nature of the index to the tacit commands of the Deity, beginning with the hypothesis of a moral sense, in which he seems to identify the ethic principles of Cudworth, Clarke, Hutcheson, Reid, and Kant, and to regard the apparently important and essential differences between them as merely verbal. He then states the theory of utility, with accompanying explanations, to obviate the misconceptions to which it is liable ; and illustrates the meaning which he attaches to the phrase, " tendencies of human action," in this instructive and luminous manner :

> The tendency of a human action (as here understood) is its whole tendency ; the sum of its probable consequences, in so far as they are important or material ; the sum of its remote and collateral, as well as of its direct consequences, in so far as any of its consequences may influence the general happiness.
>
> Trying to collect its tendency (as its tendency is thus understood), we must not consider the action as if it were single and insulated, but must look at the class of actions to which it belongs. The probable specific consequences of doing that single act, of forbearing from that single act, or of omitting that single act, are not the objects of the inquiry. The question to be solved is this : If acts of the class were generally done, or generally forborne or omitted, what would be the probable effect on the general hapness or good ?
>
> Considered by itself, a mischievous act may seem to be useful or harmless. Considered by itself, a useful act may seem to be pernicious.
>
> For example—If a poor man steal a handful from the heap of his rich neighbour, the act, considered by itself, is harmless or positively good. One man's poverty is assuaged with the superfluous wealth of another.
>
> But suppose that thefts were general (or that the useful right of property were open to frequent invasions), and mark the result.

> Without security for property, there were no inducement to save. Without habitual saving on the part of proprietors, there were no accumulation of capital. Without accumulation of capital, there were no fund for the payment of wages, no division of labour, no elaborate and costly machines; there were none of those helps to labour which augment its productive power, and, therefore, multiply the enjoyments of every individual in the community. Frequent invasions of property would bring the rich to poverty, and, what were a greater evil, would aggravate the poverty of the poor.—pp. 36—38.

We do not imagine it to be possible that any competent judge of argumentation can withhold his assent to the conclusion at which the writer arrives. There are, however, we believe, few persons within the reach of instruction who hold the opinions respecting property which he has shown to be unsound. Admitting the truth of every position included in our extract, we may yet hesitate before we allow that the best point of view is taken; there are, we believe, many thousands of discontented men among the labouring classes, who, if this passage were read to them to allay their dissatisfaction with their lot, would reply, "We are well aware of the importance of giving security to property; and we know that it is essential to the accumulation of the capital which sets our hands to work: it would, therefore, be the extreme of folly and madness to meditate or attempt their destruction. The real question is, do we receive a reasonable portion of the wealth which we contribute to make? the result which we bring about is admitted to be beneficial, but we do not receive a due share of the benefit. This is really our complaint; your instruction is therefore irrelevant." This is an answer also to the consolations proffered to the most numerous readers of the *Working Man's Companion.*

Mr. Austin follows up his excellent illustration of the true intention of the tendency of human actions by others of equal merit. His remarks on the evasion of taxes (p. 38), and on punishment (p. 39, &c.), are continued elucidations of his meaning; and they are, moreover, important from the profound instruction they comprise. The remaining portion of the second lecture, and the whole of the third and fourth lectures, are occupied with the further discussion of the principal antagonist theories of morals. The author is a zealous and powerful advocate of the utilitarian ethics: but, as stated by him, the moral theory in question differs more from that hitherto advocated by those "who profess and call themselves Utilitarians," than it does from that to which it is avowedly opposed. He charges many of his brethren with folly; and in this part of his lecture he is not the least successful. He protests against confounding the theory of general utility with the theory called by its adversaries the "selfish system" (p. 113), which he completely demolishes in a long but admirable note, of which we transcribe the principal part:

> The selfish system, in this its literal import, is flatly inconsistent with obvious facts, and therefore is hardly deserving of serious refutation. We are daily and hourly conscious of disinterested benevolence or sympathy, or of wishing the good of others without regard to our own. In the present wretched condition of human society, so unfavourable are the outward circumstances wherein most men are placed, and so bad is the education or training received by most men in their youth, that the benevolence of most men wants the intensity and endurance which are requisite to their own happiness, and to the happiness of their fellow-creatures. With most men, benevolence or sympathy is rather a barren emotion than a strong and steady incentive to vigorous and efficient action. Although the feeling or sentiment affects them often enough, it is commonly stifled at the birth by antagonist feelings or sentiments. But to deny, with Rochefocault or Mandeville, the existence of benevolence or sympathy, is rather a wild paradox, hazarded in the wantonness of satire, than the deliberate position of a philosopher examining the springs of conduct.
>
> And, here, I may briefly remark, that the expression selfish, as applied to motives, has a larger and a narrower meaning. Taking the expression selfish with its larger meaning, all motives are selfish: for every motive is a wish, and every wish is a pain which affects a man's self, and which urges him to seek relief by attaining the object wished. Taking the expression selfish with its narrower meaning, motives which are selfish must be distinguished from motives which are benevolent; our wishes for our own good from our wishes for the good of our neighbour; the desires which impel us to pursue our own advantage, or benefit, from the desires which solicit us to pursue the advantage or benefit of others.
>
> To obviate this ambiguity, with the wretched quibbling which it begets, Mr. Bentham has judiciously discarded the dubious expression selfish. The motives which solicit us to pursue the advantage or good of others, he styles social. The motives which impel us to pursue our own advantage, or good, he styles self-regarding.
>
> But, besides the social and self-regarding motives, there are disinterested motives, or disinterested wishes, by which we are impelled or solicited to visit others with evil. Those disinterested but malevolent motives he styles anti-social. When I style a motive of the sort a disinterested motive, I apply the epithet with the meaning wherein I apply it to a benevolent motive. Speaking with absolute precision, the motive is not disinterested in either case; for, in each of the two cases, the man desires relief from a wish importuning himself. But, excepting the desire of relief which the wish necessarily implies, the wish, in each of the cases, is purely disinterested. The end or object to which it urges the man is the good or evil of another, and not his own advantage.—pp. 121, 122.

No reference is made to the part of Mr. Bentham's works where these distinctions are affirmed; we find something like them in the *Principles of Morals and Legislation:* but, instead of "social," the expression there used is "ultra-regarding"—an expressive though quaint term. Had Mr. Bentham always written as he has in some chapters of this work, his merits would have been readily, generally, and gratefully, acknowledged; but the extreme want of candour which characterises his representations of, and animadversions upon, the opinions of others, has induced many an incipient reader to throw down volumes in which the author so unfairly endeavours to stultify or beknave all his predecessors. There is in Mr. Austin's remarks on this most hackneyed subject of self-love, evidence of his having digested the subject for himself; and it is probable that his thoughts are altogether self-derived; his manner is too original for a mere borrower: for such a one is sure to betray, by his very diction and the cast of his sentences, his want of native reflection. Satisfied as we are of the independence of Mr. Austin's convictions, we can permit ourselves to observe, that a triumphant assailant of the "selfish system" appeared many years ago in the person of the late gifted and eccentric William Hazlitt, whose *Essay on the Principles of Human Action*, and subsequent dialogues on *Self-love and Benevolence* (both anonymously published), overthrew the sophisms of Mandeville and Rochefocault so completely, that another able refutation was rather a welcome superfluity than an absolute want in the intellectual world, even though every argument used by the later writer differed in conception and expression from each that had been advanced to the same purpose by his predecessor. After again informing our readers that Mr. Austin introduces this topic only to disclaim it as necessarily belonging to the Utilitarian theory, he remarks another error, which both its advocates and opponents frequently fall into: *i. e.*, that of confounding the motives which ought to determine our conduct with the proximate measure or test to which our conduct should conform and by which our conduct should be tried. After reasoning, at length, upon the reality of this distinction, he repeats the proposition in a more popular form, and annexes illustrations which have all the clearness that belongs to his other explanations, with more than usual vivacity. We must again quote:

> The principle of general utility does not demand of us that we shall always or habitually intend the general good, though the principle of general utility does demand of us that we shall never pursue our own peculiar good by means which are inconsistent with that paramount object.
>
> For example: The man who delves or spins, delves or spins to put money in his purse, and not with the purpose or thought of promoting the general well-being. But, by delving or spinning, he adds to the sum of commodities; and he therefore promotes that general well-being which is not, and ought not to be, his practical end. General utility is not his motive to action: but his action conforms to utility, considered as the standard of conduct; and, when tried by utility considered as the test of conduct, his action deserves approbation.
>
> Again: Of all pleasures, bodily or mental, the pleasures of mutual love, cemented by mutual esteem, are the most enduring and varied. They therefore contribute largely to swell the sum of well-being, or they form an important item in the account of human happiness; and, for that reason, the well-wisher of the general good, or the adherent of the principle of utility, must, in that character, consider them with much complacency. But,

> though he approves of love because it accords with his principle, he is far from maintaining that the general good ought to be the motive of the lover. It was never contended or conceited by a sound, orthodox utilitarian, that the lover should kiss his mistress with an eye to the common weal.—pp. 117, 118.

This last instance would exclude the late Mr. Holcroft from the ranks of genuine Utilitarians; for, in one of his philosophic novels, he makes the lady of his tale, who is the model of wisdom, choose between the several candidates for her hand upon the very principle which is implicitly disclaimed at the conclusion of the above quotation—for she gives her hand to the suitor with whom her marriage will "most conduce to the general good."

The fact that such puerilities have been brought forward, accounts for the contemptuous rejection of the principle by many open-minded students in ethics; no one, however, is entitled to bear the character of a philosophic inquirer who does not seek and weigh the strongest arguments that have been advanced by the ablest advocate of every extant opinion. We do not affirm that Mr. Austin's reasonings on the theory of morals have made converts of us, but we can truly say that his discriminating and cogent remarks have led us to "ponder well" the reasons for his ethic creed. The distinction between general utility considered as the measure or test, and as the motive or inducement to action (p. 119), is worthy of the most deliberate consideration; but, after giving due attention to the sage qualifications with which his statements are accompanied, we ask ourselves whether such admissions are not fatal to the system? In an admirable passage he states the value of calculation as a guide to the moral sentiments:

> To think that the theory of utility would substitute calculation for sentiment, is a gross and flagrant error: the error of a shallow, precipitate understanding. He who opposes calculation and sentiment, opposes the rudder to the sail, or to the breeze which swells the sail. Calculation is the guide, and not the antagonist, of sentiment. Sentiment without calculation were blind and capricious; but calculation without sentiment were inert.
>
> To crush the moral sentiments, is not the scope or purpose of the true theory of utility. It seeks to impress those sentiments with a just or beneficent direction: to free us of groundless likings, and from the tyranny of senseless antipathies; to fix our love upon the useful, our hate upon the pernicious.—pp. 52, 53.

This is every way deserving of laudatory assent; more truth could not have been better clothed in the same number of words: but we could bring, if it were desirable, hundreds of passages from the writings of professed Utilitarians, in which calculation is opposed to sentiment in the very way that is here shown to be absurd. What but verbal peculiarities belong, then, to the system, when its distinguishing characteristics are abandoned by its ablest recent advocate? A system of morals in which the calculations are made inclusive of sentiment, ought not to have the same name as any one which is exclusive of it. Having, in the previous lectures, considered and determined upon the characters or distinguishing marks of the divine laws, he proceeds, in the fifth, to determine the distinguishing marks of positive moral rules: that is to say, such of the laws or rules, set by men to men, as are not armed with legal sanctions; or such of those laws or rules as are not positive laws (*i. e.*, not appropriate matter for general or particular jurisprudence); these are again divided into the imperative and those which are imposed by general opinion. In the course of this lecture a long quotation is made from that now much neglected work, *Locke's Essay on the Human Understanding:* Mr. Austin truly says of his chapter on "Relation," that it evinces "that matchless power of precise and just thinking, with that religious regard for general utility and truth, which marked that incomparable man."

The last and longest lecture treats of positive laws, and of the difference between them, and the rules with which they are frequently confounded. The exposition will be studied entire by those who are interested in the subject; and it would not be possible to give an analysis that would be satisfactory or intelligible, inasmuch as the matter is condensed by the author as closely as was practicable; we must even desist citing any more separable passages that are replete with important instruction: but we cannot refrain from indicating some of the happiest final portions of the volume, although we have already occupied so much of our space by remarks upon, and specimens of, the merits of its previous parts. The vulgar and mischievous sophism, that "might is right," receives a blow which we hope will be a deadly one (p. 305). The affirmation of Hobbes, that "no law can be unjust," is most ingeniously explained (276), in a sense that is both sage and innocent: but, at best, it is a sacrifice of his (Hobbes's) reputation for skill in the use of language to his character for wisdom. The philosopher of Malmsbury again (pp. 296—300) receives the honour of citation, comment, and vindication.

Algernon Sidney is laid under contribution (p. 295); and a pearl of wisdom is extracted from his political writings, which may give most salutary and needful instruction to many of our cotemporaries who use his name somewhat unwarrantably. The philologist as well as the political student may learn something from the many-languaged exposition of the word "Right" (p. 306); and he who bears a philanthropic hatred to the system which sacrifices the happiness of many human beings, by making them mere live tools for the production of wealth, will gladly avail himself of Mr. Austin's weighty authority, and cite his proofs, that the wealth of the community is not necessarily the weal of the community.

Art. VIII.—*Treatise on Happiness; consisting of Observations on Health, Property, the Mind, and the Passions; with the Virtues and Vices, the Defects and Excellences, of Human Life.* In 2 vols. 8vo. London: Longman, Rees, and Co. 1833.

The title of this work scarcely imparts any description of the extent and variety of its contents; for it may be regarded as a very large collection of arguments and facts, arranged and digested in such a manner as to serve to illustrate some of the principles which govern men in the ordinary transactions of life. A production executed upon such a plan as this, cannot fail to excite, wherever it is read, a conviction of its utility; because, in developing as it does the nice shades of human character, in penetrating and defining the latent springs of human action, it exposes to the most common capacity the surest means whereby a fault in conduct may be overcome, or a virtue be acquired. But the advantage of such a resource for the mind as this, does not consist merely in the good which it may enable us to do ourselves, but it is also highly calculated for the office of a great moral benefactor of the society in which we may happen to be cast. We have in these volumes a great multiplicity of examples, good and bad; the estimation of the history of which must prove immensely profitable to those who will take the trouble, and who have also the ability, to apply the circumstances of such cases to the familiar occasions of private life. These general remarks on the nature of the work, and of the account to which its contents may be turned, we shall illustrate in the course of the following pages.

After a chapter of preliminary remarks, in which the author comes to the conclusion, that a tolerably good portion of health, a moderate income, a cultivated mind, and well regulated passions, are the chief constituents, in general, of earthly happiness, he proceeds to develop in detail the circumstances which are comprehended within those general constituents. He begins with an account of the nature of the human body. In the chapter on this subject, he considers its popular anatomical and physiological relations, and dwells on the beautiful proofs which its mechanical construction exhibits of the providential adaptation of means to their end. From the consideration of the mere individual, man, the writer extends his remarks to man in the aggregate, and contemplates him in his distribution over the globe, and the varieties in his race, which are to be attributed to the influence of diversity of climate.

The preservation of health forms, by a natural transition, the subject of the ensuing chapter after that upon man; and here we have an elaborate and carefully written review of the nature of food in ancient and modern times. The substances used for food, the proper quantity under different circumstances, and many other points connected with the preservation of health, form the themes of a very important chapter, highly worthy of attention for its practical hints. The same observation applies to the next chapter, that on clothing. With respect to the latter practice, we are altogether disposed to adopt implicitly the opinions of the author upon the rules recommended to be employed in the choice and change of clothes. But there is no part of his advice which we are more inclined to inculcate, than that respecting the very impolitic indulgence which some persons allow themselves in clothing. James, Duke of Ormond, we are told, had ten different kinds of clothing for every day's wear; they consisted of woollen and silk, and these were either simple or quilted, so as to present every gradation of thickness. During the changes of the weather, he was in the habit of endeavouring to accommodate his garments to the state of the day: but it is perfectly evident that the whole of his time must have been devoted to the task, provided that he succeeded on all occasions in having on the garments that were suited to the particular state of the atmosphere to which he was exposed. But a still more whimsical case was that of Cosmo II, the Grand Duke of Tuscany, who, thinking that the only preservative of health was the equal temperature of the head, kept in his chamber a quantity of night caps, which he put on or off, according as the thermometer, which he constantly watched, indicated a rise or a fall of the mercury.

We pass over the chapters on Air, Temperance and Intemperance, Exercise, and Sleep; not that much which may be deemed useful and important is not to be found in these chapters, but because their contents are comparatively better known than those of the portions of the volumes which we have yet to consider. The chapter on Dreaming contains nothing in the way of novelty: it is, indeed, an exhausted subject, and may be very well described as being incapable of any further elucidation. In the chapter on Wealth, there are some very judicious observations on the qualifications which must be associated with industry, so as to make the latter successful. The industrious man, in order that he may go through his undertakings with the desired effect, must be punctual, prudent, and economical; and it is the presence or absence of these three, or one of them, which makes one man prosperous and another unfortunate. If a person be engaged in any calling, and pleased with it, he should pursue it steadily; he should not be elated to-day and downcast to-morrow; nor should he be indifferent to his present advantages, but anxiously looking for success in future. Of all things, our author recommends that a speculative castle-building disposition should be avoided. They who cultivate a taste for speculation seldom prosper, as they of course never can make use of that essential instrument of profit, perseverance. We entirely concur with our author in the following remarks:

If a man purchase articles of merchandise, and anticipate the amount of his gain, he is greviously disappointed if he does not obtain it. But having received a pleasure from the anticipation, he will be inclined to consider the matter as settled; while the dull and slow process of realising his expectations will appear exceedingly tedious. The actual gain of a shilling, by an engagement attended with labour, will appear tiresome to that person who has calculated on hundreds of pounds without labour. On the other hand, if this speculative fancy has been checked, the consciousness of obtaining a small profit, cheers and stimulates a man to the performance of his necessary business.

Some persons are continually changing from speculations, which they have scarcely tried, to something which is still more unlikely to prove successful. But novelty is the bait; and any thing will do which presents this tempting snare. They risk the substance for the shadow. Like the "camel driver" of Collins, they will leave a certainty for an uncertainty; and then, with him, they may exclaim,—

"Sad was the hour, and luckless was the day,
When first from Schiraz's walls I bent my way."

A person, therefore, who would move on smoothly, must not be very sanguine or speculative. He must look to the present time for his labour, and its results; and he must look to the future for a continuation of his engagements. He must not be dispirited, but he must buffet the waves of adversity, and climb up the precipices which impede his progress. Locke, in his Treatise on Education, observes, that "this brawniness and insensibility of mind is the best armour we can have against the common evils and accidents of life; and being a temper that is to be got by exercise and custom, the practice of it should be begun by times,—and happy is he that is taught it early."

Many persons foolishly increase their unhappiness by a thousand fears and anxieties; and not unfrequently by an officious interference with the affairs of others. If, however, a man be proceeding badly, it will afford him but a sorry consolation to discover that others are doing no better; and if he be proceeding successfully, why should he be envious because others are doing as well? Has not one person as much right to obtain a maintenance as another? It is certainly much better for a man to mind his own engagements, and not to make himself anxious about those of others. If he attend to his own concerns, he may go on prosperously; but a continual attention to the business of his neighbours, with envyings and oppositions, will never assist him in his progress.—pp. 159, 161.

Industry, in a succeeding chapter, is contrasted in its effects with idleness. There are few qualifications of more utility, or that come to us more recommended by high authority, than this one of industry. The famous Duke de Sully, the minister, told the court that he had no leisure for amusemements: he rose at four daily. Michael Angelo laboured during the night, sometimes going to bed with his clothes on, merely for a short time, and rising again to resume his labour. The minute account which Dr. Johnson gives us of the course of life of the great Milton, shows how preciously that illustrious poet valued the use of time. The industry of some writers has been shown in the magnitude of their works: Wickliffe could afford to have two hundred of his works destroyed, and still ~~he may~~ be regarded as a voluminous writer; Prynne, who flourished at the period of the Commonwealth, wrote more than forty folio and quarto volumes; Anthony Arnauld composed more than one hundred works; and Lope de Vegas assures us that he himself wrote, on the average, five sheets per day during his life. In nothing, in fact, are there greater distinctions of merit occasioned between men, than in industry and idleness. Some one reminded Montesquieu that idleness was placed amongst the pleasures of heaven; it should rather, said that great philosopher, be accounted as one of the torments of hell: and this is the judgment which every experienced man will be inclined to concur in. Louis XIV. warned his son that there was nothing, even in the duties of the kingly office, more laborious than idleness; and a duke of the same nation, De Rohan, was known to have said that a greater curse could not befal a man, than having nothing to do. Dr. Cheyne, a late very penetrating and acute physician, used to say, that the head-aches, stomach-aches, colics, nervous pains, and disorders, so much complained of by certain classes in this country, were universally the produce of idleness and fulness of bread. It is related of Dr. Jeremy Taylor, that he once remonstrated with a lady who was bringing up her son in idleness, in the following manner:—

"Madame, if you do not fill your son's head with something, the devil will."

In an interesting chapter on the Nature of the Human Mind, our author boldly stands up for the equality of the intellect of the female with that of the man. The reason why this truth should ever be put in doubt, is that women have not been usually placed in the same circumstances as men. The occupations of women belong to a very different sphere from that which would give them opportunities of worldly distinctions and eminence; whilst men, in pursuing their ordinary occupations, meet with a thousand occasions for calling forth their ingenuity and acquiring a reputation. The balance, therefore, is turned against the women, so far as advantages are concerned; but it does not follow that the balance of innate endowments is against them too.

> Many females (says the author,) have attained a considerable degree of eminence in poetry, painting, and music, in logic and in philosophy, in war and in government. There is scarcely any science, or polite accomplishment, in which some of the softer sex have not become illustrious. In sprightliness of thought and expression, as well as epistolary composition, they certainly excel. Professor Stewart says, "I am inclined to think, that in the other sex, (probably in consequence of early education,) ideas are more easily associated together than in the minds of men. Hence the liveliness of their fancy, and the superiority they possess in epistolary writing." Females have been capable of comprehending some of the most profound subjects. Descartes dedicated his "Principia" to the Princess

Elizabeth, daughter of Frederick V., and declared that she was the only person who possessed the capability of thoroughly understanding his philosophy; and Jeremy Taylor says that he never met with a person, male or female, of better mental powers than Lady Conway. "She was mistress," he said, "of the highest theories, whether of philosophy or religion; and as she always wrote in a very clear style, so she could argue sometimes, or put the deepest or noblest queries imaginable." Dr. Donn used to say of Anne, Countess of Dorset, that her knowledge was so extensive as to embrace almost every subject. Queen Catherine, consort of George II. used to read Butler's "Analogy" at her breakfast-table, with ease and a perfect comprehension of that intricate subject,—a work which gave a learned bishop a pain in his head whenever he looked into it. If we examine the annals of biography, we may find many other females who were celebrated for their mental powers. The school of Pythagoras contained many who were capable of unravelling the philosophical systems of that profound theorist. The difference, then, between the mental powers of the male and the female, is rather in appearance than reality. It depends on the variation of engagements, and the unequal facility for cultivating the intellect. Men are more public—females are more domestic. The former are trained to the pursuit of knowledge; the latter are endowed with a few trifling accomplishments, and then they are inducted into, and encircled with, the various economy of domestic affairs. The engagements of the male call him into the bustle of the world, where his views become enlarged: those of the female keep her within doors, where her faculties are confined by a narrow circle. The former is led, sometimes, for his amusement or improvement, to the science of the heavenly bodies, their peculiarities and government; the latter is restricted to earthly and human bodies—to the rising generation, their cross-purposes and unruliness. The former is bewildered with the music of the spheres; and the latter with music and tears. The sublime principles of light and heat, with the male, are reduced to candle-light and coal-fire with the female. Chemistry with the one, is cookery with the other. How, then, can the latter fly so high, when, having the ability, they have no opportunity?—vol. i., pp. 199—201.

The author, in pursuing the train of his reflections on the nature of the human mind, shows that he is another of those inquirers who believe that the happiness of a future life will consist, to a great extent at least, in the expanded state, of all our intellectual faculties, whereby a fuller and clearer insight of the many things which we can but examine very imperfectly at present, will be afforded to us. He tells us that a celebrated philosopher was so persuaded of this fact, that when he was dying he exclaimed, "I shall now discover more in a few minutes than I have learnt in the labours of a life." There is a great variation in the character of the human mind produced by differences of climate; but our author mistakes for primary, what are really but secondary, causes. There is no physical reason why he who lives beneath the ecliptic should not be as fully endowed with intellectual powers, as he who is born under a temperate sun: all the difference between the two, is the nature of the social condition of the inhabitants in the two places. A Turk can work mentally or corporeally with any other man on the globe; but circumstances forbid the Turkish people to acquire a habit of activity: they are, therefore, and will for a long time to come, be an ignorant people. We do not agree with Goldsmith or our author, in the notion expressed by them that a residence in cities is calculated to enfeeble the mind, as compared with a residence in the country. We had ever thought that cities were the centre to which talent and intelligence always were brought; and if not in such a community as a metropolis affords, where shall we find the best informed, the most inquiring, the most intellectual of the nation?

Our author, in his chapter on Genius, appears to have a doubt as to whether there be such a thing as an aptness or tendency derived from nature for some particular object or occupation. He does not deny that there may be an adaptation of the body for a particular business; but with respect to the mind, he does not seem altogether satisfied. Thus he describes Sir Joshua Reynolds's devotion to painting to be merely the accidental result of his having, when very young, heard Richardson's Treatise on Painting. Sir William Jones, he tells us, attributed his disposition for learning to the accidental occurrence of having broken his leg at school, which gave him the opportunity of acquiring a taste for books. But these facts, we can tell the author, prove nothing for his case, because we can, without fear of contradiction, state that the accidents in all these instances were merely the occasions by which genius detected its own tendencies; and if this be not the case, why is it that every man who reads Richardson's Treatise on Painting, and who reads when he is laid up with a bad leg, does not become a Sir Joshua Reynolds, or a Sir Wm. Jones? But there is no use in discussing the question. Nothing is better understood, now-a-days, than that genius has its soil as well as a vegetable, and that you might as well attempt to make a conferva grow in dry land, as try to make a man, without an ear, a perfect musician. But we pass to another and pleasanter portion of the dissertation on genius—that which relates to instances of its early development:

> The learned Lord Somers seemed to possess a taste for knowledge in his infancy. When at school, he never played with children; but was constantly to be seen, in the intervals of school-hours, with a book in his hand. Gray and Huet were averse to play in their childhood. Milton says, in "Paradise Regained,"—
>
> "When I was yet a child, no childish play
> To me was pleasing."
>
> Bossuet was so much averse to the usual sports of his schoolfellows, that the more witty boys punned on his name, by applying to him, from Virgil, *Bos suetus aratro*—an ox accustomed to the plough. Gassendi, at four years of age, used to deliver sermons to his playfellows; and he was accustomed, at this period, to steal away from his parents, for the purpose

of making observations on the heavens. Lilly, the astronomer, was born and brought up among rustic society; but he turned his childish mind from sheep and oxen, from ploughs and harrows, to the moon and stars. Descartes was termed "the philosopher" when he was a child. Plato was eloquent in infancy. Poetry has been able to boast of some of her worthiest sons, that they were cradled in the lap of the Muses. This was the case with Cowley, Milton, Lope de Vegas, Pope, Watts, and many others. Pope says of himself—

> "While still a child, nor yet a fool to fame,
> I lisp'd in numbers, for the numbers came."

Gray has delightfully described the openings of poetic genius—

> "For oft before his infant eye would run
> Such forms as glitter in the Muse's ray
> With orient hues."

There is a somewhat obscure but enchanting prospect, which engages the mind when it raises itself to the regions of intellectual beauty; like

> "Dreams that wave before the half-shut eye,
> Or splendid castles in the clouds that pass,
> For ever flashing round a summer's sky."—THOMSON.

Origen, Alfred the Great, Bede, and Sir Isaac Newton, evinced marks of genius at a very early age. Peiresc was a lover of learning from his infancy. Bayle and Leibnitz exhibited a powerful mind, and a quick conception, as soon as they became capable of exercising their mental powers. Pascal, when he was ten years of age, used to retire to an upper chamber, where he employed himself in tracing geometrical figures on the floor. About this time he observed that a fine earthen dish, which was struck violently, produced a great sound, but it was stopped immediately by placing the finger on it; this served as an inducement to make several experiments for the purpose of further discoveries. At sixteen, he completed his famous Treatise on Conic Sections; a work which Bayle believed to be one of the greatest efforts of human genius. Edward VI., when scarcely fifteen years of age, was acquainted with seven languages; he was a good logician, natural philosopher, and musician. His success in the acquirement of knowledge most probably arose from a great capability, influenced by a powerful stimulus. The admirable Crighton (as he was termed) was familiar with the whole circle of science, and master of twelve languages, before he was twenty years of age. It was said of the learned and eloquent Jeremy Taylor, that "he was a man long before he was of age, and knew little more of the state of childhood than its innocency and pleasantness."—pp. 14—16.

We have read the chapters on the Advantage of Knowledge, and that on the Pursuit of Knowledge, with unmixed pleasure.

The six last chapters of the first volume are devoted to the general subject of the nature of sensations, emotions, passions, habits, and associations. The capabilities of the senses are first appreciated; the differences between the results upon them are

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next explained, and then follows an exposition of the phenomena of their actions. In his details, our author particularly dwells on the pleasures received by the senses, the physical causes of laughter and weeping: then the influence of novelty is considered; after which the passions of joy and sorrow, and the attributes of fortitude and timidity, are treated of with that varied and well selected plan of illustration, of which we have already given several specimens.

With respect to the last of the subjects mentioned, timidity, our author particularly refers to it in connexion with the approach of death. It has always struck us, that Dr. Jeremy Taylor has stated no more than the rigid truth when he said, in his own bold and accurate way, "Take away the pomps of death—the disguises and solemn bug-bears, the tinsel, and the actings by candlelight; the fantastic ceremonies, the minstrels, and the noise-makers; the women and the weepers; the swoonings and the shriekings; the nurses and the physicians; the dark room and the ministers; the kindred and the watches; and then to die is easy."

Compassion and Cruelty form the subjects of one of the most interesting chapters in these volumes. Cruelty, practised towards the brute creation, is particularly dwelt on, and is exposed in all its criminal deformity. Our author, however, we think, goes too far when he condemns, as cruel and unjust, the amusements of hunting, shooting, and angling. To denounce such sports, is only allowing one's self to lose sight of those distinctions which we are under the necessity of making every day. We shall ask the author, does he abstain from animal food? We will take it for granted that he does not; for there is too much evidence in this work, that he possesses at least common sense, to permit us to entertain the contrary suspicion: if, then, he be a feeder on the backs and legs of innocent sheep and lambs, does he not, in effect, encourage and take a part in the actual killing of these animals? This is a subject which requires the nicest discrimination to decide upon—all experience, all observation, have long ago decided, that in man resides an unlimited control over nature, animate as well as inanimate, and that he is authorised to render the materials which she furnishes subservient to his own uses and convenience. It is altogether another question how far, as a matter of feeling and propriety, a man may be allowed to treat an inferior animal. For our parts, we cannot look at any being in the shape of a man, inflicting unnecessary pain, for a single instant, on an animated creature, without feeling that he who causes the suffering, is doing what is unlawful in itself, and disgraceful and degrading to him.

Cruelty is shown by our author to have arisen from pride and ostentation, as among the Romans, and also from love; but its most common source is ambition. With respect to cruelty as the result of love, our author relates, that Madame Necker was so fond of her husband's company, and he, of course, so fond of her's, that she made him promise that he would keep her, after her death, in a glass case; he was obliged to comply; and this obligation was, according to the theory of the present writer, with sufficient reason, we think, a cruelty.

When we say that ambition is one of the most powerful motives to cruelty, we should premise that the remark applies exclusively to a state of civilization; but taking human nature in its most comprehensive capacity, and examining it under those forms in which we see it in the infancy of society, we must admit the existence of the appetite of man as a source of cruelty.

In some countries the inhabitants have fed upon human beings. Captain Cook says, that Maquinna, a chief of Nootka Sound, killed a slave every month for the purpose of drinking his blood! Bruce has related, and his account has been confirmed by subsequent travellers, that in Abyssinia the inhabitants cut off slices from the body of a living animal, and eat it while it is quivering with life! But, even in this country, eels are brutally skinned while living, to the everlasting disgrace of those inhuman housekeepers who patronise the practice. Superstition has tortured brutes and human beings for the purpose of sacrifice. Macrianus, a prefect of Egypt, was fondly attached to the superstitions of that country; and, in celebrating the orgies of that obscene and cruel religion, he put to death a vast number of infants! When Gelon, King of Syracuse, made a treaty of peace with the Carthaginians, he insisted on the abolition of infanticide; and Mahomed accomplished a similar reformation among the Arabians and Persians: thus exhibiting the truth of the aphorism, that every evil is attended with some advantage. In China, in India, and in Africa, thousands of children have been sacrificed to the gods. In many of the South Sea Islands, among the Eareeoie Society (at the time of Cook's visit), the women destroyed all their infants, by putting a bit of cloth, dipped in water, over the mouth and nostrils—a great resemblance to the modern system of burking. A cruel superstition has induced children to murder their aged parents, or to leave them to the rapacity of wild beasts. In India, it has made tender females burn themselves to a cinder, in conformity with a foolish custom. All public occurrences, and especially the funerals of great men, have been attended by acts of cruelty. When the Scythians interred a king, they massacred a great number of his household. Sometimes they encircled the sepulchre with forty or fifty pages on horseback, whom they brutally impaled, riders and horses, and left in that condition until they were dead, and their bodies putrid.

A disposition for brutality. as it has been already observed, will generally increase. Nero began his diabolical career by catching flies and torturing them. This monster caused several houses to be lighted up in the city of Rome for his amusement, and when the flames began to spread, and when the safety of the whole city was endangered, he leaped for joy! After a short period, the finer sensibilities of the mind are destroyed, and the heart becomes callous. When Charles XII. was killed, Megret, one of his officers, exclaimed, as he looked upon the dead body—"Voilè la pièce finie; allons souper!"—The farce is now over; let us go to supper! When Don Carlos, the son of Philip II., had been sentenced to death by his brutal father, the executione rentered with a cord for the purpose of strangling him. Don Carlos began to exclaim bitterly against his unnatural

> parent; when the man coolly replied to him—"Do not put yourself in a passion, my young master; it is all for your good!"—vol. ii. pp. 13—15.

There are few passions which have given rise to acts of greater enormity than revenge. Those who are prone to revenge may claim fellowship with the most barbarous nations of antiquity and of modern times, with tyrannical governors, and cruel task masters. A curious instance of the disproportion between the offence and the meditated punishment is given in these volumes. Collet D'Herbois, during the French Revolution, prepared to rase the city of Lyons, and murder the inhabitants—why? In early youth this man had been an actor, and not pleasing the play-goers in that city on one occasion, he was hissed. Alexander the Great acted disgracefully in persecuting the governor of Gaza for the resistance which he gave when that place was attacked. Alexander had his feet bored, and had him then dragged until he was dead. Darius, in order not to forget the grounds of his hostility to the Athenians, caused an officer to proclaim at stated times, in his hearing, "Remember the Athenians." Revenge is indulged in by the Mahomedans in very trifling matters. Whenever they meet with a particular kind of lizard, called Hardeen, they kill it, because they fancy that the posture of its head is an imitation of the form in which they place themselves when they say their prayers.

We have now given, from specimens, a fair view of the merits of this performance; and as we cannot afford room for many further extracts, we shall content ourselves with a specification of the principal subjects treated of in the portion of the second volume, which yet remains to be reviewed.

Veracity and Falsehood.—Here the nature of truth is considered, and the line carefully drawn between deceptions which are allowable, and those which are culpable.

Liberality and Bigotry.—In the chapter on these subjects the author clearly shows how much even self-interest is directed to cultivate liberality. He then dwells in detail on the effects of bigotry, particularly in religion, and presents a mass of facts connected with it which are calculated to show human nature in no very agreeable light.

Tranquility and Anger.—In this chapter the author describes the principal characters of cheerfulness, calmness, and coolness. He shows that an indulgence in the passion of anger is very hurtful to the health. He next proves that a good temper is adapted to every condition of life, and that it is, therefore, worthy of being cultivated by all who have no fixed patrimony, since it is calculated to promote the success of him who has to make his way principally through the good opinion of others.

Contentment and Dissatisfaction.—These are treated by our author with great good sense. He shows that contentment is not the creature of circumstances, but that it originates in the mind alone, and that it is independent of worldly events. To prove this, he brings instances where there has been plenty of opulence without content; whilst other examples are adduced, from which we find that the blessing of content is consistent with a very small amount of wealth indeed.

Humility and Pride.—The true nature of both are well and powerfully defined by our author. He shows the difference between pride and conceit; and the pride of science, and religious pride, are treated with a degree of truth and power, such as only long experience of the world could have enabled him to bring to his task.

Modesty and Boldness.—There is a distinction drawn by the writer, between genuine modesty, which he praises and recommends, and that spurious modesty which he divides into timidity and diffidence. With respect to timidity, he contends that habit will remove it. Sensibility naturally comes under this category, and some very useful observations upon it will be found in this chapter.

Retirement and a Public Life.—The best part of this chapter relates to the disappointments resulting from the effects of retirement. The fact, that man is a social being, is one of the most interesting subjects of meditation, in the consideration of the great question of retirement. The state of monastic life, the retirement of literary men, the retirement of public men, are all treated with good sense, and a fund of information, by the author.

Gratitude and Ingratitude.—The meaning of the first of these terms, which is not generally understood, is accurately stated by the author. He gives some very pleasing examples of gratitude; but these are, in some respect, thrown into the shade, by the specimens of ingratitude which are likewise presented to us.

Praise and Blame.—The author very properly considers fame, or, what we may denominate, a sort of continued praise, as a strong stimulus to good actions. Those who acquire fame will be anxious to preserve it, and in this desire we may reckon that another motive is added for the preservation of virtue.

Hope and Despair.—It is our author's experience, at all events, that hope is much more often appealed to than despair; and this is, to say the least, a lucky circumstance: for hope leads to, or rather is, the stimulus that induces men to great enterprises; it is, indeed, the only support under the most afflicting trials.

There is a pleasing instance of the influence of hope in the history of Alexander. This warrior, as Bayle observes, was endowed with qualities which were extremely noble and extremely base. Before the Macedonian set out on his Asiatic expedition, he divided his hereditary possessions among his friends; giving to one a village, to another a town, and to a third a city: and when he was asked what he had reserved for himself, he replied—Hope. When Louis XVI. had mounted the scaffold on which his life was to be offered as a victim to popular fury, his confessor, Edgworth, seeing that all earthly hope was gone, used this sublime and consolatory exclamation—"Enfant de Saint Louis, montez au ciel!"—All nations, whether polished or barbarous, rationally delight themselves with the hopes of a future life. The Greenlander, among his snows, looks forward to a paradise of perennial summer; to an ever-brilliant sun; to a region of rest and enjoyment. The African, on the torrid zone, anticipates a period when he shall dwell in some delightful country, beneath the pleasant shade of myrtle and orange trees, by the side of cool and grateful streams. The Indian also, agreeably with Pope's poetical description, pleases himself with a similar reflection:—

> "Lo! the poor Indian, whose untutor'd mind
> Sees God in clouds, or hears him in the wind:
> His soul proud Science never taught to stray
> Far as the solar walk or milky way;
> Yet simple nature to his hope has given,
> Beyond the cloud-topt hill, an humbler heaven;
> Some safer world in depth of woods embraced,
> Some happier island in the watery waste,
> Where slaves once more their native land behold;
> No fiends torment, no Christians thirst for gold."

The Mahomedan looks forward to a region of the most enchanting beauty, where he shall have his senses refined and made more susceptible of delight; where he will walk on plains of silver; where the river of immortal life will glide along, its crystal waves glittering in perpetual sunshine; where golden palm-trees adorn the margin of rivulets, whose waters roll on precious stones; where the most fragrant perfumes, the most delicious fruits, the most enchanting songs, and the most ecstatic pleasures, will always delight the faithful follower of Mahomed. The Christian possesses a more sublime and less sensual heaven. The Moslem imagines the description in the Koran to be literal; the Christian supposes the account in the Bible to be figurative. The Moslem's is a heaven of sense; the Christian's is a heaven of mind. The Christian, therefore, has an equally delightful anticipation, builded on a firmer foundation.—pp. 202, 203.

Love and Hatred.—These are too common subjects to allow of much expectation of any thing new being said upon them. Amongst the curious facts related by the author in this chapter, one is, that the ancients employed various methods which they thought would counteract this powerful feeling. They made love-potions of the flesh of the lizard, of the brain of a calf, of the bones of the left side of a toad, of the blood of doves, of snakes, and owls; the hairs on the tip of a wolf's tail, human liver, rags, vermin, &c. Some suitors were induced to burn laurel, to wear a hyena's udder under the left arm, and to melt wax in order to soften the obduracy of his mistress. The principal cure for love was a bath in the river Solemnus; and another was a leap from the Leucadian promontory: Sappho tried the latter with success.

Matrimony and Celibacy.—These are treated at considerable length, but nothing new is offered upon these exhausted questions.

Liberty and Slavery.—The consideration of these involves, of necessity, many important points, such as forms of government, the right of a subject to a share in making laws, &c. These are dwelt on by the author at some length. On the question of Slavery, our author is evidently an emancipator, and he concludes the chapter by directions as to the manner in which West India slaves should be emacipated.

War and Peace.—The miseries of war, and the blessings of peace, are depicted in such a manner in this work, as to enable us to hope that each will have some effect towards abolishing the one, and fixing as a permanent state of things, the other.

Virtue and Vice.—This chapter may be regarded as purely religious: to some it will not be the less acceptable on that account.

Reasonable Belief and Superstition.—The character of the Supreme Being is first touched on in this chapter. The operations of Divine Providence are next explained, and many vulgar errors corrected on that important subject. Under this head are included a great variety of impostures, in which the most impudent attempts are made to make it appear that the power of God is under the control of weak men.

Enthusiasm and Moderation.—Here the necessity of moderation in all pursuits, but especially in religion, is strikingly exhibited. Fanaticism meets with its just rebuke; and the presumption which has been manifested by the assumption of the knowledge of unknown tongues, is castigated with severity, but still with no infraction of the feelings of charity.

Supernatural Influence and Appearance.—These are considered in detail; they are treated with good sense and discretion, and we should refer to this chapter for some sound opinions upon questions connected with these subjects.

Transitory Nature of Human Life.—This chapter includes some of the most important points that can arrest our attention. It comprehends observations on population, the ravages of war, famine, pestilence, and the comparative duration of human life. From these subjects the author proceeds to consider the circumstances of approaching death, and how a Christian should conduct himself on his approximation to death, or, as our author calls it, the gate of life.

Such are the contents of these volumes. We have no hesitation in recommending them to all those who possess a higher ambition than that which is satisfied with a mere superficial survey of nature and of society, and who are ready to try such means as may be deemed feasible for promoting the amelioration of present evils.

Art. IX.—*Taxation, Revenue, Expenditure, Power, Statistics, and Debt of the whole British Empire; their origin, progress, and present state; with an Estimate of the Capital and Resources of the Empire, and a practical plan for applying them to the Liquidation of the National Debt; the whole founded on, and executed by, official Tables and authentic Documents.* By Pablo Pebrer, Member of several scientific and literary societies. 1 vol. thick 8vo. London: Baldwin and Cradock. 1833.

We can readily understand how much better the actual condition of this country may be appreciated by a foreigner, than by any of its inhabitants; and were we not able, even upon principle, to make this acknowledgment, the example involved in the present publication would be a sufficient demonstration of the fact. Nothing can be more true than that the source of the evils of our political state has not yet been satisfactorily ascertained: indeed, the proof that it has not, is the absence of a remedy for them; for it is utterly impossible that, considering the extent and urgency of those evils, one moment should be lost in the application of the means of redress, after the seat of the disorder had been detected. Assuredly there never was, in the history of the world, a state in which there was apparently less to justify the existence of any source of injury or inconvenience. Where before did it ever happen that too great an abundance of capital actually produced distress? In what other country under the sun has it been found that an excess of labour, the natural cause of wealth, has proved the fertile parent of misery? The surprise is, that where the evil is so undeniable, where it is so prominent, so well marked to every man's observation, still no one has been found to probe it boldly to the bottom, and say, "here is the root of the evil, let us remove it."

The present work appears to have been undertaken with the view of supplying the deficiency thus pointed out. The author is a Spaniard, whose attention was happily directed to the condition of this country, by the circumstance which, to him, was one of peculiar interest; namely, the vast differences which existed in the opinions concerning the causes of the country's calamities. Having carefully examined these opinions, having found that the most important national questions, on the solution and right understanding of which the happiness of millions depended, were suffered to remain in doubt, confusion, and uncertainty, the author took up the subject, and devoting himself to it, with all the attention and impartiality which he could command, he finally found himself driven into the conviction—"that the main source of the deplorable evils which afflict this empire is the enormous pressure of the national debt on the vital part of that system, and its baneful effects on the sources of production."

Such being the deliberate impressions of M. Pebrer, the first duty which he feels it incumbent upon him to attempt to discharge, is that of pointing out a remedy; and he does not hesitate in boldly declaring that the only one which appears to him suitable to the occasion is at once to annihilate the evil at its very source, and pay off the debt itself. The author admits that this great financial problem has been already proposed by former writers, but that the circumstances and conditions under which it was mooted, were calculated to raise a repugnance against its reception, and that this was fatal to the proposal. On those former occasions the projectors too much rejected the interests of those powerful parties whose consent was absolutely necessary to the settlement of the question. These writers dealt in merely partial expedients; they refrained from recommending general measures, and applied themselves to particular parts, instead of comprehending in their schemes the whole economical system of the empire; thus, in effect, suggesting steps which, if taken, every body foresaw would be sure to defeat the very objects they were meant to bring about.

M. Pebrer has reaped all the harvest of sound advice which the faults and failures of his predecessors had left for his hand: he has reversed their system, and lays down as a fundamental principle, that no financial measure of such magnitude as that of paying off the national debt should be attempted without a careful reference to the whole system of national economy, to the sources of production, to the various conflicting interests of which the country is made up. With this principle kept continually in view, the author commences his great investigation by an inquiry into the origin, progress, and present state of taxation, and of expenditure—of the national income, and the details of the way in which that income has been distributed: his course then leads him into the examination of the origin and progress of the debt, and the circumstances which brought about its institution and accumulation at different periods. Then, in order to compare the final amount of this debt with the value of the national resources, it is necessary for him to estimate the capital in all parts of the empire, and to calculate the yearly produce, and the assets generally which might be rendered available as a means of liquidating the debt, but in such a manner as not to impair the actual capital, or embarrass the sources of production. This part of the inquiry being accomplished, the author sets himself to work to find out what effects have been produced on the great sources and agents of production by the pressure of the interest of the debt, and then to set forth the only remedy of which the case is susceptible; namely, the application of the resources of the empire to the liquidation of the debt itself. It is the object of a particular part of the volume to demonstrate the practicability of the plan, and to explain the general and particular advantages which the author expects will result from it, and to answer such objections as may appear to be most forcible against it.

In treating a question, where the rights of property are so complicated, the interests of all ranks so various and opposite, the opinions of national writers so contradictory, and the collateral economical questions so many and so important—the task of steering successfully through such a mass of jarring interests, and such a chaos of conflicting opinions, was extremely arduous. Indeed, the uncommon dryness of the subject, the difficulty of unravelling the accounts, the monotony of reciting almost the same measures to raise revenue and debt—in fine, the novelty and vastness of a design, assuming to develope the economical system of the whole empire, explain its practical effects throughout its whole extent, show the foundations upon which the power, resources, and prosperity of the British empire rest, and solve the greatest of all national problems; all these presented, to the mind of the author, obstacles and difficulties of such magnitude, as to produce extreme diffidence in regard to the result of the enterprise, and almost to deter him from the attempt.

But convinced that any development of the productive powers, any increase of the wealth of the British empire, will influence and augment those of all other nations; and animated by the pleasing and flattering idea of the beneficial results which such a measure would produce, in alleviating the distresses, miseries, and burdens of a mighty nation, and in diffusing happiness throughout the world at large (of which that nation has become the very centre)—he was emboldened to undertake a task, perhaps exceeding his abilities, but to which his attention has been long directed; and to which he has been at length impelled, by the cheering prospects opened by the great measure of Reform.

Intent solely on the grand object of the universal happiness of mankind, not a line has been written with reference to personal reputation, not an idea has been expressed through flattery or fear, nor has an intention existed of offending any individual or corporation. The constant endeavour has been, to collect and offer authentic facts, to state them fairly, reason upon them correctly, and deduce from them necessary consequences. The feelings which naturally arose when describing extortion, tyranny, injustice, and the oppression of nations by their rulers, or when contemplating the immense waste of human blood and treasure for objects generally unconnected with, and often contrary to, the true national interests,—have been openly, freely, and candidly expressed.

To remove the dryness of the subject, and render it, if possible, agreeable to all classes of readers, the tiresome accounts and details of figures have been relieved by, and interwoven with, a relation of the most remarkable historical events, and greatest revolutions of the world; pointing out their fundamental causes, and the fiscal measures which brought them into immediate action; and distinguishing the personages who figured most conspicuously in them, by their characteristic features: and, in a few instances, the satirical and ridiculous have been attempted.

Unfettered by party spirit, and regardless of forms of government, equal impartiality has been shown to republicans and royalists, Whigs and Tories, serviles and liberals. The tyrannical proceedings of Charles I., and the infamous excesses of the republican *saints*, have been alike condemned: and while some of the financial measures of Pitt, and of the ministers who have succeeded him, during this peaceful period, have been willingly admired, others, who have inflicted the most positive and unmerited evils on the nation, have been unsparingly denounced. Never losing sight of the grand object, praise or blame has been bestowed upon men and measures according to their real merits, without regard to party principles or political systems; on the conviction, that sound reason is not limited to any particular sect, nor public wisdom and national virtue confined to any particular sphere.—pp. ix.—xi.

In conformity with the plan which has been laid down by the author, we shall proceed to consider the vast series of materials which he has, with infinite labour and research, been able to collect together. The first part treats of the history of British Taxation, Revenue, and Expenditure; and in it will be found a most copious, accurate, and highly curious account of the origin, progress, and present state of each of these, from the earliest times down to the present epoch. This historical narrative is divided into four successive periods: the first includes the interval from the earliest times to the end of the reign of Mary; the second continues from the accession of Elizabeth to the Revolution of 1688; the third, from the reign of William the Third to the Peace of Paris in 1815; and the fourth, from the latter year to the present time.

In the early periods of English history we are at a loss for authentic records. We cannot, therefore, attempt to estimate the amount of the public burdens during the long interval when the country was under the jurisdiction of the Saxon heptarchy. We are, however, aware that the Danegeld was established by Ethelred, in 991; this lasted until the reign of Edward the Confessor. The amount of this tax is supposed to have been, upon the average, about half a million of our money per annum.

William the Conqueror's revenue, as obtained from royal demesnes, voluntary gifts, legal taxes, and tyrannical exactions, amounted to about five millions and a half. William Rufus lived upon the plunder of his people, so that no estimate can at all settle the licentiousness of his rapacity. Henry I. mounted the throne before he was legally entitled to the honour, but he was allowed to follow his ambitious inclination in this respect, in consequence of a solemn promise that he would relieve the people from taxation. But he was a king, and it is needless to say that kings acknowledge no promises. He not only afforded no relief, but he added to the former burdens by imposing a tax of three shillings a hide on land, and levying a particular tax on monasteries besides. He, too, was the first who insisted on receiving the royal rents in money, whereas before they were paid in kind, to the great convenience of the tenants. Under Stephen, extortion was employed to keep the revenue upon an equal footing with the expenditure. He alloyed the coin, sold the dignities of the church, and alienated the estates of the crown. During his reign agriculture was abandoned, the towns were deserted, and famine desolated the land. But it is unnecessary to go further into the details of this first period; it will be sufficient that we consider in the aggregate the whole of the succeeding reigns down to the time of Mary, inclusively. In examining the events of this interval, we shall find perpetually recurring proofs of the most complete ignorance, on the part of the government, of commercial and financial principles; and we shall further discover that the supplies for the state were usually obtained by illegal extortion, and seldom according to any regular system of taxation. In this interval it was that the first tax on property commenced. The first tenth, called Saladin tithe, was also levied in this period, having been exacted in the reign of Henry II. The first charter to merchants, the first duty on tonnage and poundage, and the first tariff on goods, were imposed by Edward I. He was the first also to cause the church to contribute to the revenues of the state. Edward III. first received, as a grant from parliament, the poll tax, 4*d.* per head. The income tax was granted to Henry IV. on the express condition that it should be concealed from posterity as an impost of monstrous birth. In the reign of Henry VI. a proposal for seizing church property was renewed, and the principle of gradation in the imposition of taxes was introduced. Large sums were accumulated by the extortion and parsimony of Henry VII. Henry VIII., by confiscating the church property, largely increased the revenue.

During the second period of English history, that which intervened between the accession of Elizabeth and the Revolution of 1688, many important changes had taken place. The government of Elizabeth restored the standard of the coin, and they paid off the debt. The Commons began then to play an important part in the management of the revenue. In this period the poor laws were introduced, the lottery established, the Bill of Rights was obtained, a regular financial system was created, and the land tax, customs, and excise, placed under permanent regulations.

We now arrive at the third period of the history, that which is included between the date of the accession of William III. and the peace of Paris in 1815. When William ascended the throne, the kingdom was in a very thriving condition. Population had greatly increased; trade and commerce were flourishing; but the revenue was small, compared with the royal demand, and this rendered it necessary for the king to have recourse to all sorts of new taxes. The malt tax, the hackney-coach, and that on hawkers and pedlars, were now introduced. William imported from the continent the borrowing system, and the amount of loans which he contracted was twelve millions; and the total revenue, including the loans of the twelve years of his reign, mounted up to seventy-two millions.

The aggregate revenue during the reign of Anne, which only lasted twelve years, was upwards of sixty-two millions—but her loans, constituting the burden for which posterity was tobe responsible, amounted to nearly sixty millions more—so that, in effect, the expenditure of this queen was, upon the whole, somewhat about one hundred and twenty millions. But then, this was the price of the victories of Marlborough. We could now boast of Blenheim; but when we consider calmly the principles which we asserted by sending our troops to the continent in the era of Queen Anne, we shall find what little justification there was for so extravagant an expenditure. In the reign of George I. no less than nearly eighty millions were raised for the revenue. But George was a comparatively moderate man; he gave up the war game, he remained at home, contracted his expenses, and contrived to pay off about forty millions of the nation's debt. During all these times, the absolute current expenses of the country rarely exceeded three millions a year. It would have been well for the country that George II., in inheriting the crown, had also succeeded to the good sense and temper of his father. He preferred warfare to peace, and increased the burdens of the people. During the thirty-three years of his reign, no less than two hundred and seventy-six millions were raised, of which fifty-nine millions were left by the good king to be supplied by posterity. The civil list and the king's expenses alone took twenty-seven millions of this money; and the enormous expenditure, which now strikes us with surprise, of this king was incurred by a series of wars, which were carried on in defiance of the feelings and judgment of the nation.

It is truly observed by the author, that the greatest financial era, not merely of England, but of the civilized world, arises in the era of George III. We shall begin by an extract from the work, which is of the highest curiosity as connected with the financial machinery of this celebrated reign:

> It would be difficult to relate the various plans and contrivances by which Pitt, and his fanatic scholars, augmented all branches of the revenue, during this period; they were as numerous as they were extraordinary. But such a narration, far from conveying a distinct knowledge, would only confuse the reader. The sums are so vast, that simple assertions would appear paradoxical or erroneous, did not authentic documents exhibit to demonstration the increase, progress, and wonderfully high point of elevation reached by the principal branches of the public income. The reader will observe that, in 1798, the produce of the assessed taxes was trebled; that on the 3d of April of the same year, Pitt proposed his plan of redeeming the land-tax; and on the 3d of December, 1799, carried the motion of the income-tax. It will be seen, by inspection, that the customs, at the accession of George III., produced £1,960,000: in 1804, above seven millions; three years afterwards, exceeded nine millions and a half; and at the conclusion of the war (1815) reached their highest point, £10,960,775. The land-tax, in 1790, produced £3,600,000; in 1804, yielded £5,300,000; three years later, £6,900,000; and at the end of the war reached £7,543,865. The stamps, which in 1790 produced £263,207, in 1804 rendered £3,170,000; in the three following years, £4,132,000; and at the conclusion of the war, £5,601,791. The post-office experienced even a greater proportionate increase, the returns being, in 1760, £83,493; and, in 1815, £1,541,000. Lastly, the excise, which produced £3,837,000, at George's accession, yielded, in 1804, £17,900,000: three years later,

> above £23,000,000; and, in the last year of the war, £26,537,633!!—while the property-tax reached nearly £12,000,000. The net public revenue, in the first year of George's reign, amounted to £8,800,000; in 1703, reached £17,600,000; in 1808, 61,500,000; and, at the end of the war, £76,833,494! The total aggregate net amount produced by all branches of the revenue, from the accession of George III. to the close of the war in 1815, was £1,386,268,446!!!
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> Such was the prodigious sum raised during this extraordinary period—a sum three times greater than all the stock of gold and silver existing in the world in 1809, the epoch of the greatest known abundance of those metals.* Such an enormous amount of treasure was never before imagined: such amazing increase of taxation never before recorded in history.
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> Had these immense sums been sufficient to meet the expenses incurred by Pitt, and the ministers who ruled the nation during this period, posterity would be merely astonished that there was a people capable of supporting such prodigious burdens, and suffering such enormous exactions. But it was far otherwise: they fell infinitely short of the expenditure. It was not enough for Pitt and his successors to torture and oppress their *own* generation; they wrested from Parliament the dangerous power of drawing bills upon posterity, like a prodigal son drawing upon his father's banker. They contracted debts, and added loans to loans at the lowest interest; adding (as we shall shew in the proper place) the unparalled sum of 531 millions to the immense amount already noticed; the whole constituting a grand total of £1,917,637,587!! Truly, North, Pitt, and Castlereagh, were wonderful men: George III., that good man, but inflexible king, certainly possessed extraordinary ministries.—pp. 68—71.

How all these sums were lavished, it would be tedious to tell: but the melancholy history of the details will be found in the records of the French and American wars into which England was so unhappily inveigled.

Pitt's death did not stop the tide of extravagance. He had worthy successors in Percival and Castlereagh, who in nothing improved more than in the spirit of licentiousness so characteristic of their predecessor. Under the auspices of these ministers, fresh continental coalitions were formed; in short, all Europe was united, and its armies nearly all subsidised, by English gold. It is shown by our author, from official documents, that in 1812 England had nearly one million of fighting men in her pay; in 1814 she expended a sum of one hundred and fourteen millions. All this expenditure was required for the purpose of transporting Napoleon to Elba; but his return rendered the whole of the expense perfectly nugatory, and a new—being the sixth, and we hope the last—coalition was formed by England, in which again she marched the armies of Europe into France. Upon the whole, we find that the mere attempt of England to restore the Bourbons to the throne of France, stands an item in the national ledger to the tune of one thousand millions sterling!

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* Calculated by Jacob at 380 millions, by Humboldt at 325 millions, and by Storch at 220 millions.

But we have only spoken of the expense of the wars—what did royalty cost in the mean time, is a question which, with great respect for our ancient institutions, we may very reasonably ask, even in the present era. Burke's efforts in 1780 produced a very trifling saving in the civil list; and the fact is not to be disputed, that the sum appropriated to the royal family from the time of George the Third's accession to the year 1815, amounted to fifty-eight millions of money. It is true, likewise, that whilst between 1760 and 1815 no less than 12,000,600*l*. were paid in annuities to the members of the royal family, no more than 80,000*l*. were paid during forty-seven years for useful discoveries. Wellington received a million nearly in six years; the same general expended a vast sum of money in building a line of fortresses, with the view of curbing French ambition, which said fortresses were ordered to be demolished the other day.

It is not necessary to proceed farther in illustrating the enormous folly, or rather the guilt, which is manifested in the course of the national extravagance here detailed; we shall therefore proceed to the consideration of the second part of this work, or that extended and elaborate history of the funding system, which the author, with extraordinary diligence, has compiled.

In former times, there were loans obtained by the government; but these were for only short periods, and they were always negociated on this principle, that the funds assigned for the repayment of the sum borrowed, should be sufficient to meet both principal and interest, and that, too, within a specified term. In truth, the loans of which we now speak, were nothing more than anticipations, as it were, of the revenue. But this equitable system ceased at the revolution. The war in Ireland continued longer after the abdication of James than was expected; the expense became intolerable, and neither parliament, nor the public bodies to whom William applied, afforded sufficient for the supply of the troops in Ireland. An expedient was adopted. The long annuities were created; this took place in 1692: the capital sum of 881,493*l*. was raised upon annuities of ninety-nine years, bearing interest at 10 per cent. until the year 1700, when the interest was to be reduced to 7 per cent., with the benefit of survivorship for the lives of the nominees of those who contributed. This measure proved so successful, that the king followed it up by the institution of the short annuities, by which a million was borrowed, every subscriber receiving 14 per cent. for sixteen years, besides "a beneficial lottery ticket." This sum was not even enough. The Bank of England was established, and its nativity was associated with the fact of lending King William 1,200,000*l*. at 8 per cent. There were, at the period mentioned, two East India Companies: the new one came forward to offer two millions at 8 per cent., on condition that the principal would be paid before the expiration of the charter in 1711; but it was never paid. Fresh contrivances for increasing the supplies were required by William for carrying on his operations against Louis XIV. and the ingenuity of his Chancellor, Montague, brought forth the scheme of exchequer bills. This sort of document made its first appearance in 1696. The system of national gambling now received a strong impulse: new lotteries were planned; exorbitant premiums were given for money; and a considerable addition was made to the debt. The amount of the various loans which were raised in the interval from 5th November, 1688, to the year 1702, was in all forty-four millions, one hundred thousand, seven hundred and ninety-five pounds, of which upwards of thirty-four millions were paid. Thus it appears, that at the demise of William the Third, the amount of the national debt created by him was 16,394,702*l*.

The accession of Anne was marked by a declaration of war against France and Spain at the same time, and the expenses which were necessarily induced by the subsequent military operations, called for all the resources, good and bad, of the government. Thus we find, that annuities for ninety-nine years were granted at fifteen years purchase; annuities for lives followed this arrangement; one life was rated at one year's purchase, two lives at eleven years, and three at twelve. But the result was, that British credit sank to zero in the market; for the "tallies," and "deficiencies," as they were called, sold at 40 per cent. under discount. Nothing else could be expected from the shoals of government expedients which were poured forth for obtaining supplies, such as tontines, lotteries, &c. In 1711, the infamous South Sea bubble was established. It is now pretty plain that this Company, nominally raised to carry on commercial connexions with the South Sea, really was got up to extricate the government from the embarrassments arising from its own profligacy. The whole arrangements were superintended by the Treasury, and the result of this and other acts of gross gambling and fraud was, that the national debt was augmented from sixteen to fifty-four millions! George I., actuated by a love of justice, reduced the interest of the debt, and sought, in every way, to establish a system of correction and economy. But the schemes of those in influence counteracted his wise intentions. The ministry of this king consented to a villainous proposal to buy up all the debts of the different companies, and to make the South Sea Association the sole creditor of the state. The scheme exceeded the most sanguine expectations; the stock fetched ten times its value, and the capital amounted to upwards of thirty-three millions. During the reign of this George, however, only two millions and a half were borrowed; but the debt, at his demise, was over fifty-two millions.

George II. did all in his power to preserve peace, and the success which crowned his efforts in the first twelve years, led to the fortunate result of a reduction of the debt by an amount of more than five millions. The Tories of the time, however, did not sympathize with the king in his predilection for tranquillity, and they stirred up the nation to war. It is a curious fact in the history of the parliament, that in order to excite popular feeling against the Spaniards, with whom the Tory party desired hostilities, a sailor was called to the bar of the House of Commons, where the fellow gave a theatrical account of mutilations inflicted upon him by the Spaniards, declaring in a hypocritical voice, "that he looked to his God for pardon, and to his country for revenge." War with Spain was a favourite object it seems with the Tory party. In 1726, they actually engaged Thomson the poet, to enlist his talents in the popular cause, and the *Britannia* of that celebrated bard is the produce of a negociation with him for a production which would excite the people against Spain. If read with this understanding, the *Britannia* of Thomson becomes exceedingly lucid. Walpole, the minister, foolishly carried on the war, and in order to raise the necessary supplies, established his well-known system of bribing the members of parliament. So strangely influenced was the ministry at this period, that when the Duchess of Tuscany declared herself a candidate for the crown of Augsburg, England offered herself as a gallant champion in her cause, and proved her devotion by supplying the pay of the Hungarian hordes, Poles, and savage Muscovites, who constituted her force. It is not to be wondered at, then, that when the national accounts came to be wound up, upon the occasion of the peace of Aix-la-Chapelle, it should be found, that the national debt had progressed from what we saw it in the reign before, namely, something more than fifty-two millions, progressed, we repeat, to the sum of over seventy-six millions. But when peace was restored, and when the necessity of economy scared the ministers, they compromised, and by sundry measures reduced both the capital and interest of the debt. War again, with its calamitous consequences, was the evil fortune of England, and by advances to the Czarina of Russia, by the war with France, by a war in connexion with Frederick of Prussia against France, Austria, Sweden, &c., supplies were called for at home, which had the effect of nearly doubling the national debt, and this, in 1755, rose to the amount of nearly one hundred and sixty millions!

Immediately on the accession of George III., a truly auspicious change was effected in the amount of the debt. By a variety of well-contrived arrangements a reduction was effected in the capital of nearly eleven millions, and in the annual interest to an extent corresponding with the principal. But the folly which has so characterised this reign soon evinced itself in the conduct of the government towards the American colonies. So perverse was England in bringing about her own calamities, that though the people of Boston actually offered to give 100,000*l.* a year for one hundred years, in aid of a sinking-fund for reducing the national debt, yet England would persevere; and the parricidal war commenced, carrying in its train a degree of destruction of life, and of exhaustion of her resources for England, the most fatal that she had ever perhaps experienced. The result was, a mountain was made of the molehill of her national debt. In 1783, the close of the American war, its amount was two hundred and thirty-eight millions and a half. The principle of Dr. Price, urged repeatedly on the ministry, was adopted by Pitt in 1786; and the sinking-fund was established. Great expectations were entertained of the effect of this fund: but some misgivings began to be entertained of its efficiency, when it appeared that in ten years it drifted from the heap of debt no more than four millions and a half. Pitt soon required more funds, for the state of the continent demanded military interference from England. He applied, in this extremity, to the Bank of England; the directors told him that he had already deceived them, and they declined to comply with his proposals. He bethought him of the Restriction Act: he gave power to the Bank to issue notes, without the condition of their being obliged to pay them in gold; and then it was that he acquired that unbounded freedom of action which has proved since so destructive to the country. For twenty-four years this power of issuing notes was enjoyed by the Bank, although at first it was promised to be repealed in twelve months. We must listen to our author on the effects of this Restriction manœuvre:

> But what effects had this measure on the progress of the debt, and the funding system? The Bank Directors, disengaged from cash payments, were enabled to give unlimited support and assistance to the extravagant financial schemes and funding operations of the minister; and the latter were immediately commenced on a more extensive scale. The two other propelling powers of the system—the Stock Exchange and the delusive Sinking Fund—joined hand-in-hand with the Bank, and all its several parts combined were in full play. The Bank increased its circulation immensely; and Exchequer Bills, hitherto issued in moderate sums, were thrown upon the market by eleven and twelve millions at a time. The Bank gave the signal to the Stock Exchange; that centre of gamblers sent forth its thousand agents in as many divergent directions: these enticed the public with promises of the greatest advantages, allured their avarice by hopes of exorbitant gains, excited all interests, and made it appear that nothing could be more beneficial than the war: while servile writers seconded their efforts, and confirmed the delusion. Never could the words of Lucan be better applied:—
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> " Hinc usura vorax, avidumque in tempore fœnus,
> Hinc concussa fides, et multis utile bellum."

A complete view is given of all the loans contracted from 1793 to 1819, with the terms on which the bargains were made, and all the particulars of the transactions. It will there be seen, that twenty millions were subscribed in 1800, by which £32,185,000 of consols, and three per cent. reduced, were created: the enormous sum of forty-nine millions was

> raised in the next year, to which must be added eleven millions of Exchequer Bills funded, making a total of above sixty millions! and thirty-three millions more were created in the year following. Is it to be wondered at then, that the debt was increased in the prodigious sum of 327 millions in the short space of eleven years! or that the whole amount of the national debt exceeded 561 millions!!!—pp. 187—188.

It appears from the statements connected with the national debt, that in the first place the Bank of England, and in the next the Stock Exchange, were the chief instruments or agents employed in the raising of the enormous amount just mentioned. These institutions, therefore, are fully described by the author. The Bank has recently formed so frequent a theme of observation in this Journal, that we feel that it would be merely repetition were we to enter upon the particulars furnished in the present sketch. But the same remarks are far from being applicable to the history of the Stock Exchange, with the nature and constitution of which the author seems intimately conversant.

Many of the Jews of Amsterdam, a famous haunt formerly of opulent Israelites, came over with King William III. and when the Bank of England was set up and obtained the privilege of dealing in all the articles *pawned* into that corporation, these Jews became some of its most active and necessary agents. The charter directed that a book should be kept in the Bank, in which all assignments and transfers of its stock, should be registered. To effect this, and to enhance the price of the stock, were matters impossible to vulgar spirits; the Jews only could perform it properly, and it being placed in their hands altogether, the Stock Exchange, with all its complicated machinery, arose. Medina, the Jew, was the first who turned the Stock Exchange to any great account. He accompanied Marlborough in his campaigns, and by the priority of his political intelligence soon contrived to amass a large fortune. The first site of the Stock Exchange was the Bank: but as the members increased they became troublesome, and Change Alley was at length fixed upon as the pandemonium of jobbing. It has been repeatedly the object of attack, serious and ridiculous: but like the Irish fox, which thrives upon curses, the Stock Exchange flourished more and more every year, and it ultimately obtained such influence as to force itself into the dignity of an appendage of the government. The immense operations of the state in 1802, when the government borrowed forty-nine millions in that single year, gave a stimulus to the Stock Exchange. The members no longer submitted to the degradation of meeting at a coffee house; they entered into a subscription, and, in 1802, erected the present building of the Stock Exchange; for the management of which an administrative body was established. The regulations for carrying on the concern, and for the admission of new members, are fully described by the author. The result of the activity of this body, subsequently to

1802, when they erected their building, is seen in the increasing amount of the debt since that period. The members of this corporation were not content with speculating upon merely British materials; but they went from London to Paris, and from that capital again to Petersburgh or Madrid, so that the rentes of France, and the bonds of Russia, Prussia, Austria, Spain and Portugal, and Poyais to boot, were lately as familiar subjects of traffic, as British Consols, or omniumin the time of the loans. It must have been altogether through the influenee of the Stock Exchange that so many unjustifiable loans were raised in England. Thus, through the agency of that powerful body, there were supplied in the way of loan to foreign powers, in the interval of seven years, between 1822 and 1829, no less a sum than seventy-two millions six hundred and ninety-four thousand five hundred and seventy-one pounds!

We must leave the author in this part of the history of the Stock Exchange, recommending it, however, in the most cordial manner, to the consideration of our readers, as abounding in highly curious and instructive information. The debt, which we have traced up to the commencement of the present century as amounting to more than five hundred million, was wofully augmented by Pitt, after the peace of Ameins was put an end to. In 1803, no less than nineteen millions were added to the debt; twenty-six millions more increased it the next year; thirty-nine more the following year, and in the succeeding one a fresh augmentation took place, of not less than thirty-three millions! The utter uselessness of all this expenditure, directed as it was against Buonaparte, when that astonishing man was pursuing his triumphant career on the continent, preyed so upon Pitt's mind, that it sunk beneath the pressure. But his admiring disciples, Percival and Castlereagh, like all imitators, carried the principles of their master to an extreme; and to be convinced of that, it is only necessary for the impartial reader to remember that in 1809, above seventeen millions and a half were added to the debt in the shape of a loan; in 1810 and 1811, thirty-one millions more; in 1812 and 1813, one hundred and fourteen millions additional. This was not all, for in 1814—1815 ninety-eight millions more were added by the Castlereagh administration.

The Vansittart project for lessening the debt really only added to it, as is proved by the fact that in 1813 whilst twenty-four millions were redeemed of the debt, not less than fifty millions were added to it, and in 1814 there were twenty-seven millions redeemed, but then no less than one hundred and six millions were newly created. So that in point of fact, after the peace of Paris, the total amount of the debt was exactly eight hundred and sixty-four millions, eight hundred and twenty-two thousand, four hundred and forty-four pounds sterling,—a sum, by the way, which it would take about four times the existing amount of coined money to exhibit in material value. The observations of the author, on this important subject, seems to us to possess considerable interest. We have no hesitation, therefore, in presenting them to our readers.

Thus we have seen, that the national debt of England originated in the real or fictitious wants of her rulers. We have remarked, that some of her proud kings pledged their crowns, their royal robes, and even the jewels of their wives, to borrow money, while others shamefully defrauded their creditors; but it appears that the British people, more than any other, constantly insisted on being repaid the cash they advanced to their sovereigns. We have noticed the practice of contracting loans for short periods, assigning funds to redeem the principal and interest; and that practice changed, by the adoption of new principles. We have seen that a system, till then quite unknown, was introduced by William III.; and that the funding system was brought into action, in all its essential branches, in the very reign in which it originated. It has been shewn, that the national debt, amounting at the Revolution to only £664,000, was increased to above £146,00,000! by two aristocratical factions—by the sums expended for the preservation of Hanover—and by the expenditure in several foreign wars; and that men in power not only imposed on the nation such an enormous burden, but contrived to raise money by drawing upon posterity, and establishing the first regular system of corruption, avarice, fraud, malversation, and gambling.

The reign of George III., however, commenced with better auspices: ten millions of the debt were reduced; the Sinking Fund of Price was adopted; and above four millions and a half more were redeemed, in the interval of peace, and by Pitt's measures. One of these, that bold and wise project, the Restriction Act, gave the greatest power to the propelling engines of the Funding System, namely, the Bank—the Sinking Fund—and the Stock Exchange, which acted in union, and consequently with a force proportionably increased. We have traced the origin and progress of this system, and have seen its immense power, and the use made of it to increase the debt. We have seen Pitt, pursuing his policy of foreign interference, widen the range of that system; and his successors carry it to the greatest extreme, by issuing enormous sums in Exchequer Bills, and by creating 100 millions, and redeeming 27 millions, in one year. The general effect of all these combined powers and operations even exceeded the expectations of the most enthusiastic founders of the system; but the grand general result was, the creation of a national debt of 864 millions!!!

Lastly, we find that the ministers, combining with the Bank, began by reducing the interest on Exchequer Bills from 5¼ to 3¼ per cent,: to that operation succeeded the conversions of 3 per cent. stock into 3½ per cent.—of 5 per cent. into 4—and lastly, of 4 into 3½. The restoration of cash payments also took place in this period. We have seen the Sinking Fund often and shamefully infringed upon, until at last it has been entirely annihilated. The absurd manner in which the operations of this fund have been conducted has been demonstrated by the fact of there being 25 millions more debt in 1823 than in 1818, although 120 millions were issued to the Commissioners for its redemption. In short, we find ourselves, at the end of this period, with almost the same amount of debt as at its commencement.

It appears then, that this enormous debt has been chiefly raised by means of the Bank and the Stock Exchange, aided by the delusion of the

Sinking Fund; and that it has been principally expended in wars, most of them undertaken against the true interests of a maritime, manufacturing, and commercial nation like England—a nation whose happy topographical situation renders her entirely independent of continental broils and quarrels. Its amount has been immensely increased in time of war; while the reductions effected in time of peace have been exceedingly limited. In the first period of peace, of twelve years' duration, ten millions were reduced; in the second, which lasted ten years, only four millions and a half; and in the last and longest, exceeding fifteen years, the amount of the reduction has been so trifling, that it seems almost incredible.—pp. 241, 243.

From this disagreeable subject the author proceeds to consider what are the means and capital of the British empire.

We begin with the subject of agriculture. The largest part of the capital of the British empire is embarked in agriculture; certainly the half of this capital is: that is to say, a sum equal to one thousand nine hundred and one million nine hundred thousand pounds. Taking the total annual value of the direct produce of agriculture, it will be found to amount to two hundred and forty-six millions six hundred thousand pounds. The calculations, on which these results are founded, rest on records and information of the most authentic description. The items of this produce, and their amount, respectively, are as follow:

Grain of all sorts - - - - -	£86,700,000
Hay, grass, field turnips, vetches, &c. -	113,000,000
Potatoes - - - - - - -	19,000,000
Gardens, orchards, and nurseries -	3,800,000
Timber cut down, hops, seeds, &c. -	2,600,000
Cheese, butter, eggs, &c. - - -	6,000,000
Manure, and labour in rearing cattle -	3,500,000
Hemp and wool, labour included -	12,000,000
	£246,600,000—p. 350.

Mines constitute the next source of greatest production. Under this head are included all those works carried on for the purpose of procuring gravel, sand, slate, granite, &c. The author believes that he does not exaggerate, in fixing the amount produced by the mines and minerals generally of the United Kingdom at an annual average of 21,400,000*l.* The iron mines, he estimates, produce upwards of four millions of this amount; whilst the value of the coals is rated at eleven millions.

In speaking of the inland and coasting traders, the author observes that there is no country in the world where the elements for carrying on internal communication are better, or more extensively combined, than in this.

The number of families of shopkeepers in Great Britain is taken, by the most experienced authorities, as about 350,000, which will give 2,100,000 of individuals. It cannot be far from a correct view of the subject, to calculate the labour and profits of capital employed by this great community at sixty pounds a year each family; and, assuming this to be accurate, we should then have, under this head, a sum of twenty-one millions. This estimate, however, does not take in Ireland; neither does it include the millers, butchers, and bakers: but, taking all together, and calculating the profits upon a moderate scale, it appears to the author that we may allow for this item, in the general account, the full sum of 16,200,000*l.* The coasting trade is computed to produce 3,550,000*l.*; the fisheries, 3,400,000*l.*; shipping and foreign trade, 34,398,059*l.*; bankers and foreign income (the income from foreign loans, money contracts, &c.), 9,000,000*l.*: under the latter head are included the whole of the chartered banks of the United Kingdom. Some idea of the transactions of these powerful merchants will be obtained from the statement, that the amount of the accounts balanced every day, in London, by these bankers, is eight millions sterling! In the same item is comprehended the income resulting from property abroad, possessed by British subjects. It has been usually calculated, that the remittances on account of the East Indies to this country amount to two millions: the author, however, is contented with fixing it at 1,500,000*l.*

When the author comes to the consideration of the manufactures of Great Britain, he deems it hopeless to attempt to give any thing like an idea of the infinite ramifications which they form. He presents us, however, with some highly interesting particulars respecting our principal and staple manufactures. Of the cotton manufacture we have the following account:

> The cotton manufacture, or to speak more correctly, the cotton machinefacture, ranks first. The entire value of this manufacture in 1760, did not amount to 200,000*l.*; but since that time, by the aid of human skill and machinery, it has not only extended its produce over all Europe and America, but has undersold the Asiatics in their cheap and home markets; sending a larger quantity of its produce to the East Indies and China, than to the United States. In 1824, Huskisson stated in the House of Commons, that the annual produce of this manufacture was 33,500,000*l.*; in 1827, it was stated to be 36,000,000*l.*; and at present cannot be estimated under 37,000,000*l.* Deducting six millions for the cost of the raw material, (though it certainly does not amount to that sum), leaves 31,000,000*l.* More than 850,000 weavers, spinners, bleachers, &c., are employed in this manufacture, the amount of whose wages, at 24*l.* per year, exceeds two millions; and the wages of 111,000 engineers, masons, smiths, joiners, machine-makers, &c., at the rate of only 30*l.* a year, would produce 3,330,000*l.*; making together 5,330,000*l.*; which, deducted from 31,000,000*l.* leaves 25,670,000*l.* for the profits of capital invested in looms, workshops, mills, machinery, &c. This capital was estimated, in the year above mentioned, at 65,000,000*l.*, and at present exceeds 75,000,000*l.* The number of men altogether employed is 1,200,000.
>
> Such is the prodigious annual amount raised by this single manufacture; exceeding by one million the whole gross revenue estimated to be raised

> in the whole of the stupendous and "celestial" empire of China. Such are the results of the combination of capital with the wonderful powers of machinery, perhaps equal to the work of eighty millions of men. Even the most cool and inattentive observer is astonished, when inspecting the prodigious effects of this combination of human skill and ingenuity at Manchester, Glasgow, Paisley, &c.—effects which, more than all the theological and metaphysical arguments of trafficers in religion, demonstrate to the greatest unbeliever,
>
> ———" how wonderful is man,
> A beam ethereal, sullied and absorpt,
> Though sullied and dishonoured, still divine!"
>
> And these admirable effects are not only witnessed in large towns, but in the most profound caverns, at the tops of the highest mountains, and in the most retired spots in the island.—pp. 313—315.

At present, the exports of cotton goods form nearly half of the whole exports of the kingdom.

In speaking of the silk manufacture of this country, Mr. Pebrer appears anxious to establish in the public mind an estimate of this branch of trade commensurate with its real magnitude. He does not despair, after witnessing its rapid progress since 1823, of seeing the British manufacture of silk supplanting that of France, even in the French market, in the same way as the cotton manufactures have already done with the East Indian article. The annual produce of this branch of manufacture is estimated at eight millions.

The woollen manufacture forms a subject of extensive illustration by the author. Its gross produce cannot be less, at present, than 22,300,000*l.*: from which six millions, as the cost of the raw material, is to be deducted. This manufacture gives employment to more than half a million of men, women, and children.

The linen manufacture is estimated as producing eleven millions, the cost of the raw material not deducted. The declared value of the exports of this article is nearly two millions sterling; and the number of hands employed in it cannot be less than 300,000.

The leather manufacture, which embraces a great variety of articles, is caclulated at fifteen millions annually.

The hardware manufactures—all those metallic articles made in Birmingham, Sheffield, &c.—are calculated, by the author, to be underrated at the sum of seventeen millions three hundred thousand pounds. The cost of the raw material in this trade is comparatively insignificant. The expense of production consists chiefly of wages: it is, therefore, a trade altogether depending on the industry of the nation. The number of persons to whom this trade gives employment is 370,000.

Earthenware, china, porcelain, and glass manufactures, are sources of permanent and immense profit: for, with the exception of barilla and pearl ashes, the materials of the manufacture of each are to be found in this country. The yearly produce of glass is two millions and a half sterling; and that of the pottery and earthenware cannot be less than nearly six millions. The jewellery branch, after deducting the cost of the raw materials, may be fairly allowed to produce not less than three millions four hundred thousand pounds sterling. There is a class of manufactures which, from the various nature of the articles produced, are considered usually under the general designation of "Miscellaneous." These consist of paper of all sorts, paste-board, hangings, book and print machinery, mechanical apparatus connected with the fine arts, &c. The estimate of the author, founded on all accessible sources of information, is, that the annual produce of such articles is not less than thirty-one millions two hundred thousand sterling. The calculations, in this instance, as, indeed, those throughout the work, are not adopted at random, or based upon mere guess-work—they are founded on parliamentary documents, these being investigated and compared with unwearied diligence and care by the author.

Thus, then, we arrive at the general result, that all the branches of manufactures of these kingdoms—that is, all that machinery, all these processes, whether they consist of vital or inanimate power, by which raw materials are converted into every variety of useful and ornamental article, serving for the necessity and comfort of society—all these branches we find to be of a value unparalleled in the history of the world, being estimated to be of the value of which is expressed by the enormons sum of one hundred and forty-eight millions, and fifty thousand pounds sterling. Taking, then, the aggregate capital created by labour and machinery by produce of all sorts, and property, we have a total value produced every year in the United Kingdom, to the prodigious amount of *five hundred and fourteen millions, eight hundred and twenty-three thousand and fifty-nine pounds sterling ! !*

The author has some highly valuable chapters on the capital which is to be found throughout the vast extent of the British possessions abroad. He considers, in detail, each of those possessions, proceeding from Heligoland to Quebec—then from Quebec to Malta—from Gibraltar to the Cape of Good Hope, and from the barren rock of St. Helena to the fertile island of Ceylon. Not a tract or spot in all the vast portion of the globe but has, on some part of its surface, a warehouse for British goods, and protected by a British squadron. Upon this portion of the work we have not space to descant, especially as there remains yet for our notice the plan for paying the national debt. This plan we shall give in the words of the author himself.

1. That 500,000,000*l*. of the national funded debt shall be paid off in full.

2. That a general assessment of 9¼ per cent. shall be levied upon all the private property and capital whatsoever of the British Empire.

3. That a similar assessment of 9¼ per cent. shall be levied on all in-

comes arising from all professions, from all civil, military, and naval appointments, from the public funds, and from all employments whatsoever, in which no capital is engaged: the wages of labour excepted.

4. That in making the general assessment, property to the value of 30*l.* shall be deducted and left free, in estimating the property of each family assessed. And that every individual, the total value of whose property, of whatever nature, does not exceed 30*l.*, shall be totally exempt from assessment.

5. That all property shall be assessed, debts deducted.

6. That all proprietors who may not be entitled to dispose of or alienate their property, shall be legally authorised to sell a portion of such property, whether real or personal, sufficient to pay the amount of their assessment.

7. That this authority shall convey to the purchasers of all such property sold for the above purpose, a true, perfect, and valid title.

8. That the East India Company, the legislatures, assemblies, governors, corporations, or competent authorities in the British colonies or establishments abroad, shall be fully authorised to raise money by loans, contracts, or otherwise, sufficient to pay their respective portions of the general assessments.

9. That the payment of the assessment shall be effected within two years, commencing in and ending
That the whole amount shall be payable by instalments in eight successive quarters, in the following proportion; in each of the first six quarters 1 per cent., in the seventh quarter 1½ per cent., and in the eighth and last quarter 1¾ per cent.

10. That defaulters shall be proceeded against according to the laws at present existing in regard to the payment of king's taxes; but that interest at the rate of 5 per cent. shall accrue upon the instalments from the day after that on which they become due and are not paid.

11. That in order to adjust the assessment in an equitable manner, and render its collection easy and effectual, the regulations that were in force for the collection of the income and property taxes, shall be adopted, but free from the abuses to which to which they were liable: it being easy, and for the interest of the payers themselves, to correct and improve those regulations, by means of the last census, and numerous other official data and returns, which have been published since they were framed.

12. That government shall be authorised to pay off, at par a portion of the national *funded* debt, amounting to 500,000,000*l.*, selecting such descriptions of stock as shall be judged preferable, with a due regard to existing engagements and the public benefit. And that they shall be empowered to effect the said payment in eight successive quarters, in sums corresponding to the amount of the assessment payable in each quarter, as before mentioned.

13. That should any deficiency arise, in consequence of the whole amount of any instalment not being paid up when due, government shall be authorised to provide for such deficiency by an issue of exchequer bills. And in like manner, should there be any surplus, the same to be carried to account of the next quarter, and so on to the last.

14. That an alteration or diminution of the general rate of assessment may be taken into consideration with regard to the East India empire, and all the colonies, proportioned to the *relative benefits and advantages* that each

of those integral parts of the British empire will derive, in consequence of the provisions of this measure.

15. That the taxes on knowledge or on paper, the land tax, the house and window taxes, and the taxes on bricks, tiles, and slate, shall be totally repealed.

16. That the taxes upon malt and hops shall entirely cease.

17. That the taxes on soap, tallow, and coals sea-borne, shall be totally abolished.

18. That the duties on sugar, molasses, coffee, and cocoa, shall be abolished.

19. That supposing the amount of all the taxes repealed to be sixteen millions, two millions shall cease to be collected after the payment of the first instalment of the general assessment; and in like manner, two millions more in each of the succeeding quarters; and that after the payment of the eighth and last instalment, the collection of all the above taxes repealed, shall entirely cease.

20. That the Government shall be authorised to decide whether the two millions of taxes to be reduced in each successive quarter, shall be applied to the whole of the taxes to be repealed collectively, or to some of them, or to a single one, as they may deem expedient for the public benefit and the Exchequer.

21. That all Acts of Parliament, Laws, and Regulations, contrary to these dispositions, shall totally cease.

22. That a Committee composed of able, resolute, and above all, practical, men, shall be appointed to arrange the details of this measure, and overcome the obstacles and difficulties that may arise in carrying them into effect.—pp. 506—510.

Of all the works which have come under our consideration, connected with the great subject of statistics, commerce, and the wealth of nations, we have never met with one which appears to be more completely unexceptionable in every respect than the production before us. It is a model of industry in the varied multiplicity of the authentic documents which it contains; the care, the solicitude, with which the author weighs and estimates every fact is absolutely conscientious; and in no book of its dimensions, in any language, we will venture to affirm, will there be found a more valuable collection of permanently important and useful knowledge.

ART. X.—*The Genius of Judaism.* 1 vol. 8vo. London: Moxon. 1833.

THE great object of this curious little work is to open an inquiry, with a view of discovering the causes which have made the Jewish people what they are, and always have been, the most peculiar and anomalous race on the face of the earth. The Jews are the only community in Europe, whose modern history, and whose character, as a body, have been under the influence of an origin which is prior to the annals of mankind.

Nothing could have been more calculated to impress a peculiar character on the people than the circumstances under which their religion was given to them. This was a ceremony in which the Creator himself interposed, when from the dense cloud, on which he was veiled on Sinai, "the voice of the words" was uttered, and Judaism sanctified and established.

The divine origin of their religion was always the most prominent object of contemplation with the Jew. He never, for a moment, lost sight of it; it was the subject of all his meditations, and formed the chief theme of nearly the whole of the traditions which have been handed down amongst the Hebrew generations. Every where, and at all hours, either the law itself, or some symbol of it, was kept continually before their eyes; this symbol was either worn about their persons, or nailed to the doors of their houses.

In surveying the conduct of the Jews, it will be very obvious, that their religion was every thing to them; it was their civil code, and it entered minutely into their daily occupations, and all their domestic affairs. Thus an intimate connexion always subsisted between their worldly avocations, and their religious sentiments—their great festivals were all governed by the nature of the productions of the season—the Passover, for example, could not be kept till their flocks furnished the paschal lamb; the Pentecost could not be observed till the harvest was ripe enough to supply fresh loaves of propitiation. In short, the spirit of the religion was so universally pervading, that every Jew fulfilled, virtually, the office of a priest.

The circumstances under which the Jewish religion was established, gave rise to a form of government for that people, which stands alone in the history of the human race. This government was a Theocracy; the Creator was the earthly monarch of the Jews—their first civil magistrate, as he was the head of their religion. The state of Jewish society, under this sort of rule, was a model of magnificence and simplicity. The schoolmen used to call the Jewish government a republic, because there was no visible ruler; but essentially and practically that government was monarchial. The Jews admitted of no privileged orders; age alone contributed any distinction of rank; and the customs relating to possessions and property were altogether made subservient to the one grand principle which assumed that all Jews were members of the same family, all being included in the affectionate designation of "the Children of Israel." But so far from resembling the nature of a republic, the Jewish Theocracy admitted of all the gorgeous splendour of a kingly power. The first minister of the Deity announced his exalted station by the uncommon magnificence of his pontificial robes; and especially by the mystical pectoral which he bore. In fact, from the time of Moses himself, the temple of the Jews was decorated with such costly ornaments as would be sufficient to satisfy the great body of the Jewish people, that in entering the palace of their earthly sovereign, they were admitted into the temple of their God. The furniture and utensils employed in the ceremonies, were of the most precious materials; embroidered tapestry, draperies of fine linen, transparent curtains, variegated needlework, with golden branched lights, and incense fuming from the altar, constituted the usual auxiliaries by which the Jewish service was conducted.

As a further proof of the identity of their religion, with the ordinary business of life, we may mention, that, at an early period, the Jews became a military, as well as a sacerdotal people; still looking up to their king as the leader of their army. Their conquests were proclaimed in the name of the "Lord of Hosts;" and amid the four great standards of Israel was borne Jehovah Sebuot, their God and chief. The ark of alliance, covered by a veil of celestial blue, and usually called the "Glory of Israel," was carried in the military procession, and was, as the visible sign of God's presence amongst them, the object to which all eyes were turned. So unchangeable is the Jewish religion, that, even to this day, the solemn response of Jewish congregations, on the Sabbath, is the loud cry of "Holy! holy! holy! is the Lord of Hosts."

But, as Moses foresaw and foretold, in process of time the Jews fell off from the purity and simplicity of their early principles; they set up an earthly king, and were brought at last to reject the institutes of Moses, and substitute in their stead two codes which are of pure human invention. These are called the Talmud, or the doctrinal, which has been successfully imposed by a body of fanatic Rabbins on the Jewish people. It was pretended by these impostors, that Moses, after his retirement to the Sacred Mount, and on returning to his tent, delivered the written law, as well as the interpretation of it to Aaron. But the interpretation not being written, became an oral law, and was to have an existence only in the traditions of the people. The legend then goes on to state, that the sons of Aaron were called in, and received the proper instructions from their father. Next the seventy elders were admitted, with such of the people as desired to go in. The oral law was four times repeated, according to the partizans of the Talmud; and they also represent, that when Moses was preparing to withdraw from this world, he invited all those who had forgotten what they had heard from his lips, to come to him, in order that their memories might be refreshed. The system of traditions ultimately became irrevocably incorporated with the Jewish religion. To the Talmud, which consisted of fourteen volumes, was added the "Mishna," or "The Repetition," which was a digest of Jewish customs. It was written by Rabbin Judah the Holy, who was said to be the fortieth receiver of the traditions from Mount Sinai: he flourished in the reign of Antonius Pius, in the second Christian era. Instead of simplifying the practice of religion, the Mishna only added to the previous complications, and from that moment the system of faith embraced by the Jews may be described as composed of a vast mass of contradictory opinions, an infinite number of casuistical cases, a logic of scholastic theology, puerile tales, oriental fancies, ethics and sophisms, subtle solutions, with maxims and enigmas. The worst of it was, that the education of Jewish children was uniformly restricted to the law; all other learning was deemed profane, and was accordingly prohibited. Perhaps a better proof of the determination of the Jewish race upon this point cannot be adduced than the contemptuous language in which Josephus, the Laureate of the Jews, speaks of those who devote themselves to other studies. "We esteem not those," he says, "who learn different languages: such profane studies are better adapted for slaves than for free men: and we consider no one to be truly enlightened, who has not acquired that deep knowlodge of our law and holy writings as to be capable of explaining them." Cardoso, a learned convert to Judaism, shows still later what was the spirit of the Jews on the subject of education. This writer was a physician of high reputation at Madrid, and flew to Italy for the purpose of openly professing the Jewish religion, in which he had been a long time a sincere but concealed believer. "Our law," says Cardoso, "is our science and our understanding, and truly Israel cares not for human sciences, for uncertain philosophy, empirical medicine, and dreaming chemistry. Israel cares not to learn the histories of other nations, nor the chronology of civil events, nor the politics of princes." Under such circumstances as these, it was quite natural that presumptuous pretension should lord it over the minds of the ignorant Jews, and that this was actually the case, history abundantly proves.

But whatever may be the truth with respect to the points of belief entertained by the Hebrew nation, one thing is certain, that up to the present hour, they have remained a distinctly defined people, wholly separated from other men. By this peculiarity have they been at all times characterised; and so universally and so uniformly was it observed as a striking mark of these people, that the ingenuity of philosophers has been taxed in more than one country to find out the causes of this strange law of separation. It seems to us, however, that a consideration of the circumstances in which the Jewish nation has been placed, would sufficiently account for what appears to be so inexplicable an anomaly. The religion of the Jews being communicated directly from the hand of God, gave them at least, in their own estimation, a superior rank in the scale of creation. It was impossible that a Jew could hold a Pagan or Mahometan in the same respect as a man that he held a member of his own persuasion. This sense of being a privileged race, produced an habitual assumption of excellence, which in time degenerated into an obduracy of resistance, and this became the notorious peculiarity of the Hebrew character.

Another cause of the separation of the Hebrews from every people is mentioned by the present author, as being the unexampled prescription of the Jewish religion, that an entire cessation from all the affairs of life should take place on each seventh day. Amongst the Jews, the minutest violation of the Sabbath was punished with death. A man who gathered faggots on a Sunday was stoned to death: this punishment was usually reserved for those who perpetrated the blasphemous act of pronouncing in mockery the name of the God of Israel. So inviolable was the Sabbath, so profoundly did the Jews believe in its sanctity, that instances are recorded where life itself was sacrificed in order to preserve the uninterupted tranquility and forbearance observed on that day. The Pagans used to ridicule the Jewish people for their attention to the Sabbath; for they could not, by any proofs or reasoning, comprehend why it was, that at a stated moment every week, the Jew abandoned his ordinary and perhaps most profitable occupations; his fields, which required the viligance of the husbandman, were forsaken; the ass was unsaddled; the house of the Israelite was a silent desert; the fire extinguished; the provisions unprepared; the servants at rest; and the trafficker refusing the proffered coin: nay, when an army of Jews was led forth, it stopped on the Sabbath day, and even ceased to defend itself on that day from the most furious assaults of the enemy. But though this observance was the object of ridicule alternately with remonstrance, and though we find in the Roman poets some allusion to this amongst other Jewish practices,* yet neither the Pagans nor even the Christian fathers, seem to have been acquainted with the manner in which the Sabbath was spent in the interior of Jewish families. This is sketched in a pleasing manner by the present author as follows:

> The interior delights of the habitation of the Hebrew were alike invisible to the Polytheist and the Christian fathers. They heard not the domestic greetings which cheerfully announced "the good Sabbath," nor the paternal benediction for the sons, nor the blessing of the master for his pupils. They could not behold the mistress of the house watching the sun-set, and then lighting the seven wicks of the lamps of the Sabbath, suspended during its consecration; for oil to fill the Sabbath-lamp, the mendicant implored an alms. But the more secret illumination of the law on the Sabbath, as the Rabbins expressed it, bestowed a supernumerary soul on every Israelite. The sanctity felt through the Jewish abode on that day, was an unfailing renewal of the religious emotions of this pious race. Thus in the busy circle of life was there one unmoveable point where the weary rested, and the wealthy enjoyed a heavenly repose. It was not without some truth that Leo of Modena, a philosophical Hebrew, called this day, "the festival of the Sabbath."
>
> It is beautiful to trace the expansion of an original and vast idea in the

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* Juvenal appears to believe, that it was a custom brought about by the innate indolence of the Jews.

mind of a rare character who seems born to govern the human race. Such an awful and severe genius was the legislator of the Hebrews. The Sabbatical institution he boldly extended to a seventh year, equally as he had appointed a seventh day. At that periodical return the earth was suffered to lie fallow and at rest. In this "Sabbath of the land," the Hebrews were not permitted to plant, to sow, or to reap; and of the spontaneous growth no proprietor at those seasons was allowed to gather more than sufficed for the bare maintenance of his household. There was also release of debtors. The sublime genius of Moses looked far into futurity, when, extending this great moral influence, he planned the still greater Sabbatical institution for every fifty years. Seven Sabbaths of years closed in the Jubilee, or the great year of release. Then at the blowing of the horn in the synagogue the poor man ceased to want; the slave was freed; all pledges were returned; and all lands reverted to their original proprietors. To prevent an excessive accumulation of wealth, the increase of unlimited debts, and the perpetuity of slavery, this creator of a political institution like no other, decreed that nothing should be perpetual but the religious republic itself.—pp. 131, 133.

But the Rabbins, in carrying the simple principles of Judaism to an extreme as they did, forgot not the Sabbath; and though the primitive restrictions, associated with that day, were austere enough, yet they endeavoured to cause an aggravation of them. Thus they prohibited any female from looking at herself in a mirror on the the Sabbath day, lest she should be tempted to pluck a hair from her head; no Israelite could shake the dust off his shoes, without committing a breach of the Sabbath; and on that day he could neither lift a weight, nor touch money, bathe, nor play on any instrument; nay, at Jerusalem, the distance between that city and the Mount of Olives, was exactly measured, and its length was sent forth over the world, to the dispersed Jews, as the exact limit of their walk on the Sabbath day. It is obvious that a people, who were bound down by such a discipline as is here implied, must be altogether unfit for familiar intercourse with the community, amongst the members of which they happened to be located.

There are to be added to these two reasons for the separate existence of the Jews, two others; the nature of which we shall proceed to explain. The first of these was the excessive number, together with the minuteness of their rites in the ceremonial law. The practice of circumcision alone was sufficient to create a permanent distinction between the Jews and the rest of the world. Whilst it is admitted that this rite was of divine origin amongst the Hebrews, still there is proof of its having been practised by the Egyptians. Celsus, the celebrated medical writer, reproaches the Jews for attaching the dignity of a religious coremony to an observance which was common to many other nations. One result, however, was effected by this rite; namely, that no convert to Judaism could become a Jew, without giving the strongest possible proof of his sincerity in submitting to the sufferings involved in this initiatory process.

But the cause which has been, perhaps, the most efficient in pushing the Jewish nation beyond the pale of the common family of mankind, was the fourth and last, namely, the number of ordinances respecting the food of the Jews, which the Rabbins, again carrying to an extreme a simple provision of Moses, established. Moses made a distinction between pure and impure animals, but the Rabbins went farther. In the hot climate of the East, where the illustrious legislator was fixed, it was only proper in him, with a view to the health of the people, to forbid them from eating the fat of the swine, or the limb of a living animal, or the meat of an animal which had died, or rank shell fish, or birds of prey, and carnivorous animals. These would have been highly improper materials or aliments, and therefore any ordinance must have been wise by which the consumption of such articles was prevented, or even only diminished. But when the Rabbins took it upon them to improve upon the foundation of Moses, they proceeded altogether on an arbitrary scheme, for many of the aliments which they denounced were by no means unwholesome, whilst some of those which they admitted into consumption, were undoubtedly objectionable, on account of their noxious properties. Amongst the animals which were prohibited, were the rabbit, some wild fowl, the moor-cock, and other creatures whose flesh was certainly much more innocent, as an article of human food, than that of the buffalo, the wild ox, or the he-goat; and yet flesh of the latter kind was prohibited.

It is mentioned by the author as a curious circumstance, that when Napoleon caused an extraordinary Sanhedrim to be held in Paris, one of the most learned of the Rabbins was required to give his reasons why the ritual of forbidden food should not be abolished. His answer was that the prohibitions were of a divine origin; and that though human reason could not detect any just cause why a particular animal should not be eaten, yet it was probable that some motive, known only to divine wisdom, required the prohibition. The camel, argued the Rabbin, (he will be remembered by many as the Chevelier de Cologna) the camel is interdicted; now as we know that its flesh affords a nutritious and even delicate food amongst the orientalists, the great legislator must have had some more important motive in prohibiting the use of these animals as food: we must, therefore, he concludes, infer that the distinction between clean and unclean animals has originated in a higher and more occult source. So strong is the force of habit, that up to the present hour no Jew will eat of a beast which is not slaughtered by a Jewish butcher. The latter is understood to search the animal most carefully, to see that no blemish exists in its body, and he affixes to the meat a leaden seal, with the word "*Kasher*" (*lawful*) upon it. This seal renders the meat acceptable to the Jewish consumer, for he will not purchase it on any other terms. Now, mean and trifling as the process appears to be, it certainly serves as a guide to point out to a stranger, in any country, if a Jewish family is to be found in it. Of the truth of this remark the author is satisfied from an example with which he is acquainted. Some Spanish Jews, fleeing from persecution, took ship, and landed by mere accident at Embden. They knew nobody in the place, and were in the most anxious state of doubt, not knowing which direction to pursue. On entering the city, they met a lad carrying a goose with a label annexed to it: on the label was the Hebrew word *Kasher;* they followed the lad home, and it is needless to say how they were received by the master, for whose accommodation, of course, the approval of the Jew poulterer was thus officially affixed. The author represents, although we do not know for what adequate reason, that the simple circumstance of prohibited food, has reduced the Hebrew nation to the state of the Hindoos, and been the heaviest curse which they have yet had to endure; because, in all cities, they are condemned, by an intolerance not always Christian, but very often merely Jewish, to inhabit separate and obscure quarters: thus in the city of London we have the *Jewry;* in Paris there are *La Rue des Juifs,* and *La Juiverie.* This sort of appropriation of a specific place of residence in most metropolitan cities for Jews, seems to be of long standing. Cardoso, of whom we have already spoken, sought to reconcile this inauspicious fact to a theory of his own, by saying, that these Jewish inclosures had not originatated so much in the contempt of the Jews by the population of those cities, as in the arrangements of a particular Providence, which was ever vigilant in providing that Israel should be as much as possible removed from the contagion of vice and folly.

There can be little doubt that the misfortunes of the Israelites have been very considerably augmented by the contemptible regulation which forbids them to share in the meat of a Christian. When Napoleon assembled the Jewish Sanhedrim of Paris, a banquet was given by him, at which the late A. Goldsmid assisted. He was allowed to convey his own Kasher dish to the table of royalty: for on no other terms would he have joined the imperial banquet. Absorbed for a short time in the subject of the moral and political reform of the Jews, he was silent: but, suddenly striking his forehead, he exclaimed, "But what can be done for their eating?" Goldsmid hit the nail on the head: for, strange as it may appear, the difficulty of deciding upon the forbidden aliments was the main cause of the abrupt breaking up of the Sanhedrim. It is not known to many, that, at this moment, a Jew's kitchen—that is, a thorough-going Rabbinical Jew, such as Abraham Goldsmid was—is a spot as rife in superstition as the haunt of any witch that ever rode on a broomstick. Our author tells us, that,

> Two spirits have been conjured up in the bewitched circle—there haunts Kasher, the lawful food, and Treffo, the impure. Remove a pan, or handle

> a knife, and you raise that multiform demon Treffo, which no Hebrew dare touch, and whose diabolical agency is at eternal war with that benevolent spirit to hungry Jews, their beloved Kasher. This active diabolism of Treffo is occasioned by a duplicate set of culinary utensils, to preserve the sanctity of the Mosaic kitchen; those dedicated to butter must not touch those appropriated for meat. Should a butter knife be stuck into a joint, or a meat knife be plunged into butter, that dread omen would shake a Jewish house. The Kasher vanishes for ever when the Treffo triumphs, and the dinnerless family, for there is no exorcism to expel this demon, with trembling and with curses, cast away the polluted food, or send it to "a stranger in the gates." Moses permits an impure animal to be sold to an alien. How has this tradition of these duplicate utensils come down to them, and how has this panic been raised? The answer is ready. Not a single superstition, indeed, is practised, which is not founded on some scriptural phrase; or, if at a loss for the highest authority, the physical prohibition is deduced from a metaphorical sense; the manner we shall now show. Moses forbids "seething a kid in its mother's milk;" as no reason is assigned, the Rabbins, not satisfied with the literal acceptation of the precept, extend it to all sorts of animals, and to all sorts of milk; or, they allegorise the text. The Cabalists allege, for this prohibition, that the flesh of a kid may not be cooked in its mother's milk, because milk is the symbol of pity, and the flesh that of judgment; and pity and judgment must be kept distinct. An admirable maxim, degraded by its ludicrous application. Why do the tribes of Israel for ever regret the absence of choice fillets and rumps? Father Jacob, wrestling with an angel, had the hollow of his thigh put out of joint; and this hamstringing of their Patriarch still occasioning disagreeable recollections, the sons and daughters of Israel shall never regale on any hind quarter whatever. They may "not eat of the sinew which shrunk"—so many thousand years ago!—pp. 164, 167.

Amongst even the most fastidious and enthusiastic of the Jews, a sort of relaxation of religious discipline is recognised; and it is admitted amongst them that the prescription of a doctor may safely be permitted to supersede the ordinance of Moses. The Rabbins differ much on particular points, but they teach that they are at liberty to choose which side they may, at the moment, like best. The following anecdote illustrates this truth: A Jewish gentleman, well known in the scientific world, took, by accident, an extraordinary fancy to a roasted peacock, and had one dressed for his gratification. When the splendid repast was served, a religious scruple made our Jew pause; and for his own satisfaction he had the dish transported to a neighbouring Rabbin, to take his opinion upon the question, whether or not such aliment was forbidden. The Rabbin was of opinion, but he would not speak decidedly, that the bird was forbidden; and the Jew who consulted him was so influenced by this opinion, that he expressed his resolution to send the dish to a Christian neighbour, whose appetite was not so strictly regulated by his religion. When the Rabbin heard this, he asked, as a favour, that the peacock should be given to himself, saying, candidly, that he intended to eat it. "Eating the peacock," he observed, "is, as I told you, among the doubtful things: one Rabbin is of one opinion, and another of another; you have required my opinion as your Rabbin—you are bound to abide by it; I think it unlawful to eat it, but my father was of a different opinion, and therefore it may be eaten by me, because I act on my father's opinion: I accept the peacock, but I must not ask you to partake of it."

The author next takes up the subject of Jewish conversion, and states that this had been an object of Christian ambition since the time of the fathers of the church. The measures, however, which were adopted for this purpose, in the early Christian times, had only the effect of revolting still more the Jewish nation, and of implanting in their minds an implacable hatred of the Christian name. When, however, the time came that massacres of the Jews, and the extortion of their effects, could no longer be continued, the zeal for their conversion was not less ardent in Christian breasts. The mode of conversion, at this period, was that by public conferences; and though these were very numerous, yet they mostly terminated as religious disputes in general do, in each party adhering more firmly than ever in his peculiar opinion. At a later period, professorships were instituted in Italy, France, and Germany, for the purpose of converting Jews; and our author states, that, in Rome, their attendance on the lectures was compulsory..

At Cassel, the Jews were obliged, by government authority, to learn a catechism, and attend a periodical lecture, in which the grounds of christianity were explained to them, in a suitable manner. But no conversation followed; and, indeed, all autheutic history shows that the nnmber of sincere converts from the Jewish to the Christian faith, has been exceedingly small, notwithstanding the zeal, industry, and treasures that have been expended in this country, as well as on *the Continent*, for that purpose, by well intentioned, but truly speculative Christians. From all the facts connected with this important subject, which have come to the knowledge of the author, he is fully of opinion that the object which so many christians have at heart, the substitution of the religion of Christ for that of the Old Testament, amongst that community where the latter is so ardently preferred, will not be accomplished, at all events, by the method of bringing it about which has hitherto been put in practise.

In a succeeding chapter, the author enters into an examination of the causes of the hatred which has been uniformly entertained for the Jews in every country where they have been partially domiciled; and the concluding chapter is devoted to a description, historical and modern, of the English Jews. It is not quite certain at what time Jews first made their appearance in this country; but we know that they were objects of cruel persecution, as well as of infamous extortions. In the language of the law they were deemed "perpetui inimici," and were not, until a late period, admitted even as witnesses in courts of justice.

It was the race of Portuguese Jews which formed the first general settlement of Jews in England; they were mostly wealthy families, and some of them were able to support a ducal establishment after their arrival in this country. For many years they comprised the community of Spanish and Portuguese Jews, as they were generally designated, the noble part taking their proper stations. Their translated prayers and Bibles in Spanish, and their by-laws and judicial and other civil documents being still issued in the Portuguese language, are proofs of their origin. This class of Jews were always remarkable, in London, for the haughtiness with which they conducted themselves, particularly after the influx of emigrant Jews from Germany, Poland, and Barbary, with whom the former were afraid to be confounded.

The pride and passions of the first race of Portuguese Jews which settled in England, were handed down to their immediate successors. The first and second generations resided in retired quarters in the city; the third generation consisted of natives, and the fourth were true Englishmen. On all occasions the Jews showed unshaken loyalty to the crown. This, our author states, was the case is most countries; and as a proof of the confidence entertained in their fidelity, he mentions that Jews have marched in the armies of European sovereigns; Prussia has many Jewish officers; France counts numerous Jews in the Ecole Polytechnique; and the King of Holland has a complete regiment of Hebrews.

The author contends that the Jews should be endowed with the privileges of free citizens of this country; but that no improvement of their body, political or moral, can take place, unless they educate their youth, as the youth of Europe, and not of Palestine.

NOTICES.

Art. XI.—*The Magazine of Botany and Gardening, British and Foreign.* Edited by James Rennie, M.A., Professor of Zoology, King's College, London. 4to, with plates, beautifully coloured. Nos. 1 and 2 for April and May. London: Henderson. 1833.

The two numbers now before us constitute the commencement of a periodical work, than which one more likely to be generally useful and interesting has not appeared, even at the present era so, fertile in cheap vehicles of knowledge. The plan of this work, like all the projects which emanate from Professor Rennie, is modified strictly in conformity with the principle of making all intelligible, if not familiar, to those for whom the work is intended. Here, then, the casual, and we may say the uninstructed, or at least unlearned reader, will at once be able to contemplate some of the most curious and complicated facts in the science of the vegetable world, without any preparation, save that of paying his shilling for the Magazine. But, in order to do justice to the work, we must illustrate our view of the performance by referring to the execution itself, and we proceed at once to the very first page of No. 1. The first plate of which, a description is given in the above page, contains beautiful representations of four plants. One of these, called the Convallaria Japonica, will answer as a specimen. Now on turning to the description, after contemplating the plate for a moment, we find in the first place a full account of the scientific history of the plant; its place in the two great systems of botanical classification, and references made to the volumes where either it was first, or where it will be, found, amply and correctly described. We then have a popular account of all the parts of the plant, its root, its leaves, its flowers, its fruit or seed. Next we have the particulars of its history, where it was found, in what sort of soil it naturally grows, and finally we are told of its virtues as a medicinal agent, if such it is found to possess, together with the proper mode of propagating and cultivating it.

But this is not all. It is not possible that by giving the portrait, so to speak of a plant, where you have to attend to outline, to relation, proportion, and general effect, you can so present the parts that possess a peculiar structure as to allow of this peculiarity being seen and appreciated. This being impracticable, the artist who furnishes the plates is required to make an addition to his principal figure; and in the compartment dedicated to the Convallaria, we have not only the whole plant itself beautifully depicted, but we have nine distinct diagrams, giving the appearances of the organs in their detached state, and exhibiting them as they appear when examined through the medium of a powerful microscope. And here we should say is a practical manifestation of the very perfection of the graphic art, for, as now must be evident, it can be made the medium of superseding the use of a microscope, to any thing like the extent to which that instrument is employed at present in botanical inquiries. Let us now only consider, that in this shilling publication we have no less than eight plants, rare and precious objects of scientific cultivation, described and illustrated in the detailed and exact, and truly interesting way in which we have seen that the Convallaria is treated: let us only consider how such a collection of all that is scarce in science and refined in art can be effected; and then how useful, as a general reference, it really is, and we shall then only do justice to the merits of this publication.

The Magazine of Botany and Gardening, however, is not limited even to this amount of valuable matter; and that this is far from being the case will be easily determined if we cast our eyes over the pages of the two numbers before us. We find in the first of these numbers an able article on the Rationale of Gardening, in which the functions performed by air and light in the vegetable economy are explained in a most attractive manner. The article on the Amelioration of Fruits, by Professor Lindley, which succeeds, is another of those beautiful developments of the processes of nature which so justly form objects of contemplation with the first philosophers that have ever adorned humanity. But even here we are not allowed to pause; for, turning over still the leaves of the magazine, we have an account of the choicest plants which flower in the particular month, with ample directions for their management. Two other articles on the structure of trees, and on fruit and kitchen gardens close the number.

The number for May contains two beautifully coloured plates, representing five magnificent plants. To the ample and detailed descriptions of these are added an account of some experiments on plants, by Professor Burnett; a new method of planting trees, by Munro; Life of Linnæus, by Sir W. Jardine; a curious account of the Gum Ammoniacum plant; Brongniart, on the leaf-pulp of plants; saltpetre, as a manure, and various other important subjects connected with botany.

Art. XII.—*Illustrations of Political Economy*. No. XVI. Messrs. Vanderput aud Snoek. A Tale. By Harriet Martineau. London: Fox. 1833.

The labours of this able and singularly industrious woman have at last produced that practical consequence which has been some time expected, and which is regarded in the moral world as the clearest possible evidence of their success—namely, the resentment of the foes to all improvement. A word more on this subject would only profane the splendid triumph which truth and justice, in the fair form of a gifted woman, have experienced.

The purpose of the present well-told tale is to exhibit, in a familiar and intelligible manner, the nature and operation of that form or modification of the ordinary currency, which consists of a bill of exchange. A considerable portion of the illustration goes to show the true nature, in a commercial sense, of money. The par of exchange is next amply explained; and it is made apparent, that the variation, in a given country, from par, cannot exceed a certain limit, and this limit is determined by the cost of substituting for each other metal money and one of the representatives of metal money, as a bill of exchange. How the introduction of this instrument into the circulation operates, is also admirably described; and the substantial conclusion is ultimately made out, that there is a self-balancing power inherent in the system of commercial exchange, and that it is, therefore, absurd to suppose that its operation ought to be subjected to any restraints.

The present story, as the name will readily suggest, has its scene in Holland; and there appears to be no misgiving in the mind of the authoress as to any breach of consistency being involved in the circumstance of her attributing to the Dutch of the seventeenth century a preference for the principle of free trade. However, such is the case; they judged from experience; they had no teacher; and they came to the natural and, no doubt, just inference, that trade should be free: upon this principle, at all events, they disposed of their herrings and butter.

Art. XIII.—*The Analysis of Inorganic Bodies.* By J. J. Berzelius. Translated from the French Edition by G. O. Rees.

This is one of those brief, unpretending, but most valuable, contributions to science which, we are happy to be able to state, present themselves much more frequently every day. The work contains the masterly details of the modes employed by the celebrated Berzelius in analysing mineral substances, or those which, to distinguish them from animals and plants, are called inorganic bodies.

It is the opinion of this great master of chemistry, that the minute analysis of bodies tends to prove at once the knowledge, the judgment, and exactness of the chemist. It is his duty to determine, first, of what the substance examined is composed; and then he must ascertain the proportions in which each part of the compound exists, in reference to the rest. This condition of the inorganic bodies, therefore, gives rise to two forms of analysis: that which is concerned about the quality, and that which merely takes into account the quantity. Thus, then, the analysis of Berzelius is usually spoken of either as the Qualitative or the Quantitative. In the present volume, numerous rules are laid down for analysing hard bodies, such as we have described; then, for analysing gases, mineral waters, salts, &c.

The notes appended to this version, by Mr. Rees, are highly valuable, inasmuch as they exhibit a very minute acquaintance with the state of chemical science in this country.

Art. XIV.—*Geographical Works of Sadik Isfahani.* Translated, by J. C., from the Original Persian MSS. in the Collection of Sir William Ouseley, the Editor.—*A Critical Essay on Various Manuscript Works, Arabic and Persian, illustrating the History of Arabia, Persia, Turkomania, Judea, Syria, Egypt, Mauritania, and Spain.* Translated by J. C. London: Printed for the Oriental Transalation Fund. 1832.

The extent to which the spirited body called the Oriental Translation Fund, are determined to carry the principle of incorporating Oriental literature with that of our own country, is strikingly evinced by the present publication: for it contains some very curious contributions, which may prove useful in promoting an acquaintance with Asaiatic geography.

Both the works, whose titles we have copied, are manuscripts deposited in the library of Sir William Ouseley, who, if we were merely to judge from his conduct on the present occasion, we should say, exercises his control over these relics of an interesting country, with a liberality truly worthy of such a possessor. The first of the works is called, in the original Tahkik al Irab. It gives an alphabetical catalogue of the names of countries, cities, villages, rivers, mountains, and other objects connected with geographical knowledge. It seems to have been compiled by the author for the purpose of determining the true pronunciation of the places enumerated in the list; and each is presented to us with a short description of its particular locality.

The object of the second work, which was written by a learned Bengali, was to point out to his son, or some pupil for whom he was interested, and whose taste in historical researches he wished to direct. Sir William Ouseley is of opinion, that the essay is in a peculiar manner adapted to the objects of the Translation Fund, as containing information which is not to be found in the most extensive catalogues of Oriental literature, on books and authors. An index to the works and the authors, mentioned in this rare work, is given in the present publication.

MISCELLANEOUS INTELLIGENCE.

A shrewd measure.—Charles the First had anact of parliament passed expressly for the purpose of requiring that all the dead of these realms should be buried in woollen shrouds. The object of the royal project was to encourage the woollen manufacture.

Mirrors of Fusible Alloy.—Berzelius has found that by the union of nineteen parts of lead and twenty-nine of tin, a fusible alloy is produced, which affords, on cooling in thin plates, very bright surfaces. A convex lens dipped several times into the melted alloy yielded from the surface dipped a concave mirror of great lustre. This, mounted upon plaster, was preserved for some time in the air untarnished. Dust destroys these mirrors, which will not bear wiping.

Humming Birds.—The ancient Mexicans used the feathers of the humming bird for superb mantles in the time of Montezuma, and the pictures so much extolled by Cortes were embroidered with their skins: The Indian could appreciate their loveliness, delighting to adorn his bride with gems and jewels plucked from the starry frontlets of these beauteous birds. Every epithet which the ingenuity of language could invent has been employed to depict the richness of their colouring; the lustres of the topaz, of emeralds, and rubies, have compared with them, and applied in their names.

Mothers in India.—Those who have resided long in India are aware that neither Mahomedan nor Hindoo mothers will part with their sons even for a short period. It is to these sons that they look for enjoyment and importance in life; a wife is often neglected, but a mother is always respected.

A Desperate Resource.—Mr Leonard, author of a recent Voyage to the Cost of Africa, tells us that some of the skippers stationed in that quarter, have been in the habit of compelling their crews, under a heavy penalty, to catch, each man, one pair of sucking fish (Remora) every day, in order, as the profound naturalists thought, to *thin the ocean* of these creatures, which it is well known are thought, by adhering to ships' bottoms, to delay them in their course.

Geological Discoveries.—At Bleadon, the Rev. Mr. Williams recently discovered a cavern of fossil remains, which consist of the bones of the mammoth, horse, hog, elephant, and hyena.

Interest for America.—It is a curious fact that the students of the University of Edinburgh have subscribed to raise a sum of forty guineas, which is to be given to the author of the best essay on the influence of the discovery of America on the nations of Europe.

Sale of Beer.—According to a very recent parliamentary document there are at present in England 50,796 licensed victuallers; out of which numbers 24,293 brew their own beer. The total number of licensed brewers in England, are 1753, and the number licensed for the general sale of beer merely, and who brew their own beer, is 13,102. The number of brewers in Scotland and Ireland is, curious enough, exactly on a par, there being 216 returned for each country. The annual export from the United Kingdom, of beer, at present, is 70,136 barrels, of which 28,881 barrels are carried to the East Indies, and 23,161 barrels to the West Indies.

THE

MONTHLY REVIEW.

JUNE, 1833.

Art. I.—*Fragments of Voyages and Travels.* By Captain Basil Hall, R.N. F.R.S. Third Series. 3 vols. 12mo. Edinburgh: R. Cadell. London: Whittaker & Co. 1833.

There is scarcely a writer of the present day whom we should with greater cordiality encounter, in the literary highway, than Captain Hall—that is to say, when he chooses to appear in his own proper costume, and to act in his most natural character of an honest, gallant, gentlemanly, fascinating sailor.

The Captain is not to be endured in the political literary character in which he is so fond of appearing. In that ill-selected part, his identity is cruelly misrepresented; and he is the only man in the world who does not see that it is so. However, we forget every thing of an unpleasant nature to which the Captain's late political extravagance may unhappily give rise, and come at once to the third, and, it is with disappointment we add, the last series of these Fragments.

The first of the volumes before us has so odious a resemblance to one of the tedious articles in the *Quarterly Review*, that whilst attempting to read it, we found the most powerful sternutatories altogether too weak to resist the force of the narcotic principle with which it is tinctured. This volume is entirely occupied with an account of the rise, progress, and present state of the East India Company, with such details as seemed to the author best calculated to illustrate the proceedings of our distant fellow-countrymen in war, in peace, and in diplomatic arrangements with the native powers. Those who know the political principles and feelings of Captain Hall, will not be at a loss to conjecture the nature of the conclusions to which he comes respecting the East India question. They will be certain that his advocacy must be devotedly given to the things that be, and that whatever be the character of the accusations against the government of India, Captain Hall can see in that government nothing more or less than one of the most felicitous of the contrivances of human wisdom to promote human improvement. With that show of moderation, which excessive zeal is always sure to simulate, the meek Captain is disposed to acknowledge that the administration of British India, under the direct management of the present Company, is not perfect; but then he adds the expression of his sincere conviction that there is not the slightest hope of any body ever seeing devised a system which shall be more practically efficient than the present one for India.

Leaving the politician to his hobbies, we shall most gladly accompany the worthy tar and intelligent traveller in his rambles in the Eastern Islands, and on the continent of India; for in this capacity we shall find him in the full possession of all those bright and attractive qualifications of which he afforded such undoubted proofs in his early publications.

The series of adventures through which we have now to follow our interesting and amusing guide, had their origin, for the most part, in the fervid activity of that excellent man and gallant Admiral, Sir Samuel Hood, the commander of a squadron on the Indian station in the years 1812, 1813, 1814, and 1815. Captain Hall served as lieutenant in those years in the flagship of the Admiral; and it appears that the latter was never happy unless when he was engaged in some excursion through the country, of pleasure or of antiquarian curiosity. This disposition in a man of such influence as Sir Samuel, furnished numerous opportunities to those around him for seeing all the strange sights which so singular a part of the world as India presented. An excursion to Candelay Lake is the subject of the first of the animated narratives with which Captain Hall treats us in the second volume. Passing along the smooth harbour of Trincomalee, the party soon lost themselves amid innumerable small islands, which appeared to be merely floating on the surface of a lake. They next had to row the boats through a forest of mangroves, growing in the water; the trunks and branches of the trees were covered with clusters of oysters and other shell-fish, a fact which explains at once the notions of the older voyagers when they described fish as growing in these places from trees like fruit. But before entering this aquatic forest, the party encountered a knot of pearl-divers, whose capacity of diving without air Sir Samuel was determined to take this opportunity of putting to the test. He had often heard of the wonderful exploits of these men; but having now hit upon an opportunity of witnessing the truth, he caused the best of the divers to descend, and, timing him with a watch, which he held in his hand, he found that in no case did the diver remain a minute complete under water. The method used by these divers in their descent and return, is to place between their feet a basket loaded with one or two large pieces of coral, which, by its weight, makes them go readily to the bottom. Letting go the corals, the diver places the oysters in his basket, and returns to the surface either with the basket, or the end of a line attached to it, by which it can be afterwards easily drawn up.

The party having passed through the village of Tamblegan, continued their route in their palankeens, accompanied by the government collector, to whose knowledge of Indian cooking Captain Hall states that his companions and himself were altogether indebted, except on account of a certain delicious curry which was provided for them by their cook. The Captain watched the palankeen bearers so repeatedly in the preparation of this delicious repast, that he believes he has come into possession of the true secret of making it, and the following is accordingly the receipt which he supplies for the purpose:—Pound well together twelve parts of coriander seed, two of black pepper, one of cayenne, three of cummin (cumin), and five of pale turmeric; then add a few cloves, a bit of cinnamon, half a nutmeg, and two or three onions. The liquid, or the gravy added to this mixture, consists of ghee, a sort of boiled or clarified butter. The ghee is an article of popular consumption throughout Hindoostan, and the best is made from the milk of the buffaloe. In the north of India, a little milk, or dhye, which is curdled milk, is added; and, amongst the Malays, the custom is to use the ground kernel of the cocoa nut as the gravy of curries. A great many varieties of rice are used with curry, and such is the power of the instinctive attachment of man to the place of his nativity, that the inhabitants of a given district will, under no possible circumstances, be induced to consume any rice but that which is grown in their own territory.

The party left Trincomalee in a sailing vessel, and proceeded to Ceylon, where Sir Samuel Hood was determined, as in the case of the pearl divers, to bring the reputation of the island for its treasure of precious stones to the test. He had a quantity of the earth dug up from a particular part of the bank of a river which was in much repute as a source of precious stones; and when this was properly examined after being cleansed, a number of valuable materials, such as rubies, garnets, and crystals of corundum, were obtained.

It appears to have been the fashion in Colombo, the capital of Ceylon, to dine at half-past three o'clock, in order that the inhabitants might be able to command as much of the evening as possible for riding or lounging about in the open air. At night came the Governor's parties and balls, which were usually attended by Europeans only. In the apartments of the Governor's house, the Captain had his attention directed to a very efficient contrivance for ventilation, to which the name of punkah has been given. The punkah is a large fan suspended from the roof, and extending nearly the whole length of the room; by its continued waving it keeps up throughout the apartment a most delightful breeze. This invention is ascribed to the ingenuity of the Bengal officers who served under Lord Cornwallis, in the war of Mysore against Tippoo, in 1791—92; it was then employed by the English residents of all sorts in the

Madras and Bombay presidencies; and, finally, it was introduced into Java. The natives, however, do not appear to have understood the value of the innovation, for they have not been known to adopt it in any part of India.

The author, by an easy transition, passes from the consideration of the punkah to the effects of the climate of the country; and from the facts and observations which he records, we are enabled to make the general inference, that it is in the power of a European, under ordinary circumstances, to secure himself, by care and attention, from any supposed malignity which the climate may possess. In describing the arrangements which are usually made in the sleeping apartments, with the view of rendering them perfectly cool, the Captain gives a very pleasant and graphic account of the means of defence employed in these rooms against the invasions of the terrible mosquito:

> Round each bed is suspended a gauze curtain, without which sleep would be as effectually murdered as ever it was by any tragedy king. For, if even one villainous mosquito contrives to gain admission into your fortress, you may, for that night, bid good-by, not only to sleep, but to temper, and almost to health. I defy the most resolute, the most serene, or the most robust person that ever lived between the Tropics, to pass a whole night in bed, within the curtain of which a single invader has entered, and not to be found, when the morning comes, in a high fever, with every atom of his patience exhausted. Temper, under such circumstances, is really out of the question; the most placid creature on earth, even old Uncle Toby himself, would be driven into a rage!
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> The process of getting into bed in India is one requiring great dexterity, and not a little scientific engineering. As the curtain is carefully tucked in close under the mattress, all round, you must decide at what part of the bed you choose to make your entry. Having surveyed the ground, and clearly made up your mind on this point, you take in your right hand a kind of brush, or switch, generally made of a horse's tail; or, if you be tolerably expert, a towel may answer the purpose. With your left hand you then seize that part of the skirt of the curtain which is thrust under the bedding at the place you intend to enter, and, by the light of the cocoa-nut-oil lamp (which burns on the floor of every bed-room in Hindoostan), you first drive away the mosquitoes from your immediate neighbourhood, by whisking round your horse-tail; and, before proceeding further, you must be sure you have effectually driven the enemy back. If you fail in this matter, your repose is effectually dashed for that night; for these confounded animals—it is really difficult to keep from swearing, even at the recollection of the villains, though at the distance of ten thousand miles from them—these well-cursed animals, then, appear to know perfectly well what is going to happen, and assemble with the vigour and bravery of the flank companies appointed to head a storming party, ready in one instant to rush into the breach, careless alike of horse-tails and towels. Let it be supposed, however, that you have successfully beaten back the enemy. You next promptly form an opening, not a hair's-breadth larger than your own person, into which you leap, like harlequin

through a hoop, or, to borrow Jack's phrase, "as if the devil kicked you on end!" Of course, with all the speed of intense fear, you close up the gap through which you have shot yourself into your sleeping quarters.

If all these arrangements have been well managed, you may amuse yourself for a while by scoffing at, and triumphing over the clouds of baffled mosquitoes outside, who dash themselves against the meshes of the net, in vain attempts to enter your sanctum. If, however, for your sins, any one of their number has succeeded in entering the place along with yourself, he is not such an ass as to betray his presence while you are flushed with victory, wide awake, and armed with the means of his destruction. Far from this, the scoundrel allows you to chuckle over your fancied great doings, and to lie down with all the complacency and fallacious security of your conquest, and under the entire assurance of enjoying a tranquil night's rest. Alas, for such presumptuous hopes! Scarcely have you dropped gradually from these visions of the day to the yet more blessed visions of the night, and the last faint effort of your eye-lids has been quite overcome by the gentle pressure of sleep, when, in deceitful slumber, you hear something like the sound of trumpets.

Straightway your imagination is kindled, and your fancy yourself in the midst of a fierce fight, and struggling, not against petty insects, but against armed men and thundering cannon! In the excitement of the moral conflict of your dream, you awake, not displeased, mayhap, to find that you are safe and snug in bed. But in the next instant what is your dismay, when you are again saluted by the odious notes of a mosquito close at your ear! The perilous fight of the previous dream, in which your honour had become pledged, and your life at hazard, is all forgotten in the pressing reality of this waking calamity. You resolve to do or die, and not to sleep, or even attempt to sleep, till you have finally overcome the enemy. Just as you have made this manly resolve, and, in order to deceive the foe, have pretended to be fast asleep, the wary mosquito is again heard, circling over you at a distance, but gradually coming nearer and nearer in a spiral descent, and at each turn gaining upon you one inch, till, at length, he almost touches your ear, and, as you suppose, is just about to settle upon it. With a sudden jerk, and full of wrath, you bring up your hand, and give yourself such a box on the ear as would have staggered the best friend you have in the world, and might have crushed twenty thousand mosquitoes, had they been there congregated. Being convinced that you have now done for him, you mutter between your teeth one of those satisfactory little apologies for an oath which indicate gratified revenge, and down you lie again.

In less than ten seconds, however, the very same felon whom you fondly hoped you had executed, is again within hail of you, and you can almost fancy there is scorn in the tone of his abominable hum. You, of course, watch his motions still more intently than before, but only by the ear, for you can never see him. We shall suppose that you fancy he is aiming at your left hand; indeed, as you are almost sure of it, you wait till he has ceased his song, and then you give yourself another smack, which, I need not say, proves quite as fruitless as the first. About this stage of the action you discover, to your horror, that you have been soundly bit in one ear and in both heels, but when or how you cannot tell. These wounds, of course, put you into a fine rage, partly from the pain, and partly from the insidious manner in which they have been inflicted. Up you spring on your knees—not to pray, heaven knows!—but to fight. You seize your horse's tail with spiteful rage, and after whisking it round and round, and cracking it in every corner of the bed, you feel pretty certain you must at last have demolished your friend.

In this unequal warfare you pass the live-long night, alternately scratching and cuffing yourself—fretting and fuming to no purpose—feverish, angry, sleepy, provoked, and wounded in twenty different places!

At last, just as the long-expected day begins to dawn, you drop off, quite exhausted, into an unsatisfactory, heavy slumber, during which your triumphant enemy banquets upon your carcass at his convenient leisure. As the sun is rising, the barber enters the room to remove your beard before you step into the bath, and you awaken only to discover the bloated and satiated monster clinging to the top of your bed, an easy, but useless and inglorious prey.—vol. ii. pp. 61—67.

The third chapter is devoted to a very curious description of the various boats employed on the Ceylonese coast, the Balsas or Catamarans of South America, and the very singular process of lifting the anchor as it is effected by the native fishermen. This is followed by a highly interesting account of the peculiar difficulties which attend any attempt to navigate the surf of Madras; and of the methods adopted by the Indian boatmen to overcome these obstructions. The chapter, however, in which some of the strange superstitions of the Hindoos are noticed, is more worthy of attention. Riding one day into the country from Madras, his ears were assailed by the sound of drums, called tom-toms, which came from a neighbouring wood. He at last came to an opening which faced the sea, and in this spot was surprised to see about a thousand natives assembled. In the centre of the area occupied by the crowd, a pole or mast was placed, of the height of from thirty to forty feet: it bore across its top a long yard or beam, which was slung nearly in the middle, and which stretched both ways to the distance of forty or fifty feet. This cross beam was drawn down by the men at one end, until it nearly touched the ground, the other end being consequently elevated in proportion. Near the latter extremity, what was the astonishment of our spectator to behold underneath a richly decorated canopy, a human being suspended by two slender cords. The position of the individual was horizontal, and he floated like a bird with his limbs spread out and freely in motion. From his waist was suspended a bag, containing flowers and fruits; these he scattered amongst the crowd below, who rent the air with acclamations. But if the Captain was surprised at the first appearance of this spectacle, what must have been his horror at finding, on a nearer inspection of the figure, that the creature was actually hanging on the points of two bright hooks, which were fixed in the flesh of his back. He appeared to suffer no pain, but bore all with the greatest cheerfulness. Shortly after the Captain's arrival, the man who was in this horrible situation was lowered down, and getting out of the hooks, gave room to a second fanatic, who was afterwards succeeeded by four other men. Captain Hall was not only permitted, but actually encouraged to examine every detail of the ceremony: he says that the candidates for the hooks always advanced to the yard with briskness and cheerfulness; a native priest came forward in each instance, and marked out with the tip of his finger the spots where the hooks were to be inserted; after this, another priest began thumping and pinching the back in the most violent manner; whilst a third fixed the hooks in the skin at a point just below the shoulder blade. The hooks consisted of highly polished steel, and were of the size of a small shark hook, but had no barb; the thickness of each was something less than that of a man's little finger; their points being extremely sharp, were fixed in the flesh with ease, and with so much skill that no blood escaped. To each hook a strong cotton line was fastened, which, after some ceremonies, was tied to the extremity of the yard arm, and drawn up by ropes. The throwing of the flowers and fruits was carried on in such a way, as to give the same chance of obtaining such desirable relics to every one in the crowd. The devotee sailed, as it were, in a circle, and thus, as he went round, was presented exactly under the same circumstances to each portion of the assemblage. The individuals who undergo these penances are known in India by the title of Sunnyasses, and their motive for courting them is to render honour to their gods, or to comply with some vow. Captain Hall, whilst he admits the obvious necessity of putting down such abuses as these, very sagaciously suggests the utility of carefully choosing the season when the suppression may be most efficiently accomplished. It was only in consequence of the proper selection of the occasion, as he shows, that the agents of the British government succeeded in abolishing the practices of infanticide and suttees.

One of the pleasantest passages in the chapter immediately succeeding the one which we have just been considering, is that which relates to the curious palankeen system of India.

The palankeen is usually kept in the verandah of the house; and when destined to be put in requisition, is taken up by the bearers in the morning; it is then brushed out, washed, and dried. If the master be not ready at the time appointed, the bearers stretch themselves on the floor to sleep; but when they see him approach, they start up with a promptitude and a determination to do every thing that may be most convenient to him, which are the happy characteristics of servants throughout India. The palankeen bearers are a caste in themselves, are remarkable for diligence and fidelity, and may be safely trusted with any property of value, save and except the brandy bottle. Before making a long journey, the master gives due notice to the bearers, since it is necessary for them to make large preparations, such as stores of torches and oil, rice, curry stuff, and other indispensable articles. The night is the period principally chosen by travellers, who set out after an early dinner, and, when darkness comes on, a torch, usually made of bamboo, and at the top, of rags saturated with grease and oil, is lighted and carried before the palankeen. The following is Captain Hall's description of one of these machines:

> The palankeen is about six feet long by two and a half wide, and serves at night-time for a bed, in the day-time for a parlour. In the front part of the interior is fitted a broad shelf, underneath which a drawer pulls out, and over the shelf a net is stretched, such as we see in travelling carriages. In the after-part, as a sailor would call it, there is generally fixed a shelf for books, a net for fruit or any loose articles, and hooks for hats, caps, towels, and other things. There are two doors or sliding partitions in each side, fitted with Venetian blinds in the upper pannel; and at each end of the palankeen are placed two little windows. Many travellers choose to have a lamp fixed in one corner, with a glass face turned inwards, but trimmed from without, either for reading or for sleeping by—for your Indian must always have a light to see how to shut his eyes, as Pat said. The bottom, or seat, is made of strips of rattan, like that of a chair, over which is laid a light elastic mattrass, made either of horse hair or, which is still better, I believe, of the small shavings used in dressing the bamboo and rattan.
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> Across the palankeen, at the distance of a foot and a half from the end, is hung a flat square cushion, buttoned tightly from side to side, for the travellers back to rest against; while his feet are prevented from slipping forwards by a cross bar, similar in principle to the stretchers in a boat, against which the rowers plant their feet. This bar, which slides up and down in slits cut at the sides of the palankeen, is capable of being shifted nearer to or further from the end, according to the length of the voyagers legs, or to his choice of position. In the space behind the cushion or rest for the back, are stowed away in the day-time, the sheets, blankets, pillow, and other night-things; and in the net above, two or three changes of clothes, in case of any accident separating the traveller from his heavy baggage. In the drawers may be kept shaving articles, and such nick-nacks as a compass, thermometer, sketch-book. On the shelf behind, a few books—among which, of course, will be found a road book, and a Hindoostanee vocabulary—jostling with a tea pot and sugar cannister. Under the mattrass, an infinity of small things may be hid, provided they be flattish. In each corner of this moving house are placed little round sockets for bottles and glasses. Many other odds and ends of comforts and conveniences suggest themselves as the journey advances, or may be found cut and dry in expensive palankeens. I speak merely of what mine possessed, and it was a very ordinary affair—cheap and strong, and not too heavy. Along the top, on the outside, is laid a wax cloth cover, which, when not in use, is rolled up; but in rainy weather, or when the night-air becomes chill, this cloth is let so loose as to envelope the whole palankeen.
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> At each end there is fixed a single strong smooth bar, which rests on the bearers' shoulders. This pole, which is somewhat thicker than a man's arm, is possessed of none of the elasticity which gives such an unpleasant motion to a sedan chair, being secured tightly to the corners of the palankeen by iron rods. To one of these poles there is generally suspended a beautifully-shaped rattan basket, holding a goglet or water pitcher, which is still further defended from injury by an open tracery of split rattans, re-

sembling not a little the work in relief on the buttresses and pinnacles of Henry VII.'s chapel in Westminster Abbey. This goglet is hung in front, that the dew which exudes from its pores may be evaporated by the current of air it encounters as the bearers move on; and thus, even in the hottest weather, a cool draught of water may always be obtained. Under the pole behind are hung a tea-kettle, coffee-pot, and a curious but useful kind of wash-hand basin, imported from China, of a cylindrical shape, made of wood highly varnished.

Some people add a brace of pistols to the equipment of their palankeen; but I preferred, if it came to the push, rather to be robbed in peace, than to fight a pitched battle with desperadoes about a trumpery watch, or a handful of pagodas. At the very best one could only hope to repel the boarders, and perhaps put one or two of them to death; in return for which a broken pate, or a slice with a grass-cutter's knife, would remain as lasting evidences of the traveller's prowess in the jungle. As for tigers, I was assured that in ninety-nine cases in a hundred, they are quite as glad to make off from man, as man is glad to get off from them; and, in truth, their instinct must be but small, or their hunger inordinately great, if they have not learned by this time, that Mr. Homo is much more than a match for Mr. Brute, with all his claws and teeth. Of this fact I saw ample proofs in the course of my journey, as I shall have occasion presently to relate in describing a great native festival near Seringapatam, where animals really wild, and not such tame creatures as are to be seen in our misnamed "wild beast" shows, were exhibited and baited for our edification, within twenty-four hours after being caught in the forest.

If the journey to be made in the palankeen be a short one, say thirty or forty miles, it may be run over in the night, with only one stop, during which the bearers light a fire and dress their supper. Including this delay, I have made, between eight in the evening and half-past six in the morning, a journey of full forty miles—that is, from Madras to the Seven Pagodas, or Mahabalipooram, the city of the great god Bali. On ordinary occasions, for short distances between house and house, when you are going out to dinner, only a couple of men run under each pole, and at such times the palankeen is carried at the rate of four or five miles an hour. But on journeys there are generally three men to each pole, which employs six men out of the twelve, while the others run by their side, ready to relieve their companions at intervals. During the whole time they are in progress, they make a noise which it is not easy to describe. Sometimes it consists of a long, deep, but slightly varied groan, in which the whole party join in correct time. Mostly, however, the men in front use one kind of groan or grunt, which is answered by another from those behind. These sounds often approach to a scream, and frequently include words of warning against stones in the way, or pools of water; but these are articulated so indistinctly, that it is difficult to catch them. I remember one exclamation frequently used, "Kurab high!" Occasionally, when it is wished to make a great exertion, the leader of the song suddenly calls out some such word as "Shabash!" to which every one answers, and away they spring at double speed, while the tone of the music, so to call it, is changed from a dull sort of grumbling bass to an angry and sharp intonation, mixed with something almost insulting or reproachful in its tone.—vol. ii. pp. 161—168.

The cry, though invariably raised by the bearers, is different in all the provinces. In some, the palankeen is carried straight forward, so that the hindermost men tread on the footsteps of the foremost; but in other places, again, the occupier of the palankeen is carried as a passenger in an English omnibus, to sit side-ways.

Some highly interesting observations on the agricultural condition of Mysore, and a very graphic description of the great festival of this place, called Dussera, form the contents of the sixth and seventh chapters of this volume. The principal incident worthy of notice in this account, is a sort of amusement which will be best understood under the appellation of "baiting a tiger." To this are added some reminiscences of tame and fighting tigers, by the Captain, in which the reader will find a great deal of amusing matter. From the quarrels of inferior animals, the author ascends to those of the pugnacious classes of men; and dwells for some time on a certain caste, called Jetties, the members of which have been trained from their infancy to the most laborious exercises which it is possible for man to be engaged in. The mode of fighting, for it is their practice to wrestle or box in public, consists of closing or grappling with each other; and then the law of combat, which prescribes that the right arm should carry a cœstus, also forbids this instrument to be aimed at any other part than the head. Great dexterity is shown in giving the wounds, a skilful Jetty being able so to incise the scalp by a blow, as that his adversary shall be covered all over with blood. The wounds, however, appear to be never of a dangerous kind.

The prettiest game, however, which the party witnessed at the above festival was the following, which Captain Hall considers is well worthy of being imitated at the Opera-house at home.

Eight boys, standing round a pole at a certain distance in a circle, held each in his hand a silk string, which was connected with a ring placed in the middle of the pole. The colours of the strings were all different, and the business of the play consisted in the boys commencing a dance on the signal of lively music, and so regulating their movements as to twist up the separate cords into a single rope. A couple of feet of the rope being completed, the boys waited the inspection of the Maha Rajah of Mysore, because they might unravel the work, and compose the rope again according to any pattern which his royal highness might think it necessary to command.

The last two chapters present descriptions of a granite mountain cut into a statue, and of a bamboo forest; together with the particulars of a visit to the Sultan of Pontiana, in Borneo. The result of the latter excursion implicated Sir Samuel Hood in unpleasant circumstances, the manner of getting out of which are related by Captain Hall in such a way as to cover the memory of that gallant Admiral with glory.

We now arrive at the third volume of the Fragments, the contents of which appear to us to predominate in value far above those of its predecessors. The author informs us that it had been his original intention to have made a general survey of the nature and practice of the naval system of discipline, and to show the relative duties of the different classes of officers as well as men; to have added some hints on the subject of officer-like and gentleman-like conduct, including a denunciation of the crimes of debt and duelling; and to conclude with some remarks on the proper courses of study, professional, scientific, and literary, which would prove most suitable to the object of the intellectual improvement of naval officers. But the space which the adequate treatment of these important questions required, would have been altogether inconsistent with the plan of the work, and the Captain was therefore under the necessity of confining himself to such portions of the task as he was persuaded that he could make intelligible to unprofessional, and useful to naval men.

Proceeding in the development of his plan, the Captain is resolved to begin at the beginning, and brings us at once to the initiatory process of the commissioning of a man-of-war. This description includes the fitting out, the force which the ship is to carry, &c. When an officer is appointed to the command of a ship, he either goes to the Admiralty or to the dock-yard where the vessel is; previously, however, he must have waited on the Admiral who commands the outport where the dock-yard is situated, and then upon the Admiral who superintends the dock-yard itself. All these formalities completed, the next thing to do is, for the officer to get hold of one of what are called the warrant-officers, that is to say, either the boatswain, gunner, or carpenter of the ship, and make him hoist the pendant. The latter is a long streamer, with a St. George's cross painted on a white-field in the upper part next the mast, with a fly or tail, either red, white, or blue, or entirely of the colour of the particular ensign belonging to the ship, which colour again is determined by that of the flag of the Admiral under whose orders the ship is placed. The pendant is then hoisted, and this is a sign to all beholders that the ship is commissioned; the sign remains permanently in its conspicuous place, never being taken down night or day. Now the muster-book is opened; this is a book in which are entered the names of the officers and men as they gradually arrive. The ship, however, is not yet fitted out, and therefore a hulk or receiving ship is stationed alongside the newly-commissioned one, where the officers and men are to live in the meantime. The marines are generally the first men on board the hulk, having been early drafted from the barracks; and immediately upon the officer's taking possession of the hulk, there are sent from the victualling office provisions for present use, together with slop clothing, hammocks, bedding, &c. for the marines and sailors. Here, then, is the foundation at once laid of a ship's company; and the full complement, the Captain says, may be attained with good management, a little patience, and a few grains of cheerfulness. He recommends that a public house should be appointed in some street frequented by seamen, and that this should be distinguished by a flag with the name of the ship. Some old and steady hand connected with the ship, and who has an interest in getting it properly manned, should attend this place of rendezvous, dropping in as it were on some other business, while the real one is to engage the sailors as they come in to consider the new enterprise which the ship is destined to undertake. The Captain, with that love of candour and fair dealing which every one would readily expect to find in his character, states it to be of the utmost consequence, that on such occasions every thing should be scrupulously avoided which could possibly come under the description of false pretences; and this he insists on, not only because this recommendation is sanctioned by moral propriety, but because the impolicy of the contrary conduct when exposed (and exposure is always sure to take place) would be highly injurious to the naval service. The truth, he forcibly remarks, is, that Jack, with all his vagaries, is in the enjoyment of a ready discernment in all such matters, and certainly is not to be entrapped by chaff.

We are now advanced in our theoretical process to the completion of the commissioning of the ship; and next we have to contemplate the Captain quite overwhelmed in his efforts to effect its equipment. One of the most important of his early duties is the management of the stowage of the ballast, for on the due distribution of the ballast depends, to a great extent, the sailing qualities of the vessel. The Port Admiral then supplies the signal-books, printed naval instructions, Admiralty statutes, and the other works of reference appointed to be placed in the hands of seamen. The port regulations and orders which are habitually given, are recommended by the Captain to be frequently perused by the officers and crew of a newly-commissioned ship; for the tribulation which results from even a casual neglect of these written orders is so general and vexatious, that no pains should be spared in order to prevent its occurrence. The Captain makes several suggestions for the treatment of the noviciate crew, which show how practically he views every subject about which he is interested. Whilst the reins of discipline should not be held too tightly, yet it would be a fatal error in the officer on duty to attempt to obtain popularity by unworthy means. His most obvious policy, because it is his safest, is to adopt a stern principle of fair dealing and strict propriety, administering equal justice to all, and affording as much indulgence to individuals as circumstances and sound discretion will allow. Captain Hall, from some facts stated by himself, seems to us to have hit with admirable discrimination the very delicate line of demarkation between justifiable lenity, and that conduct which would compromise discipline. It is usual for the officers, in about a week after the ship has been commissioned, to assemble on board the hulk and appoint their servants; then, too, the mates and mids, and a pretty large proportion of youngsters (sometimes these are only squeakers) come on board, by the authority of the Admiralty, to serve in due time as mids. Amongst the ceremonies performed in this state of infancy of the ship, is one of a very peculiar nature, as we are disposed to believe, called gammoning the bowsprit. We can bear testimony to the justice of the apprehension expressed by the Captain, that his description of this operation would not prove intelligible to shore-going folks. Indeed, the same conviction, that we meet with an inexplicable mystery, seizes us when we approach the details of the process of rigging a ship. These, therefore, we are under the necessity of passing by. The arrangements for the general conduct of the new community, now brought together by the complete fitting out of the ship, and her readiness to leave the harbour, are placed under the guidance of a most rigid spirit of regularity, which is attended with the greatest practical advantages. The men, says the Captain, quickly learn to feel a pride in that which is approved of and lauded by their officers, and there is generated between those who rule and are ruled, a system of co-operation which works smoothly, and is constantly accompanied by perfect cheerfulness on all sides. He challenges a comparison between the efficiency of a ship in which the bullying and reproachful plan of discipline is resorted to, and that ship in which the principle of encouragement and affability is recognised; and he has no doubt that the result of that comparison would be all in favour of the latter. The crew, in the former instance, so far from performing their duties with good will, feel a pleasure in crossing the objects of their hated officers, and too often wait until punishment overtakes them in their obstinate passiveness. But how different is the result where the exercise of authority is discreetly and moderately applied; where indulgence is granted when it reasonably can; and where, more particularly, no coarse or profane language, in the urgency of violent passion, is employed by an officer to any of his subordinates. It may, therefore, as the Captain observes, be said of cheerfulness in discipline, as is stated of mercy in justice, that it is twice blessed, or rather, we may be permitted to add, that it is three times blessed, inasmuch as the benefit is not only shared by him who gives, and by those who take, but also by the State which is so fortunate as to number such men amongst its servants. No man, according to every testimony that is worthy of credit, seems more to have thoroughly understood the advantages to be derived from the practical observation of the wise maxims of conduct which have been now indicated, than the illustrous Lord Nelson. If we wanted sufficient authority for knowing how this gallant hero governed his fleets—if we were without the irresistable testimonies furnished by the behaviour and actions of his men—in the absence of all these, we might yet have a sufficient notion of the principles on which his domestic system, if we may be allowed so to call it, was founded, in the following anecdote, which, to render it justice, must be related in Captain Hall's own words :

I remember hearing that once, during the long and weary period when Lord Nelson was blockading Toulon, he was joined from England by a line-of-battle ship, commanded by an officer who, as the story goes, had long applied for and expected an appointment to a cruising frigate, and who, in consequence of this disappointment, came growling out to join the fleet, in high dudgeon with the Admiralty at being condemned, as he called it, to the galley-slave duty of a blockade, in a wretched old tub of a 74, instead of ranging at large in a gay frigate over the Atlantic or the Adriatic, and nabbing up prizes by the dozen. It appears, farther, that he rather unreasonably extended a portion of his indignation to the admiral, who, of course, had nothing to do with his appointment; and this sulky frame of mind might have proved the captain's ruin, had his admiral been any other than Nelson. But the genius of that great officer appeared to delight in such occasions of recalling people to a sense of their duty, and directing their passions and motives into the channels most useful to themselves and their country. His invariable maxim was, that there might be found more good qualities than bad ones in most people, and that there existed scarcely any one who, by proper management, might not be induced to exert himself heartily to some useful public purpose.

Be this, abstractedly, as it may, it is certain that, on the occasion alluded to, Lord Nelson had somehow got notice of the temper which the new comer had brought with him from home, and he took his wonted line accordingly. Knowing the officer to be a clever man, and capable of performing good service if he chose, it was Nelson's cue to make it his choice. When, therefore, the captain came on board, full of irritability and provocation, the admiral took no notice, but chatted with him during breakfast on the news from England, and other indifferent matters, as if his guest had been in the best humour possible. The other, who was nursing his displeasure, waited only for an opportunity of exploding, when he could do so without a breach of decorum or of the official etiquettes of the service. Lord Nelson soon gave him the occasion he appeared to seek for, by begging him to step into the after-cabin, and then asking him what he thought of the station, and how he should like cruising in the Levant and other interesting parts of the Mediterranean.

"Why, as to that, my lord, I am not very likely to have an opportunity of being able to give an answer. I am sent here against my will to join the blockading fleet; and here, no doubt, I am doomed to stick to the end of the chapter. I care nothing about the Mediterranean, and it would matter little if I did."

"I am sorry to hear you speak in that way," said Nelson, "for I had reckoned a good deal on your activity, personal knowledge, and abilities, to have executed a service of some consequence in the upper parts of the station. In this view I have been cutting out a cruise for you, which I had hoped might enable you to see every thing that is interesting, and at the same time to execute a delicate and difficult piece of service. But, if you really do not fancy it, only say so: it is not a business that can be done well on compulsion, but must be done cheerfully. If you have a mind to go, well and good; if not, I must look out for some one else: but you are the man I should prefer, if it be agreeable to you. Here is a sketch of your orders, and there is the chart; look them over at leisure, and make your decision."

As Lord Nelson spoke these words he went on deck, leaving the poor man bewildered at the prospect of the very employment he most desired, and not a little ashamed of himself for having betrayed that he had anticipated so different a reception.

The rest of the story is equally characteristic. The captain most gratefully accepted the admiral's offer, sailed on the appointed service, which he executed with such diligence and zeal, that he actually returned to the blockading fleet long within the period he was authorised to bestow on the cruise; and there he remained, ever afterwards performing all the drudgery of the blockading service, not only with zeal, but with the heartiest good humour, springing out of an anxious desire to manifest at once his respect and his affectionate devotion to the matchless officer who had so judiciously taught him the true path to honour.

I should hardly have thought it necessary to point out what is the moral of this story, had I not been asked for it by a most judicious and reflecting person to whom I once related the anecdote, and who remarked that the sulky man got all he asked for. True: he did so; but what did Nelson, and, through Nelson, the country, get in return? In the first place, the particular service at the outset was well and speedily performed; and, in the next, the tedious and harassing duty of blockading was executed with spirit by an officer who, had he not been thus judiciously humoured in a trifle, might, possibly, have imparted a tinge of discontent not only to his own crew, but even to the other ships of the fleet. There is but one way of making men exert themselves fully: and that is, by making it not only their duty but their pleasure to do their work, as the saying is, "con amore." This, at least, appears to have been the moral of all Nelson's rules.—vol. iii. pp. 73—78.

One of the latest events in the process of fitting out a ship is the embarkation of the pilot; then follows the putting of the powder on board; and just before the sailing day the period of payment comes. This latter is a sort of festival; for the ship is surrounded by venders of all sorts in boats, who, by the exhibition of their various articles, constitute a scene of lively animation, which is calculated to excite unmixed pleasure in the beholder, if he did not know that the occasion gives rise to many disgusting scenes. Captain Hall alludes, evidently, to these dark transactions, when he declares, that right happy is that hour when the ship is fairly cleared of all these annoyances, sweethearts and wives included, and when the sound (joyful under such circumstances) is heard throughout the ship of "Up anchor!" Then, says the Captain, the capstan is manned, the messenger brought to, round fly the bars, and, as the anchor spins buoyantly up to the bows, the jib is hoisted, the topsails sheeted home, and off she goes merrily before the breeze!

Naval gunnery forms the subject of an excellent chapter in this volume—excellent, from the sound and practical views taken by the author of the best means of educating persons for a naval life. He very properly observes, that the true art of teaching a science, is to make the pupils early acquainted with the precise difficulties to be overcome. Gunnery of any kind, he states, is hard; but in naval gunnery, the obstacles to the progress of a beginner are very seriously multiplied; and even this addition is still further increased by this fact, that the student who has to overcome them, being a person in possession already of erroneous information on the subject, has to commence his researches by forgetting every false impression which had been previously acquired. Although many people ridicule the idea of establishing a system of naval great-gun practice, and although the author himself was, up to a recent period, a firm opponent of such a system, still a little more consideration and experience have taught him better. For the purpose of showing how necessary, how useful, a little instruction in the art of firing on board is, the gallant Captain presents to us a highly interesting picture of the disasters which must of necessity attend ignorance, or rather inexperience, in the day of battle. In truth, the regular operations implied in the adequate employment of the great guns, are so essentially subjected to a law of order and relation, that unless that law is accurately obeyed, a great deal of time, trouble, and expense may be thrown away. Now it is laid down as a principle, (which indeed is perfectly obvious to all) that the great end of gunnery is to hit the enemy with the missile sent off in the most vulnerable of his exposed points. This is the end and aim of the whole artillery of a ship of war, as of all other depots of artillery; and if the education of the executive body, to whose care this department is entrusted, be not sufficient to enable them to develope its natural efficiency in an adequate manner, then must necessarily follow a great many blunders, the like of those which Captain Hall points out. In describing these untoward results of ignorance, he says, that after a few minutes firing, the lower deck becomes completely filled with smoke, so as that no one can see two yards beyond him: the result, according to this experienced authority is, that the men unaccustomed to such scenes, become confounded, and in the dilemma in which they are placed, necessarily throw away their most precious fire. These men think, that the best thing they can do is to blaze away, and that the haste and frequency of their shots will carry the day. In short, it is quite certain, that many abuses may arise from the working of the guns by merely inexperienced hands. The necessity of instructing the men in the practice of firing the guns has been recognised in many orders promulgated by the Admiralty; but the expedients so authorised have been attended with failure, and so obvious has been this failure, that many of the practical officers of the navy have come forward with their written testimony in proof of the necessity of some improvement. Captain, now Sir John Pechell, wrote an able pamphlet on this subject in 1812; a considerable number of competent authors, since that year, have thrown fresh light upon the subject; but no one has created so much interest in favour of naval gunnery as Sir Howard Douglas, himself not a navy man, but a gallant and devoted soldier. The proposals of Sir Howard in respect of this great branch of navy discipline, the present Ministers were the only ones to adopt, and the new establishment at Portsmouth, for the instruction of seamen-gunners, may be regarded as a monument of enduring eulogy to the disinterested patriotism alike of Sir Howard Douglas and the Cabinet which patronised his useful designs. We regret that we cannot follow up our author in his account of this new establishment, the results of which must be important in their effects in improving the general character of our navy.

In the next chapter, on the subject of manning the navy in time of war, Captain Hall, with that philosophy which native sound sense, innate benevolence, and long experience, alone could supply, stares the very delicate question of "impressment" boldly in the face. The way in which the author treats this very complicated point may be held up as a model of that sort of firmness and discretion which, without infringing the laws of virtue and honour, hold on the even tenour of a course proved, by experience, to be, though an evil, still a necessary one, at least for a time. According to the Captain, whilst the present state of things remains, the abolition of impressment is impossible. Suppose a war to suddenly break out, says he, which involves the very safety of the country: it may occur under circumstances which would make the only hope of safety to consist in the instant equipping and manning of a large fleet of line-of-battle ships. No bounty, no attraction, no stimulus that a government has it in its power to propose, will be adequate to induce a sufficiency of merchant-seamen to repair to the ships of war at the hour of need; and, therefore, a compulsory process, an insignificant evil comparatively, is to be preferred to a far greater one. However, the sixth chapter in this volume details the steps which have been taken to effect an improvement in the general system of our navy; and he is persuaded that one of the immediate benefits which must arise from this amelioration, will be the gradual disuse of the revolting, but, as it would appear, indispensable, practice of impressment. The remarks in the chapter just noticed, naturally lead to another important branch of the system of discipline—viz., the custom of giving men leave to go ashore. We regret that our space does not permit us to follow our able guide through the valuable details which he supplies upon the branches of discipline connected with this theme: for we have still remaining some topics of superior interest, which it would be unpardonable to exclude.

Having traced the progress of a ship from the native period of her commission, through all the successive stages of her rigging, storing, manning, and arming, the Captain then proceeds to show in what manner she may be most safely and expeditiously carried over the watery elements on which she is destined to live. After a few remarks, tending to show the benefits which a pilot, and, indeed, every person on board a vessel, derives from an unclouded moon at night, Captain Hall goes on to explain his own particular obligations to that benevolent luminary, as incurred particularly on the occasion of his first visit to the mighty river of La Plata. He then dwells, for a few pages, on the mysterious connexion which exists between the moon and the tides; and he states, that the intimate knowledge of the influence of the planet on the waters possessed by Lord Cochrane, enabled that distinguished officer so to take advantage of the high surf on the coast of Peru, as to ensure success to his most daring enterprises in that quarter. In truth, the instances are very numerous in which the indirect influence of the moon, or the direct benefit of her light, modifies the operations of seamanship in all climates. It is, however, between the tropics that the full splendour of the moon is exhibited. Thus, to sail on a moonlight night, amid such scenery as the Straits of Sunda, or Sincapore, or Malacca, constitutes, according to Captain Hall, the beau ideal of navigation; and he is astonished, that whilst such exquisite pleasures are accessible to the members of the Yacht Clubs, these wealthy persons should be content with their accustomed tiny, minnow-like voyages.

But the genuine triumph of the moon, however useful her dominion over the ocean may be, is that of conducting her votaries round the world, and leading them into remote places, with as much security as though these distant seas and bays were amongst the most familiar with which the pilot was acquainted. The method by which the moon is made available, in this respect, is explained in a very intelligible manner by Captain Hall. In the daily revolution of the earth, each spot will have the sun upon its meridian in succession. The meridian is a plane passing through the zenith of the place and both the poles. Now, the moment when the sun's centre reaches the plane of the place beneath it on the earth, that moment is said to be noon. The circuit of the globe consists of 360 degrees, and these, in familiar language, may be said to be passed over by the sun in the course of twenty-four hours. This calculation, then, shows, that during every hour, fifteen of these degrees exactly are traversed (still speaking in accordance with vulgar notions) by the sun. This being the case, it must be very evident, that the farther we are from the direction in which the sun rises, the later will be our noon, and the amount of the difference will always be exactly measured by the difference in degrees between the places. Thus, then, we say, that if one place is distant from another, in a straight westerly direction, by fifteen degrees, in the latter it will be noon when it is one o'clock in the former: so that if in travelling we chanced to stop exactly at noon in the more westerly place, and if we had a chronometer which would tell us accurately the time at the other, we should be immediately able, by a comparison, to determine the distance of the two. Suppose, then, it was of consequence for a traveller to find out how far he was from England, what would be his course? He would bring out an English clock or chronometer, he would keep it going precisely as it was kept at home, and he would take measures for finding out the moment when the sun reached the meridian of the place he was in. He would now see that *his* noon took place precisely at four by his English clock; he would then conclude that he was separated from his country by the whole of the distance which it took the sun four hours in passing; and, finally, he would know how much that distance actually was, because the rate of the movement round the circuit of the earth is exactly fifteen degrees in an hour. And this, in fact, is merely a familiar way of putting what is done every day. Ships' captains and land travellers, who proceed to great distances, as to India, South America, New Zealand, the Friendly or South Sea islands, are in the habit of considering themselves as going either westward or eastward from Greenwich, which place is now made the integral point of longitude. They carry out chronometers which will always tell them when it is noon at Greenwich, and by the simple process already described, they can find out their distance from Greenwich in either direction.

But all that we have been now repeating is about the sun, whereas we set out with promising to speak of a triumph of the moon. It is necessary, however, to explain, that of the methods most proper to adopt of working out the problem, that by observing the moon is one of the first. This planet, it is scarcely necessary to say, moves like all planets from the west to the east, and completes the circuit of the heavens once in every month. By calculating exactly the time which she takes to perform this revolution, it will be found that the rate of her course is some little more than half a degree per hour: or, as nautical men express it, her apparent motion amongst the stars, which is most easily observed by instruments in ships at sea, amounts to about one minute of space to two minutes of time. At any given moment, then, the exact situation of the moon, in relation to the sun, or any of the planets or stars, may be determined by actual observation; and when so found, is submitted to the following process:—The observer refers to the nautical almanack, where he will see the situation in which it had been calculated that the moon would appear at that particular moment, according to Greenwich time: so that, as the illustrious Wollaston expressed it, the moon became the hand of a great Greenwich clock, seen all over the world, with which you can compare the chronometer, to see how it differs and how it goes; you then compare it with the sun, as a clock of the place.

Thus, the whole object of the inquiries resolves itself into the simple knowledge of the facts, what is the hour of the day at Greenwich, and what is the moment of noon at the place of observation: the first information is obtained, as we have seen, either from the place of the moon, or from the English chronometer; for, as we have also remarked, that, by the position of the moon, the Greenwich time may be discovered, at any place, just as accurately as if the clock of that place were to strike with such power as to make itself heard throughout the earth. In this way the distance, anywhere from east to west, or *vice versa*—in other words, the longitude—may be found out; whilst another method is employed for discovering the distance from north to south, or *vice versa*, being the relative situation called latitude.

The latitude of a given spot in the ocean, or on land—that is to say, its distance north or south from the mid-point between the poles, in short, from the equator—is discovered by a process still more simple. If there were a blazing star fixed in each pole of the heavens, this would be the effect, that whilst an observer at either pole would see the star exactly over his head, an observer under the equator would see the same star in the horizon. But then there is no star exactly in this position; and it is of no consequence that there is not, for the process that we might be enabled to carry on through the medium of such an instrument can be made just as effective by a knowledge of the distance of any star from the pole. Now, the simple course on board for determining the latitude is this, that the moment when either the sun, moon, any of the planets, or, in short, any star whose place in the heavens is well ascertained, comes to the meridian of the ship where the observer is, its altitude is measured by a sextant. But the distance of the bright object from the pole is already determined, and that distance being allowed to correct the altitude, the result is the latitude. These interesting facts, however, must no longer detain us from a highly curious account given, at the close of his work, by Captain Hall, of his intercourse with Sir Walter Scott, in the autumn of 1831.

In the summer of the year just mentioned, the public were struck with alarm by the intelligence that the man whose mind had long supplied the means of moral recreation, which towered above all competition during his era, was nearly sinking under the fatal law of mortality. His medical advisers deemed a change of scene essential to his improvement, and advised him, accordingly, to go abroad. There were many objections urged by Sir Walter, some of them with justice: but the whole seemed capable of being got rid of, could the patient be put on board a ship of war. To bring about so desirable a result, Mr. Robert Cadell, one of Sir Walter's most intimate friends, wrote to Captain Hall a private letter, engaging him to give his advice as to the course of proceeding. The Captain, by some accident, did not receive the letter until late in the day: but the moment after he read it, he hastened to the Admiralty. Sir James Graham, the first lord, was just dressing for dinner at the time; but, on the instant, when he was told who the messenger and what his errand were, he received the former. He cordially entered into all the feelings of the Captain, and made arrangements which enabled the latter to write the same evening to Sir Walter, stating that the ship Barham, Captain Pigott, would sail shortly for Malta, and that a place in it would be provided for the object of their mutual sympathies. "How the details are to be arranged," said Sir James, with a kindness which does him the greatest credit, "is of no great consequence; leave all that to me; I beg you will write to Sir Walter at once, and say that his passage shall be arranged in the manner most agreeable to his wishes, and that he may set out on his journey south as soon as he can make it convenient to do so, certain that all things shall be got in readiness for him." Such was the language of Sir James Graham on the occasion; and the promises on the part of the government, made by him, were more than realized by the subsequent performance. Sir Walter was, nevertheless, uniformly averse to the scheme of a voyage, even recommended as it was by the munificent offer of his Majesty of a birth in a ship of war. It was well known to his intimate friends, that one of the chief motives of this reluctance was his conscientious anxiety to relieve himself from his creditors; for when his physician Dr. Abercrombie, of Edinburgh, told him to abridge his mental labours, and not to continue writing so constantly as he did, the baronet used to exclaim, "I tell you what it is, doctor, Molly, when she puts the kettle on, might just as well say, 'kettle, kettle, don't boil.'" Ultimately, however, his opposition gave way, and by easy stages he performed the long journey from Abbotsford to London. Captain Hall immediately waited on Sir Walter, and offered to accompany him to Portsmouth, to assist in making such arrangements as the voyage might require. But the offer was declined, and it was only after he had called in Captain Hall to settle a little difficulty as to whether he should make a present to Captain Pigott after the voyage, that he saw reason for permitting the author to accompany him down. The reception of Sir Walter at Portsmouth, and the emulation which was manifested by persons of every description to pay honour to him, form a memorable example of the estimation in which he stood with the world. The attention of Captain Pigott to the state of the accommodations for Sir Walter and his family on board, can never be forgotten. To the general credit of our heroic navy, the lieutenant governor, Sir John Campbell, and the other authorities of the place, offered to him all the facilities which they could severally command, in order to render his sojourn at Portsmouth as pleasant as possible: whilst the port-admiral, Sir Thos. Foley, placed his yacht and the flag-ship's barge under the orders of Sir Walter. Sir Michael Seymour heard the illustrious patient hint that his daughters would like to see an anchor made, he himself being too weak to accompany them. The very next day a message was received by the family to say that a large anchor was to be forged, and to know what hour the ladies would name for the process. Some further anecdotes of Sir Walter we shall extract from the volume itself:

Though Sir Walter walked but little, and with some difficulty, he appeared to have no objection to seeing company. The fountain accordingly overflowed all day long. Every mortal that could by any means get an introduction, and some even without, paid their respects: and during the last three days, when his spirits revived, he had something to say to every visitor. He declined seeing no one, and never showed anything but the most cordial good will, even to those who came professedly to see the show. One day an old acquaintance of mine, a seaman of the name of Bailey, the Admiral's messenger, after much humming and hawing, and excuse-making, asked whether it were possible for him to get a sight of Sir Walter Scott, "in order to hear him speak." Nothing I told him was more easy; for when, as usual, he brought the letters from the post-office, he had only to send up word to say, that he wished to deliver them in person. Next morning, accordingly, the waiter said to me at the breakfast table, "Bailey, Sir, says that he must deliver Sir Walter's letters to himself, and that you told him so." Sir Walter looked towards me and laughed; but when the honest fellow's wishes were explained, he desired him to be sent up, and, shaking hands with him, said, "I hope you are satisfied now you have heard me speak."

"I sent three men off yesterday, Sir," said Bailey, "to enter for the Barham—all because you are going in her."

"They'll at all events find a good ship and a good captain, that I am very sure of," replied Sir Walter.

"That's something of a compliment certainly," he continued when the door was shut; "but I hold the greatest honour yet which has been paid to my celebrity, was by a fishmonger in London last week, who was applied to by the servant of the house in which I was living for some cod, I believe for dinner; but it being rather late in the day, there was none left. On the servant's mentioning who it was wanted for, the fishmonger said that altered the matter, and that if a bit was to be had in London for love or money, it should be at my disposal. Accordingly, the man himself actually walked up with the fish all the way from Billingsgate to Sussex Place, in the Regent's Park. Now, if that is not substantial literary reputation, I know not what is!"

Sir Walter's health was such that he could take but little exercise. He complained chiefly of weakness in his legs; but he managed generally once a day to walk for about half an hour on the ramparts between the platform and the south-east bastion, that on which the flag-staff is planted. He used generally to rise between six and seven, and then to come to the drawing-room, where he commenced writing his diary in a thick quarto book, bound in calf skin. I took care always to be up and dressed before he left his room, ready to give him my arm, without which assistance he found it difficult at times to get along. I saw him once attempt to walk, without even his stick, from the breakfast table to that on which his writing desk stood; but he made poor work of it, and I heard him say, as he crept along, with more bitterness of tone than usually entered into his expressions, "It is hard enough (or odd enough) that I should now be just beginning again, at sixty years of age, what I left off, after my severe illness, at ten."

He said to me one morning, pointing to his MS. book, "Do you keep a diary? I suppose, of course, you have kept one all your life?" I mentioned what my practice had been in that respect, and added something about the difficulty of writing anything while engaged with the printer's devils.

"Ay! ay! that's true," he ejaculated with a sigh—"too true. For I fear that a great part of my present illness has been brought on by too much working. Let me warn you Captain, it is a very dangerous thing to over-work."

He then began a conversation about his affairs; and upon my accidentally mentioning the name of his publisher, Mr. Robert Cadell, of Edindurgh, he said, with another sigh, "Ah! if I had been in our excellent friend Cadell's hands during all the course of my writing for the public, I should now undoubtedly have been worth a couple of hundred thousand pounds, instead of having to work myself to pieces to get out of debt."

I ventured to remark, that, but for the illness of which he spoke, it was perhaps all the better; for, ever since the period of his difficulties, he had been influenced by a more generous and disinterested motive for exertion than any which a mere wish to make money could supply.

"Perhaps so," he answered; "no writer should ever make money his sole object, or even his chief object. Money-making is not the proper business of a man of letters. Yet, on the other hand, the professed money-making gentlemen (my creditors I mean) must admit, that although I have been working in their line lately, it has been for their benefit, not my own. In fact, as I said before, I think I have overdone the thing, and may have brought on some of this illness by excess of mental exertion. Where it will all end, I know not. I am giving myself a chance, I understand, by making this journey—and one can die any where."

"It occurs to me," I observed, "that people are apt to make too much fuss about the loss of fortune, which is one of the smallest of the great evils of life, and ought to be among the most tolerable."

"Do you call it a small misfortune to be ruined in money matters?" he asked.

"It is not so painful, at all events, as the loss of friends."

"I grant that," he said.

"As the loss of character?"

"True again."

"As the loss of health?"

"Ay there you have me," he muttered to himself, in a tone so melancholy, that I wished I had not spoken.

"What is the loss of fortune to the loss of peace of mind?" I continued.

"In short," said he playfully, "you will make it out that there is no harm in a man's being plunged over head and ears in a debt he cannot remove."

"Much depends, I think, on how it was incurred, and what efforts are made to redeem it—at least if the sufferer be a right-minded man."

"I hope it does," he said cheerfully and firmly.

In order to give the subject a bend towards something less serious, I observed that I thought a whitlow on the tip of an author's finger, on the right hand (which was my case at the moment), was no small misfortune.

"Yes," remarked Sir Walter; "for it is certainly anything but an amusement to write with the left hand."

It may be interesting to persons engaged in literary pursuits to mention, that several years before the period of which I am now speaking, when Sir Walter Scott dined with me in Edinburgh, I took an opportunity of asking him how many hours a day he could write for the press with effect?

"I reckon," he answered, "five hours and a half a day as very good work for the mind, when it is engaged in original composition. I can very seldom reach six hours: and I suspect that what is written after five or six hours' hard mental labour is not worth much."

I asked him how he divided these hours?

"I try to get two or three of them before breakfast," he said, "and the remainder as soon after as may be, so as to leave the afternoon free to walk or ride, or read, or be idle."

This conversation, it is material to observe, took place in Edinburgh, before Sir Walter gave up his office as Clerk of Session, and his answers, I suspect, referred chiefly to those holiday portions of the year which he spent at Abbotsford when the court was not sitting. But, from something he said at the time, I was led to infer that he adopted the same limitations on his mental labours even when fixed in Edinburgh by the law courts. The duties of his office being of a light or mechanical nature, which required no great effort of thought, were probably not taken into the calculation.

But after he quitted the Court of Session, and was left completely free, I have reason to believe that his intense and chivalrous anxiety to disentangle himself from debts, which would have driven most other men to despair, led him greatly to exceed the judicious limits he formerly considered necessary, not only to his health, but, according to his own showing, to the good quality of his writings. I have even heard that, latterly, with the same noble spirit, he sometimes actually worked for ten, twelve, and even fourteen hours a day, instead of five or six! And from many expressions he let fall at Portsmouth, I am satisfied that he ascribed the demolition of his health mainly to this cause.—vol iii. pp. 303—311.

Sometimes Sir Walter, forgetting his weakness, in the ardour with which he engaged in some subject of particular preference to his imagination, would rise up and walk so as scarcely to justify the notion that he was labouring under ill health at all. Thus, one morning in particular, he appeared very early in Captain Hall's apartment, and, flourishing his stick, challenged the Captain to a walk on the ramparts. He was in great spirits during the time, and told some of his pleasantest stories with all the force and skill which he was so capable of exercising in his days of rudest health. Among other strange narratives, Sir Walter told his companion that when about two years of age, he was placed under the care of a nursery maid, and, for the purpose of curing his ricketty bones, was taken by her to his grand uncle in the country. "My ailments," continued the author of *Waverly*, "were nearly brought to a speedy conclusion, for my nurse, whose head appears to have been turned by some love craze or another, resolved to put me to death. With this view she carried me to the moors, and having laid me on the heather, pulled out her scissors, and made the necessary preparations for cutting my throat." The Captain was almost petrified, and eagerly inquired how he escaped? To this question Sir Walter replied with the utmost sang-froid, "I suppose the infant smiled in her face, and she could not go on."

During the period of his stay at Portsmouth, which lasted fully a week, Captain Hall had various opportunities of speaking to Sir Walter respecting his novels. The Captain had fortunately become the purchaser of his manuscript of the *Antiquary*, which he had purchased at the sale by auction; and having mentioned the fact, Sir Walter asked for the manuscript, saying, that he would write in one of the pages some remarks upon it, as it was one of his greatest favourites. It was then, however, in London; but Captain Hall, determined upon availing himself of the opportunity of getting into his possession so important an addition to his relics of the great man, immediately sent for the manuscript, and had it down the next day. It was placed before Sir Walter, who, in less than an hour, indited the following epistle:

"My dear Captain Hall,

"As the wind seems determinately inflexible, I cannot employ my spare time better than in making a remark or two on this novel, which, as you are kind enough to set an ideal value upon [it], will perhaps be enhanced in that respect, by receiving any trifling explanations and particulars, [and by your learning] that among the numerous creatures of my imagination, the author has had a particular partiality for the *Antiquary*. It is one of the very few of my works of fiction which contains a portrait from life, and it is the likeness of a friend of my infancy, boyhood, and youth—a fact detected at the time by the acuteness of Mr. James Chalmers, solicitor-at-law in London. This gentleman, remarkable for the integrity of his conduct in business, and the modesty of his charges, had been an old friend and correspondent of my father's, in his more early and busy days; and he continued to take an interest in literary matters to the end of a life prolonged beyond the ordinary limits. He took, accordingly, some trouble to discover the author; and when he read the *Antiquary*, told my friend, William Erskine, that he was now perfectly satisfied that Walter Scott, of whom personally he knew really nothing, was the author of these mysterious works of fiction; for that the character of Jonathan Oldbuck, of Monkbarns, was drawn from the late George Constable, of Wallace Craigie, of Dundee, who dined, when in Edinburgh, twice or thrice with my father every week, and used to speak of my sayings and doings as [those of] a clever boy. I was extremely surprised at this detection, for I thought I had taken the utmost care to destroy every trace of personal resemblance. I had no reason to suspect that any one in London could have recollected my friend, who had been long dead, and [who had] lived in strict retirement during the last years of his life. I took an opportunity to inquire after the general recollection which survived of my old friend, on an occasion when I chanced to be 'o'er the water,' as we say. His house was in ruins, his property feued for some commercial [purpose], and I found him described less as a humourist—which was his real character—than as a miser and a misanthrope, qualities which merely tinged his character. I owed him much for the kindness with which he treated me. I remember particularly, when I resided for a time at Prestonpans with my aunt, Miss Janet Scott—one of those excellent persons, who devote their ease and leisure to the care of some sick relation—George Constable chose to fix his residence [in the neighbourhood]—I have always thought from some sneaking kindness for my aunt, who, though not in the van of youth, had been a most beautiful woman. At least we three walked together every day in the world, and the Antiquary was my familiar companion. He taught me to read and understand Shakspeare. He explained the field of battle of Prestonpans, of which he had witnessed the horrors from a safe distance. Many other books he read to us, and showed a great deal of dramatic humour. I have mentioned [this] in the recent, or author's edition [of the Waverley Novels], but less particularly than I would wish you to know.

"The sort of preference which I gave, and still give, this work, is from its connexion with the early scenes of my life. And here am I seeking health at the expense of travel, just as was the case with me in my tenth year. Well! I am not the first who has ended life as he began, and is bound to remember with gratitude those who have been willing to assist him in his voyage, whether in youth or in age, amongst whom I must include old George Constable and yourself. "WALTER SCOTT.

"Portsmouth, 27th October, 1831."—vol. iii. pp. 324—328.

Multiplied as have been the subjects treated and illustrated by Captain Hall, to which we have now directed the reader's attention, yet it is only justice in us to apprise the reader that this paper, extensive as it may appear, falls very short indeed of being any thing like a representation of the invaluable merit of the work. All that the man of the world, the incessant traveller, can collect—all that the admirable scholar can discriminate—all that experience and high honour, and a well-considered attention to the moral character of men—all that these qualifications or virtues can induce any individual to accomplish for the benefit of his species, may now be said to have been completed by Captain Hall in as efficient a manner, and with as great a chance of proving profitable to others, as even his excellent heart could desire: and that, we believe, is a standard which implies no contracted amount of good.

ART. II.—*The Cabinet Cyclopædia, conducted by Dr. Lardner, &c. &c. Useful Arts. A Treatise on the Progressive Improvement and Present State of the Manufactures in Metal.* Vol. II. Iron and Steel. London: Longman, Rees, and Co. 1833.

NEVER did a man give a better proof of his fitness for the execution of a given work than Postlethwayte, when, in his *Dictionary of Trade and Commerce,* he observed that "These are the arts which keep the mass of the people in useful action, and their minds engaged upon inventions, beneficial to the whole community; and this is the grand preservative against that barbarism and brutality which ever attend an indolent and inactive stupidity; the due cultivation, therefore, of practical manual arts in a nation, has a greater tendency to polish and humanize mankind than mere speculative science, however refined and sublime it may be." This is the language of true philosophy; and it is of deep importance that men, capable of the depth of thought and of investigation, which Postlethwayte so undoubtedly possessed, should exclusively be the organs of communication between science and the people, and for this very sufficient reason, that individuals of this order of mind will more expeditiously, and more widely diffuse amongst the public, the knowledge of those true principles in the industrious processes of a nation which form the proper objects of contemplation. The mantle of Postlethwayte seems to have been caught by the author of the present work, who has, with great success, followed the footsteps of his master in elucidating the moral effect of the progress of manufactures. Under these circumstances, it is not necessary that we should make the least apology for inviting the reader's attention to the series of interesting facts which are stated in the present work, the practical nature of which will give to these details an attraction that must prove extensive in its influence.

The volume before us embraces a description of the various instruments, for whatever use employed, which, from the earliest to the latest times, have been composed of iron, or its modification called steel. Commencing with cutting instruments, the author presents us with the most reasonable of the conjectures made with respect to the earliest employment of cutting instruments. It is probable that these consisted, in ancient times, of shells and sharp stones; at all events, we know that the use of such implements for cutting existed as far back as authentic history enables us to go, and that when they began to be disused, it was only in consequence of the substitution of brass, or some other alloy of copper, for the purpose. Brass was intimately known to the ancient Greeks at the time of the Trojan war; and the monuments of Egypt, it is likewise ascertained, were chiseled with brass instruments; but neither of these two cultivated nations knew any thing of iron or steel. This, however, is a doubtful matter, and nothing decisive can be maintained about it. However, no obscurity exists as to the fact, that up to Queen Elizabeth's time, we imported all our knives from abroad. It is not quite clear at what period we ventured to attempt to supply ourselves; we only know, that in the reign of Edward III. Sheffield was celebrated for these wares; and that when the town became so important as to require the attention of the legislature, the Acts of Parliament regarding it always referred to it for its hardware manufactures. In 1624, we find the manufacturers of Sheffield incorporated, by virtue of an Act, for the good order and government of the makers of knives, sickles, shears, and other cutlery wares, in Hallamshire and parts near adjoining. The Act now mentioned positively enjoined, as a uniform regulation, that the manufacturers should strike on their wares such mark, and such only, as should be assigned to them by the officers of the company. The value of this provision was developed in a most conspicuous manner in the case of the Duke of Buckingham's assassination. When the Duke fell, the knife was found in his body; it was referred to the London cutlers, who soon declared it to be Sheffield manufacture. An officer was sent down, and found that a cutler at that place had sold that knife and another to Lieutenant Felton, who shortly before was recruiting in Sheffield, and who paid him ten-pence each for the same. The poor cutler was brought up to London, but his innocence being very soon established, he was sent back, and the expenses of his journey defrayed by the government.

The history of knives and forks, from their first introduction into this country, is next proceeded in. The knives principally made are table-knives; Malay or Dutch knives, for exportation to the colonies; pen and pocket knives; the piece, or sportsman's knives.

The oldest fork of which any account can be traced is that of Henry IV. of France, which is still preserved at Pan. This implement, Beckmann thinks it probable, came over to us from Italy, but when, is merely conjectural.

The process of manufacturing that highly interesting, very useful, and popular instrument, the razor, is given at considerable length. In the first instance, the blade is formed on the anvil from a bar of the best highly carbonated cast steel; as the edge, which is required to be so much thinner than the back, is merely beaten into this state, so the material must be fully capable, by its quality, of sustaining with impunity such violence. Some workmen, however, have acquired such tact in the performance of this task, that they are able to bring the razor so near to its perfect state, that a little whetting only is necessary to qualify it as an efficient abrading utensil. There is a belief, even amongst cutlers, that decarbonization, during, for instance, the time that a razor-blade rusts in the air or under ground, is a source of improvement to its practical powers; and it was, no doubt, from such an impression, that Weiss, of the Strand, the celebrated surgical instrument-maker, purchased the wrought iron with which the piles, on the removal of old London bridge, were found to be shod. The parts of the process requiring the greatest care and skill are, in the first place, the smithing; then the hammering of the blade, after it becomes cool, for the purpose of giving to the structure the necessary compactness. The hardening and tempering of the blade can only be safely and certainly effected by the practice of intermediately passing it from the forger to the grinder; and this is done for the purpose of allowing the latter to remove, by a slight application of the stone, whatever of a scale or coating may be present to hinder the uniform application of the water and heat employed in these processes. But this course is rarely adopted, and the blade is finally carried to the grinding wheel, where it acquires its proper and uniform concavity of surface, and its exquisite polish. After leaving the hands of the grinder, the blade undergoes the stage of *glazing*. This glazing is nothing more than a smoothing of the sides of the razor, which is effected by applying it to the lap. The latter instrument is composed of a trundle of wood, with a rim formed of an alloy of lead and tin, the surface of which is covered with flour emery; it revolves with amazing speed. When the glazier has done his part, the tortured blade is applied to the buff or polisher, which may be regarded as a more delicate modification of the glazing process. The buff is a solid wheel, covered with thick soft leather, which is dressed with crocus marle; its revolutions are slower than those of the former machine, and, by its operations, the blade is endowed with that rich black lustre so peculiarly characteristic of the finest steel wares. The handle of the razor blade is formed of very various materials; but the articles most generally used for this purpose consist of horn, ivory, tortoise-shell, and sometimes, though rarely, of pearl.

Simple as a pair of scissors appears to be, yet it is no less true, that the cost of the workmanship is greater in proportion to the first cost of the raw material, than it is in almost any other instance of a hardware article. The diversity of shape is not greater than the variety of price; for whilst a single pair is sometimes set down at ten guineas in an invoice, whole thousands of scissors of another description are sent yearly to South America and the East Indies, which fetch no more than somewhat about three-pence a dozen. A half-crown pair is made in the following way:—The blade is forged on the anvil from a bar of steel, and is cut off with a chisel, with the quantity necessary for the shank and bow. The rough blade is called the mould, and a small hole is punched through it, which is nothing more than the rudimentary state of the bow, which is afterwards completely developed by hammering. The next process is putting the article into the fire to soften it, after which it is submitted to the filer, who gives it the necessary symmetry, and whose especial duty it is to bore the hole for the connecting screw, by which the two blades are held in proper position. In this state it is taken under the protection of the grinder, who gives to the blade that peculiar flexed surface which is so essential to the constitution of a scissors. The blades are then placed in the hands of women, who make the bows and the ornaments, and then are returned to the workshop, where the nuptials between the two are celebrated, and are made as it were one, or, as the cant phrase is, are made to *walk* and *talk* well together. This, however, is only a small part of the process; for in the state just described, they are completely enveloped in fine iron wire, when the screw is taken out, and the blades and shanks are hardened by the usual process. The wire being stripped off, the blades are again sent to the grinder, and at last obtain in his hands the completion of their development. They are finally returned to the workman, who inserts the screw, and makes the scissors completely fit for use.

Upon the subjects of scythes and sickles, two important implements in agriculture, we must allow the author to descant in person:

> Scythes and sickles, especially the former, are at present manufactured in various parts of the country. By far the greater proportion, however, of both of these descriptions of reaping instruments are made by workmen scattered over a district extending about six miles south of Sheffield, and which district has been the seat of this staple for at least three hundred years. The sanguinary persecution of the Duke of Alva in the Netherlands, which compelled so many protestant families to seek, as refugees in this country, the exercise of that liberty of conscience which, as citizens, they were denied in their own, was, as is well known, the means of bringing into England many of those useful arts which have ever since flourished. Amongst these fugitives came over a party of Flemings, whose occupation had been the manufacture of the class of instruments now under consideration. These artists were invited or encouraged by the then Earl of Shrewsbury, to fix their residence in the neighbourhood of the town, in the rising celebrity of which he felt so much interest. The patronage of a protestant nobleman, whose influence was so considerable, and the proximity of a town where the manufacture of edge tools was so largely carried on, were favouring circumstances: the foreigners accordingly settled themselves, the scythe-makers in the parish of Norton, and the sickle-makers in the parish of Eckington, parochial adjacencies forming together the northern extremity of the county of Derby.
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> In all probability, the first settlers divided their industry between manufactures and agriculture, an arrangement by no means obliterated among their descendants and successors at this day. The nearness of these artificers to the town of Sheffield enables them to take every advantage resulting from the cheapness or the qualities of iron and steel suitable for their purposes. On this account, and the goodness of the workmanship, the scythes and sickles of this neighbourhood are extensively known, and in high reputation both at home and abroad, especially the sickles—the greater part even of those vended in the name of celebrated dealers in other districts of the country, being, in fact, furnished to such dealers either in a finished, or more generally in a rough state, by the sicklesmiths of Ridgway, Troway, or Mosbrough. Sickles, like most other edge tools, are usually marked with some distinguishing corporation or other monogram, which gives confidence to the purchaser, and, consequently, a value to the article in the market.
>
> Scythes are composed of iron and steel; the former forming the back and thicker portion of the blade, and the latter constituting the edge. Good sheer steel ought to be used, the process of sheering having freed it from flaws by the welding of all loose parts; but bar steel in the blister state, or as it comes from the converting furnace, is not unfrequently worked up for this purpose, as being much cheaper than the other sort. The two metals, which have been manufactured of a sufficient substance to

form their respective portions of the blade, are cut into proper measures, and then welded together throughout their length; the iron rod being left so as to extend several inches beyond the steel, for the purpose of forming the tang of the scythe. The blade is then drawn out, by means of hammering on the anvil, to its proper size and shape, by the maker and striker, the back being at the same time left of considerable strength. This thick back is in the next place knocked up, or partially overlapped, so as to form a strong band or swell of iron along the outer margin, for the purpose of stiffening the blade. This operation is readily performed by the hammerman, who, placing the red-hot blade inclining a little with the edge upward, and the thick part upon the anvil, strikes it with the peal or sharper end of his hammer, the other workman, meanwhile, propping it on the opposite side with an iron tool, to prevent it from sliding along upon the anvil with every stroke. This bending or turning up of the back is still further perfected upon a shape-iron, and by finally squaring and making fine the work upon the acute edge of the anvil, which is adapted for this purpose. The blade is then smithed, *i. e.* cool-hammered, set, and hardened in the usual manner, and afterwards tempered, by drawing it carefully over the hearth-fire: after being again examined, it is carried to the grinding wheel.

The stones used for the grinding of scythes are of the largest size, being from six to eight feet in diameter, and ten or twelve inches in thickness. The neighbourhood of Newcastle-upon-Tyne is celebrated for excellent grindstones, including some of a peculiar grit used by the scythe makers. The face, instead of being quite flat, is convex; or a segment of a circle, nearly agreeing with the concave line of the edge of the blade, which is shaped by an application to the stone. The stone runs in a trough of water, and in a direction contrary to that of grindstones in general; namely, *towards* instead of *from* the workman, who consequently sits *before* rather than *behind* the stone. His position, however, can hardly, with propriety, be called sitting; for, although he has a sort of seat or saddle firmly chained to the timbers, like a knife-grinder's horsing, he, at the same time, rests upon his feet, his body hanging in such a position over the stone, that he is enabled to throw his whole weight upon the work. The blade, during this operation, is held with the back from the grinder, under a strip of wood extending nearly over its entire length. After having been passed over a glazier of emery, and set, by striking it with a hammer on an anvil, or a block of wood, somewhat after the manner of setting a saw, the blade is varnished on the back, and oiled on the bright parts, after which it is ready for packing. Scythes, when made up for the market, are tied in bundles of a dozen together, and closely wrapped over with a straw band from the heels to the points, the maker's name being struck upon that part which is exposed.—vol. ii. pp. 51—53.

In the history of military weapons, our author is under the necessity of penetrating very far back into the obscurity of early times, to trace the original application of the metals as instruments of defence. Those formerly used in warfare, before the invention of gunpowder, consisted of spears, axes, and swords. Spain, at the era of what are called the middle ages, was celebrated for its manufacture of swords, and to this day a prejudice exists in favour of such Spanish articles. The manufactory of Toledo, which once supplied the chivalrous hosts that proceeded to Jerusalem to support the crusades, is still subsisting. The sabres which have been for centuries almost renowned in military history, are those of Damascus; these were easily known from all others by the extraordinary keenness of their edge, great flexibility, singular grain of fleckiness observable on the surface, and a peculiar musky odour given out when the blade was either bent or rubbed. The great peculiarity, however, which has always attracted attention, is the freckled or wavy appearance of the surface of these sabres; but what that appearance is owing to, is not yet quite made out. The odour ascribed to these blades is not uniformly met with, and most certainly cannot be incorporated with the real structure. The twisting and intertwisting of the apparent fibres of the metal, are the characters by which the Damascus swords are generally decided upon as genuine. The sword now used by British officers is of that sort which is technically called long cut and thrust: it is an imitation of the sword most commonly used in the Austrian service, and was introduced into our regiments so lately as the period of the last war. The sword trade of England dates its flourishing existence no farther back than the era of the Revolution, and its great centre has been, from the beginning, in Birmingham.

In the chapter on fire-arms, we have an elaborate history of the rise and progress of that well-known implement of war, the musket. The name, according to Beckmann's conjecture, is derived from the French word *mouchet*, or the Latin one, *mouchetus*, which in English signify a male sparrowhawk; at all events, the first time we hear of them in any authentic history, is at the siege of Rhege, in the year 1521. Again we find, that in the reign of Henry VII., the musketeers formed a considerable part of the army; they gradually increased, and after James I. ascended the throne, the whole of the army became constituted only of musketeers and pikemen. The rise of the musket was the downfall of archery. Our first guns bearing this name were obtained altogether from Spain, which remained as the source of such imports until the period of the civil wars. At that era we began to procure them from Holland, nor was it until the accession of William III. that any attempt was thought of at manufacturing the article at home. This king, it is reported, was one day lamenting that guns were not manufactured in his own dominions, when a courtier named Sir Richard Newdigate overheard his majesty's exclamation. The baronet assured his majesty, that genius resided in Warwickshire, and that he thought his constituents would answer his majesty's wishes. It so happened that this reply proceeded from a member for the county; and, upon finding that King William was pleased with what he had said, he posted off to Warwick, and soon obtained a specimen of workmanship in the branch of gun-making, such as completely satisfied the monarch. The result to Birmingham is well known; but it is not so well or extensively understood, that the manufacturers were in the habit of marking their arms with the word 'London.' We entirely agree with the quaint, but just and conscientious Hutton, the laureate of Birmingham, that the manufacturers, in assuming this mask, were marching under false colours, and that their adoption of it rested on no better grounds than expediency, inasmuch as it deviated a little from the direct line of right. The apparent want of integrity in this act was at last noticed by the legislature, and a Bill was brought into the Commons, in 1813, for the purpose of obliging every manufacturer of fire-arms to mark them with his real name and abode. But the Birmingham gun-makers successfully opposed the Bill, by showing that they made the component parts of the gun, and that these were only put together and marked in London. The discussions to which this Bill gave rise, caused the official establishment of a proof-house in Birmingham, and all fire-arms manufactured there and in its vicinity, are subjected to the proof required by the Board of Ordnance.

The material for a gun-barrel is first reduced to a plate of iron called skelp, which is cut and rolled; it is then welded. This is the process with respect to a common barrel; but as for a twist barrel, it is quite a different thing altogether. The metal, in the latter case, is rolled into long strips, which resemble iron hooping, but are much stouter. The workman places one of these strips on one end of a machine, which being turned, will cause the metal to roll up in a spiral manner, so as that it is afterwards easily welded together. When welded, the barrel is carried to a particular workman, who examines it with care, and sets it perfectly straight; he also tries its soundness by putting one end into a bucket of water, and sucking the water up by the other, thus filling the barrel with the fluid. If there be any interstice through which the water can ooze, the moisture will soon be distinguished on the external surface. In the next place, the barrel is transferred to the boring mill, which is a complicated apparatus, destined to hollow out the barrel by means of one of the instruments called a drill. During the first operation, or that of rough boring, the barrel becomes excessively hot, so that a contrivance for pouring cold water upon it all the time, forms an essential part of the machine. After the rough boring, the external part is smoothed either on the grindstone, or by turning it in a lathe, and applying cutters, which operate on its surface as it revolves. The turning operation has greatly abridged labour and trouble, and it is stated to be more equal in its power—that is to say, lessens the thickness around more equally; and is, instead of being an unwholesome process, as the grinding is, a really healthy one. After this operation, the barrel is fine-bored, which is effected by another form of drill, which is merely destined to perfect the opening produced by the other. The barrel being fitted with the breech screw, is sent to be tested by the government officers, and if answering the required conditions, it is returned with the government mark. The gun breeching is that plug which stops up the touch-hole end of the barrel, and has been the source of the display of a great variety of mechanical ingenuity. It was formerly screwed in, so as that its end should come immediately to the touch-hole; sometimes a groove was made in it in this situation, in order to allow of a greater quantity of powder to be placed within the barrel in immediate connexion with the touch-hole. This again was improved by boring a hole through the centre of the plug, and bringing the touch-hole to it in a right angle. But the Mantons have decided the point of perfection, by introducing a plug in which the breeching is completely solid, with the exception of the touch-hole, and a small perforation. When the piece is charged, this perforation becomes charged with the powder, and thus the ignition of the main body of the charge takes place in a spot which is removed a considerable distance from the touch-hole.

The process called *stocking* is the next one to which the barrel is subjected. The gun stock is of wood, most commonly the walnut, but sometimes it is fabricated from some of the finer pieces of the American maple, which, when stained and polished, presents a most beautiful appearance. All the barrels are first placed in the hands of a workman who files and shapes the breech of each, to accommodate it to the stock. The barrel then is handed over to the stock-maker, who ploughs out the bed of the barrel and the bed for the lock, with such exquisite precision, that no sort of fastening is necessary sometimes to preserve a permanent and harmonious union between both. In this exemplary state (which is worth a jewel as an incitement to all husbands and wives) the stock and barrel are transferred to another workman, who does not let it out of his hands until it is shod with brass—until the trigger-guard and other appendages, useful or ornamental, are *let into* the wood, and every article bored and fastened with screws. Now some barrels, after these operations, are, or used to be, polished, and others browned. When the first was to be done, the gun was usually given up to women, who filed and burnished the barrels. In the early part of the present century, a great deal of the time of the soldier was occupied in keeping up the polish of his barrel; but the Duke of Wellington, a remarkable economist of time, gave a dispensation from this duty to the army in Spain, and allowed the barrel to be browned; hence the familiar title of "Brown Bess," which was given to the musket by the men during the peninsular war. The browning of the barrel is, therefore, another distinct process, the method of performing which is detailed by the author. The browning is produced by the application of a mixture, which consists of half an ounce of nitric acid, half an ounce of sweet spirit of nitre, one ounce of spirit of wine, two ounces of blue vitriol, and one ounce of tincture of steel. It is applied several times, until the barrel, when rubbed with a hard brush, appears of a perfect brown colour. It is then covered with a varnish, consisting of one quart of spirit of wine, dragon's blood in powder three drachms, shell lac bruised one ounce. This varnish is applied in the following manner:—The barrel, after the process of browning, is carefully brushed and wiped, and then is immersed in boiling water, which contains an alkali, whereby the acid on the barrel may be taken up: the barrel is then rubbed dry, and made smooth by a burnisher of hard wood, after which it is heated to nearly 212° Fahr., when the above varnish is laid on. The varnish, when dry, is burnished until the surface of the barrel presents a smooth glossy appearance. In the meantime the stock is prepared to meet his spouse, the barrel, in a state of perfect costume, corresponding with that of his companion for life—the barrel; for it is stained and varnished, and its iron appendages are burnished. Such are the gradations by which a piece of wood and a piece of iron are converted into a powerful engine for the destruction of life.

Of late years there has been introduced into the service a variety of musket called the rifle. We have derived it from the French, and its peculiarities are, a very small bore, and certain vermicular canals, on its internal surface, varying in depth and number. These canals are called rays or threads, which are sometimes cut in such a manner as to make the line which begins on the right side of the breech terminate on the opposite side at the muzzle. By this contrivance the ball is made to revolve in the barrel (after the charge explodes) on its own axis, and it moves to its destination in a spiral manner. The following remarks of the author on the subject of the gun-trade are worthy of attention for various reasons, of which the reader will obtain a knowledge by perusing them:

> Scarcely any thing can more strikingly illustrate the vast extent of our local manufacturers, and the freedom of dealing in an article, upon the export of which the political existence of continental states, and even the security of our country might depend, than the gun-trade of Birmingham.—Whenever warlike movements are seriously contemplated abroad, the great Warwickshire workshop is resorted to, and customers are welcomed according to their means of payment. The arms which Holland and Belgium employed in the recent struggle,—or rather, perhaps, those that might have been required, had the two countries been allowed to continue the contest—were only not furnished by the Birmingham gunsmith because neither the Dutch nor Flemish agents could give that security for payment which was required. Poland, too, unhappy Poland! pending the struggle that, *for the present*, has decided the fate of that country, had its agents in Birmingham, with an order for 50,000 stand of arms; but the singularly novel and unsafe conditions required of the manufacturers,—namely, the safe delivery of the arms in Poland! stood in the way of a ratification of the contract. Attempts were made by parties to meet the emergency; and many cases, filled with *iron piping*, were arrested in transitu, the continental inspectors perceiving, at once, the difference of manufacture between tubes

for the conveyance of gas or water, and those for the discharge of powder or ball.

Even the the British government itself, if we may admit the authority of a Birmingham Journal, has no objection, under certain circumstances, to re-sell arms purchased from Birmingham, to other countries. It appears that, in November 1830, the French government despatched agents to Birmingham, where they were led to understand they might, upon the instant, purchase from 400,000 to 500,000 stand of arms. The contemplated use of these arms was the equipment of the National Guard. Upon enquiry, however, the French agents found they were mistaken as to the amount of ready-made muskets to be obtained in Birmingham; and were, in consequence, recommended by the manufacturers to apply to the British government for assistance. Ever since the close of the war, a large depôt of arms had been established in the Tower; and it was known to some in the trade, that of this warlike stock the government were desirous to dispose. Accordingly, the French agents adopted this advice; and immediately entered into a negociation with the English government. At first their applications appeared to be decidedly successful; but, subsequently, owing either to the unsettled state of Ireland, or the commotions and threatening prospects of our own country, the government declined to part with the arms, and the negociation was abruptly broken off. This immediately led to a renewal of the correspondence with the Birmingham manufacturers; the principal agent on the part of the French government being no other person than Mr. Rothschild, the eminent capitalist and money-broker. The total number required by the French government was 140,000 stand of arms, part of which were manufactured by London houses. The whole of this contract was required to be completed in seven months.

The celerity with which fire-arms were manufactured, and the high prices paid to workmen in periods of excitement and demand, are strikingly illustrative of the perfection to which our countrymen have carried this branch of manufacture. At Birmingham, during the war, it was understood that they made a musket per minute, and the contract price at which they were supplied to the British government was 36*s*. each. A serious reduction, however, took place when peace came; so that the prices paid by the French, in the contract above mentioned, and which were considered liberal, were about 28 francs, or nearly 23*s*. each gun. For gun-locks, which, towards the beginning of the previous year, only 1*s*. 6*d*. each was paid, the manufacturers were glad, at the end of 1830, to give 2*s*. 6*d*.

About the period in question, and when the French contract excited considerable attention, especially in connexion with the report that the order was for 1,400,000 stand of arms, a London newspaper asserted that the Birmingham manufacturers would require fourteen years for the completion of so extensive an order. The journal whose authority is before quoted contradicts this assumption, and on satisfactory data; for it appears, by reference to a table in Mr. Parsons's pamphlet on the manufacture of fire-arms, that, in the year 1813, there were fabricated in Birmingham, for the Board of Ordnance, not less than 320,643 stand of arms; and in 1812, 288,741. From the statement set forth in this pamphlet, from authorised returns, it further appears, that from the year 1804 to 1815, more than two-thirds of the fire-arms made for the Board of Ordnance, during the war, were made in Birmingham. Allowing for the reduction in the number of hands which has necessarily taken place within these few years, there is no doubt but at the present time the manufacturers of Birmingham could set up 200,000 stand of arms per annum, while those of London would produce from 80,000 to 100,000.

It will be readily conceived that the fluctuations consequent on such an important but variable trade must be productive of serious inconveniences to the workmen, and even to the town of Birmingham. Such is the fact; and, owing to the comparative extinction of the trade, since the close of the war, the operative departments have often been abandoned by the workmen, for other more certain and permanent sources of employment and subsistence. But when there has been any stir, as with the contract before mentioned, these men, elated by the temporary prospect, generally in numbers return to their old avocations.—vol. ii. pp. 111—114.

Chapter the sixth is devoted to those manufactures which chiefly constitute the produce of the *whitesmith* or *brightsmith*, so called because he makes and finishes metallic articles which have a bright surface. After reciting the qualifications which a good mechanic with this title ought to possess, the author proceeds to describe the processes of forging, swaging, and filing; followed up by graphic and interesting accounts of lathes and screws, and their numerous varieties. In the seventh chapter he introduces us to the historical details and the modern improvements in the apparatus employed for securing the advantages of heat and warmth in houses. The rudimental condition of fire-places seem to have been this: the fuel was lighted in the middle of the floor, and the smoke was left to escape by a hole in the roof. The first advance to a better state was signalised by the use of the portable fire-pan, a mode which is still employed in several countries in Northern Europe. According to Seneca, tubes were constructed in the walls, in his time, which carried off the smoke. By degrees the modifications of these tubes, and the receptacles for the fuel, amounted to something of the nature of the flues and stoves which we now use. Before the fourteenth century there existed in this country scarcely any desire, even amongst the baronial families, of obtaining artificial heat in their dwellings, independently of such means as cooking and the forge required. We find that, at the University of Oxford, no fires were allowed, even so late as the reign of Henry VIII.; and that the boys, during winter, went to sup at eight, and afterwards to their books until nine, when they were allowed to take a run to warm themselves. At the close of the twelfth century there was scarcely a chimney in all England, for such a luxury was only permitted either in a religious or manor house, or in the great hall of a lord's castle. In every other habitation the fire-place was a raised hearth, where the inmates dressed their food and dined, leaving the smoke to get out in the best manner it could. Chimneys, nevertheless, are of great antiquity in England, and in the *Vision of Pierce Plowman*, written in the reign of Edward III., there is particular mention made of a chamber with a chimney. Newcastle coal was burned as a staple article of fuel as early as 1400 in London, the introduction of that fossil being supposed to have taken place in 1234. The apparatus in which it was consumed must have been formed of iron, and might possibly be some form of those tressels or handirons (or *andirons*) which were once so common, and are still retained by some staunch lovers of antiquity, under the name of dogs. These irons were placed near each other, and their length could be accommodated to that of the brands intended for fuel. Strutt gives a full account of those used in the royal palaces in the time of Henry VIII. These andirons are little known in the commerce of England; but they are articles of considerable traffic with America, being sent out from Birmingham chiefly to countries where wood is the entire fuel. By degrees a complete transition was effected from these irons to actual fire-places, which were composed of bars connected with each other. Moveable fire-places were established in general use two hundred years ago. It is only in the last century that we may look, however, for those marked improvements in stove-grates and hot-air apparatus, whereby great importance was given to the manufacture. Thus, in 1780, we find the most extensive ameliorations taking place in chimneys and stoves, in consequence of the diffusion of right principles regarding the theory of heat in its practical application to domestic purposes, and one of the results of this knowledge was the plan of contracted fire-places. From 1780 to 1800 the markets of England were almost exclusively supplied by a variety of stoves, called bath, pantheon, and forest. The latest improvement which has taken place in stoves is that of the register, the name being adopted from the principle employed in it, that of registering the draught of air up the chimney. It is so made as to fill the whole space within the chimney jambs; it is perfectly close and entire, the backs, sides, roof, and front, being all composed of metal plates. The front is fixed in the opening in the apartment which leads to the flue; the sides are coved or inclined backwards, for the purpose of throwing back the heat into the room; and in the roof will be found a falling door, which is capable of being raised or lowered so as to regulate the draught or to let off the smoke. The scientific principle elucidated in these stoves is, that the sides or coves of the fire-place should not be in contact with the metal around the fire, but that they should be put into an oblique position, which would enable them to reflect the heat of the fire.

We now arrive at that portion of the work which is dedicated to the subject of iron printing machinery. To this, with an excusable attachment, we shall devote the remaining space which we have prescribed for the present paper. Until the time of the late Earl of Stanhope, the presses employed in this country differed but little from those used in the rest of Europe—all being principally composed of wood. This old fashioned press was constructed as follows: On two upright cheeks of wood were stout cross pieces, in which an iron screw was worked. To some tackle at the end of this screw was suspended a wooden table, sometimes faced with iron, called the platten. By means of the platten, when pressed down by the screw (the latter being forced down by a bar or lever handle), an impression was effected on one side of a sheet, placed on the *forms*, or masses of type, beneath it. Earl Stanhope was the first to change this apparatus. The principle on which the old press acted was to produce, by the action of a common lever on the screw, an impression from the types: but the Stanhope press comprehended, instead of the common lever, the application of a compound leverage, which concentrated an immensely increased power in the screw. The improvement was so obvious, that the principle of the new press was sought to be embodied in the old; but this attempt was unsuccessful, for the leverage of the Stanhope shook the wooden frame-work to pieces, and, in a very short space of time, iron succeeded, with the general consent, as the great material for presses. Most of the facts in the history of the different iron presses are derived by the author from the clever and elaborate work of Mr. Johnson, called *Typographia*. It would be in vain to endeavour to give the reader any idea of the machinery as it is modified in the presses of highest estimation, called the Stanhopian, Columbian, and Albion, except through the assistance of the excellent diagrams which accompany the author's descriptions, and to which we find it necessary to refer at every instant. The Stanhope press was the result of many laborious experiments engaged in by the Earl, with the assistance of Mr. Walker, a late ingenious mechanic. The first press was completed in the year 1800, and its powers tried at the office called the Shakspeare Press. Great generosity of mind, which happily was, in this instance, united with genius and assiduity, prompted him to abandon the sordid advantages of a patent, and the use of the press was thrown open. A great number of alterations have, since 1800, been made, particularly in those parts called the rounce and the ribs.

The Columbian press was invented by Mr. George Clymer, of Philadelphia; and was first introduced into Europe, practically, in the year 1817: it still continues to maintain its right to a general preference amongst the profession in this country. This sort of press is now the established one in the different offices immediately connected with the government; in Oxford, Cambridge; in the printing establishments of the Emperor of Russia and King of Holland; in America; the East Indies; and in about four hundred of the first printing establishments in the principal cities and towns of the United Kingdom. This press seems destined especially for heavy jobs; and, when employed merely on such, it produces better work than any other.

The other press, the Albion, has ranked high in the estimation of printers; but its use has lately been superseded by the Imperial press of Messrs. Sherwin and Cope, which is a beautiful and compact machine, the works on which the power of this press depends being almost wholly concealed within the head of the press. There are some minor varieties of the press, which are cursorily mentioned by the author: but the credit due to the invention of the steam printing machine is liberally awarded to the proper source, as is evident from the following passage:

> The honour of first having so far carried out the idea of a steam printing machine, as to deserve the appellation of its inventor, belongs to another individual, a native of Saxony, named König, who was assisted by his countryman Bauer. These two ingenious individuals, supported by the munificence of some persons concerned in the printing business in London, succeeded, after long trial, the purchase of successive patents, and some of the usual mortifications of theorists, in bringing to perfection a very large, expensive, and complete apparatus. "At length," says Johnson, "this machine, which had been made in obscurity, was brought forth (in 1813-14) to astonish the world by its wonderful action, in receiving and delivering an almost incredible number of sheets per hour. The place selected for this experiment was the office of the *Times* newspaper, when the very extraordinary impression that is daily taken of this journal was struck off in a very short space of time, compared with what would have been necessary by manual labour at the presses, which required such great exertion, that the stoutest constitutions fell a sacrifice to it in a few years: yet others were eager to fill their stations, therefore this could not be assigned as an excuse for their (the machines) introduction."
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> The machine thus successfully set up, was followed by others, manufactured to order, for various printers in the metropolis. This course, and the concomitant practice of stereotyping popular or standard works, so alarmed the journeymen, that they set themselves against what they considered so inimical to the welfare of the trade; and, for a time, compositors and pressmen, countenanced by some of the master-printers, refused to work for those houses who had so daringly innovated on the old system. These feuds, which are now happily forgotten, are alluded to, in the work already quoted, in a manner that cannot fail to excite surprise that a really ingenious mind could be so warped by prejudice, and so blinded by a false view of self-interest.
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> The flail-user may complain of the threshing-machine, and the sail-maker of the steam ship, because these latter inventions are, as it were, but the recent invasions of science upon the primitive modes of beating out corn and appointing vessels in this country; but the printing press, in its rudest form, was a machine substituted for manual labour, at a time when it was infinitely less easy than at present for a race of ingenious and even literate men to find their subsistence by a new employment: with how much reason the scriveners of the fifteenth century would deprecate the use of the new-fangled printing press, we may easily conceive. It would be strange, indeed, if the press, to the justly boasted liberty of which we are indebted so largely in all our scientific improvements, were to set itself exclusively against the enlargement of its own immense capabilities. Whatever cheapens knowledge deserves our applause, certainly not less than that which merely beautifies its exhibition. If literary and intellectual excellence had been at all conservated by the use of hand presses alone, or even had fine printing vanished on the introduction of machines, then there would have been good ground for the complaint above quoted. The reverse, however,

of both these issues has literally taken place. How different from the querulous apprehensions of Mr. Johnson are the sentiments of the excellent and learned Dr. Olinthus Gregory, in a lecture delivered by him before the Mechanics' Institution at Deptford, in 1826. Among other topics illustrative of the patronage afforded to the arts and sciences by the intelligence and enterprise of this country, the venerable lecturer directed the attention of his audience to "the case of Mr. König, a truly ingenious foreigner, and his invention of an improved printing press, in which, by duly blending the alternating and rotatory principles of motion, the apparatus is capable of working off 1100 sheets in an hour, with the superintendence of two boys. Tracing the history of his invention, of his difficulties, and of his want of encouragement, through the greater part of the continent of Europe, Mr. König says, 'I need hardly add, that scarcely ever was an invention brought to maturity under such circumstances. The well-known fact, that almost every invention seeks, as it were, refuge in England, and is there brought to perfection, seems to indicate that the Continent has yet to learn from her the best manner of encouraging the mechanical arts. I had my full share in the ordinary disappointments of continental projectors; and, after having spent in Germany and Russia upwards of two years in fruitless applications, I proceeded to England.'

"What could not be accomplished by the encouragement of princes on the Continent," proceeds Dr. Gregory, "was effected by the aid of private individuals in London. A few enterprising printers—and their names cannot be mentioned but with honour on such an occasion—Mr. Thomas Bensley, Mr. George Woodfall, and Mr. Richard Taylor—liberally assisted this ingenious foreigner in bringing his invention to maturity. The machine was set to work in April, 1811, and 3000 copies of sheet H of the *New Annual Register for* 1810, were printed by means of it. This was, doubtless, the first part of a book ever printed solely by a machine. Messrs. Bacon and Donkin were, it is true, simultaneously at work upon analogous contrivances; and, since then, other ingenious artists, especially Applegath and Cowper, have contributed greatly to the simplification of this class of machinery."

In the earliest attempt to substitute rollers for vertical pressure in type printing, the most plausible idea as to practicability was, as we have already seen, suggested by Mr. Nicholson, namely, the making of the types to stand together in the segment of a circle on the surface of a cylinder, like the stones which form an arch. With loose types, as must be at once apparent, this ingenious scheme was in reality impracticable. It led, however, to the curving of stereotype plates for the purpose of fixing them on a cylinder, for which, in 1815, Mr. Cowper obtained a patent. Machines constructed in this way were found capable of printing 1000 sheets per hour on both sides, and twelve of them were at one time made for the use of the Bank of England. The final improvement, however, resulted from the invention of König already mentioned, and which consisted in taking the impression, by means of rollers, from the table or form of types lying in a horizontal position, as in the common press.—Vol. ii. pp. 219—222.

The engine of Applegath and Cowper is yet an improvement on that of König, whereby nearly forty wheels were removed from the latter. But the most remarkable feature of the former machine is the invention by Mr. Cowper of the hand-roller, for distributing the ink equally upon the types. This process, though apparently of great facility, was one of the least superable points of attainment in the construction of printing machines. The invention here spoken of, has effected a complete revolution in the art of printing, as may be determined by those who will take the trouble of examining an early number of the *Edinburgh Review*, and comparing its typography with that of a recent one. In the former, he will see the great inequality in the colour of the page, some parts appearing dark and others light—some letters almost crushed beneath the accumulation of ink, whilst others are scarcely half covered. In the latter, on the contrary, he will find no trace of this inequality.

But the utmost that could be accomplished by this improvement of Applegath and Cowper was not sufficient to enable the *Times* newspaper to meet the demands of its customers within the necessary time; these accomplished mechanics made a series of observations on the process, and soon found out that the rapidity looked for was not prevented by the imperfection of the inherent faculties of the machine, but by the insufficient rate at which it was *fed, i. e.* supplied with paper. The machine was, therefore, re-constructed on a plan which admitted of a multiplication of the feeders; and thus was it that the *Times* was able to announce, on the 14th February, 1828, that the machine, under the influence of fresh improvements, was able to print four thousand journals per hour, whereas the maximum of the former machine never exceeded one-thousand-one-hundred an hour.

The author next notices the wooden-roller press for plate-printing—the cast-iron roller press—Dyer's patent press for printing with Perkins's plates—the Lithographic press—the Standing press—the Athol and Hydraulic presses—the Copying machine—Hawkins's polygraph, with other contrivances for copying letters.

Of the latter, in consequence of the great convenience of which they are the source to merchants, we shall insert a specimen or two:

> It may not be amiss to conclude this chapter with some notice of a contrivance which has become very common among merchants and men of business generally, under the appellation of a copying machine. As the object in using this machine, however diversified its form, is to obtain fac-simile duplicates of MS. letters, the operation may not improperly be designated printing. When it is considered how vast an amount of writing in letters and invoices must be daily accumulated and dispatched in any large mercantile concern, and at the same time how desirable it is that most, and absolutely necessary that much, of this writing should be copied, the importance of any invention to save the time of clerks with reference to this tiresome and often unprofitable labour, must immediately become apparent. Accordingly, the schemes that have been published, within the period of a century, having for their object the multiplication of written

letters without the trouble of transcription, may be said almost to have equalled, in number at least, the machinery for letter-press printing.

One of the most early and obvious applications of a contrivance for the purpose alluded to, would of course be that of impressing, by means of a rolling press, one letter, before the ink with which it was written became quite dry, upon the surface of a blank sheet of writing paper; the latter receiving the impression of the original with a sufficient degree of distinctness to admit of the matter being read, either backward, from the right hand to the left, or, if the paper were very thin, in the usual manner, by holding the copy up to the light, and reading through the paper. In 1780, Mr. Watt obtained a patent for an improvement on this process. His method was to place a thin unsized sheet of paper, wetted, between two woollen cloths, which absorbed the unnecessary moisture. This paper was then laid upon the surface of the letter to be copied, whilst the writing was recent; the sheets were then either pressed together through a rolling press, or subjected to the pressure of a screw. Mr. Bell had a patent for a method of copying letters, &c., into a book, by a process similar to the last mentioned. Dr. Franklin proposed a method of making these transfers, which, although ineligible in practice, was still more analogous to printing than the preceding plans. The doctor wrote the original letter with a gummy kind of ink, upon which was strewn a covering of flour emery, which adhered to the ink. The letter in this state was placed on a smooth pewter plate, and subjected to the operation of a rolling press, by which an impression was made by the emery on the pewter plate, to which printing ink being applied, an impression or copy of the letter could be taken on damped paper.

The method most commonly practised in mercantile houses is to take the impressions in a book of unsized paper, through each leaf of which the prepared ink of the autograph letter so completely strikes, as to render the fac-simile perfectly readable on either side. The press used in this operation is entirely of iron, and often got up with great neatness; the platten and bed are, of course, adapted to the size of the paper to be copied. In using the machine, a leaf of damp copying paper is laid upon every page to be copied, with a sheet of dry oiled paper; these are then placed within the press book, and the whole submitted to such a pressure as a man of moderate strength can give without difficulty.

The press has been in some cases dispensed with altogether, either by the use of tracing paper, or a metallic foil placed under the sheet during the writing, or by means of Hawkins's polygraph. The latter is a somewhat complex machine, consisting of a peculiar frame-work carrying two pens, and so connected by joints, that whatever motion is given by the hand to one pen the other pen describes a similar figure; by which contrivance, whilst a person is employed in writing a letter with one of these pens, the other makes a copy on a separate sheet of paper. In 1806, an individual of the name of Wedgwood obtained a patent for a plan of producing duplicates as follows:—A sheet of paper is blacked over on both sides with printers' ink, and afterwards placed for five or six weeks between leaves of blotting-paper to dry. A sheet of letter-paper being laid on a smooth pewter or copper plate, the blackened paper is laid upon this, and above, a leaf of thin paper, oiled to make it more transparent. On the paper thus arranged the person writes with an agate style, ground and polished to a smooth neat point. The letter-paper receives an impression from the

blackened sheet, which, as the writing is in the right direction, is used as the original, while the upper or oiled paper presents the impression reversed, and must of course be read through the paper.—Vol. ii. pp. 242—244.

We think that no reader will rise from a perusal of even the very partial view which we have now given of this admirable work, without a fixed determination to obtain it for himself. He will see that the contents are composed of a mass of the most curious and valuable details, which are not only read with eager curiosity, but should stand in every man's library, whatever be its size, as a source of reference on subjects that immediately concern him. We never met with a work in which a practical mind was more completely developed than in this. It does not yield as much as a single line to any sort of hypothetical indulgence—not a word have we of systems or theories, or speculations; the whole is strictly historical, forming a most striking and faithful portrait, quite as natural as the portraits of the Dutch masters, of the workshops, the forges, and the bazaars of this industrious country. The uniformity with which the author so accurately and so copiously illustrates every one of the varied branches of mechanical trade which he describes, is truly a monument of individual labour and assiduity.

The style adopted in this work is excellently well adapted to the theme, or rather to the readers most likely to refer to it. Whilst a deep knowledge of mechanical science, and of the arts founded upon it, are perfectly visible in every page, the style of the author places his descriptions on a level with the apprehension of the most ordinary capacity; and, upon the whole, we regard this work as one of the most instructive and interesting which has, in modern times, adorned our scientific literature.

Art. III.—*The Wife; a Tale of Mantua.* A Play in Five Acts. By James Sheridan Knowles, Author of "Virginius," "The Hunchback," &c.—Second Edition. London: Moxon. 1833.

If we attentively examine the characters of the national drama as these are presented to us in the compositions which the last and the present centuries have produced, we shall find a very considerable difference between them. For a long time after Shakspeare lived, he formed the model, particularly in tragedy, of all those who are now worthy of being remembered as dramatic writers; and, in general, it may be said that one common principle, up to a recent period, will be found to pervade the whole of the tragedies which have been deemed worthy to be incorporated in our literature. At the time that Shakspeare wrote, the "business of the stage," as it is expressed, was quite in its infancy. Neither in the scenery nor in the acting was any great exertion made to approximate to the reality of the scene, beyond a small and well-defined limit. Neither the authors, players, nor writers for the stage, had, in those distant days, ever directed their minds to that great and creative source of effect, which is brought about by the positions, mutual situations, or interesting relations, in which the persons of the drama are placed on the stage; and where, in one glance, the spectator beholds, as it were, much more that affects him than could be possibly derived from language. The actors of former times, in fact, were altogether restrained by habit in the execution of their parts, and were consequently unable to give that force to the character represented by them, which is only supplied by a temporary impression that he is in earnest when he is performing. Such a state of things as we now describe, was accompanied by this consequence, that the writers were obliged to seek out some other striking feature of attraction for the audience. Fine speeches, eloquent passages, occasionally long didactic and sentimental periods, to which the better feelings of the spectators were certain to respond, were habitually put into the mouths of the actors, and had their influence accordingly. Hence, we believe, it will be found true, that, up to a late era, say the middle of Garrick's career, the theatre-going people of this country were generally pleased, when pleased at all, infinitely more by the author than the actor. If we look to any of those veteran tragedies which still maintain their popularity, including even Shakspeare, Otway, Young, &c., we shall find how little the situations, the groupings, the incidental meetings, of the *dramatis personæ*, have to do with the general effect; and it is for this reason that we can, in almost all instances, read such tragedies very nearly with as much pleasure as we can see them on the stage.

The modern stage—the tragic stage, we particularly allude to—presents, in our opinion, a manifest revolution in this respect. The power of the painter's art, as applicable to the scenic one, has been now fully appreciated, and is daily more and more coming into practical operation. We find that the tragedies which have been produced during the last ten or twelve years, are based on a design of catching the audience more by some of the critical circumstances of the hero, who demands their sympathy, than by any impassioned burst, or any eloquently expressed sentiments, which may be set down for him in his part. The spirit of this change is particularly developed in the beautiful tragedies from the pen of Mr. Sheil, and the proof of it is, that the dramatic power of that author never could and never can be duly appreciated until it is seen tested by a representation on the stage. A dramatic author, therefore, who has studied the mere effect of grouping and position, and all the details of that new and peculiar art, whose object is what is called "stage effect"—such a person, if he carry the most obvious principles, thus found out by him, into effect, will necessarily devote his whole efforts to that point which is most likely to take a hold of his audience. But, then, is it not perfectly clear that the effect, which is thus worked out by the ingenuity of placing and grouping the characters, can never be communicated outside a theatre; and that, therefore, it will not be apparent to him who is simply a reader of the tragedy. If we contemplate, with exactness, the construction and execution of Mr. Knowles's dramatic works, we shall at once be convinced how uniformly he has adopted the principle of Mr. Sheil: and his *Virginius*, his *Hunchback*, and certainly his *Wife of Mantua*, all constitute an irresistible demonstration that such was the case.

Seeing, then, how little modern dramatic authors are encouraged to indulge the taste for sentiment and strict poetry, which in the days of *Pizarro's* triumph so extensively prevailed over the public mind,—seeing, moreover, how much more powerful are the motives urging those authors to trust to the tried advantages of stage effect, shall we not be prepared at once to understand how it is that the reading of a tragedy may afford a very considerable minimum indeed of that gratification which may be derived from seeing it acted? To these reflections we have been led by one or two criticisms on Mr. Knowles's play in some of the fry of periodicals, which the influenza, we believe, has carried amongst us in its train. The writers of these strictures do not appear to remember that the drama was made to be played in the first place, and as that was its primary purpose, so was it necessary to the accomplishment of that end, that all the necessary conditions required by it should be obeyed. To his auditor, then, as was most natural and proper, Mr. Knowles has paid undivided attention, by preparing such a treat as play-goers, now a-days, but little dream of meeting with; and he has, consequently, abandoned what might prove readily acceptable to his reader, but which would still be at variance with his more important object. We offer, moreover, the analysis of the tragedy before us, as an illustration of the theory which we have now ventured to describe, and it is with this intention that we now proceed to its groundwork.

The play has received a neutral title, being of the hybrid character, at least in its catastrophe; for though the hero and heroine get off in a very satisfactory manner to themselves, there is an unhappy drawback in the circumstance of the death of an unfortunate gentleman, whose worth only became known just before his poetical execution by the author. The play is spread out into the time-honoured number of five acts, and it is set off, as usual, with a prologue and epilogue, in the latter of which we recognise our venerable friend, the well-known Elia. The plot may be easily explained in consequence of its simplicity, and the absence of every thing like complication or episode, which could by possibility divide, and therefore weaken, the interest of the piece. *Leonardo Gonzaga* is the son of the Duke of Mantua, for the time being.

When of a proper age, he appears to have yielded to the natural impulse of an inquisitive mind, and to have engaged in what the Mantuans might have been pleased to denominate the grand tour,—namely, crossing the Alps, and seeing the countries of Germany, Switzerland, and France. He was ten years from home; but all we know of his pilgrimage is, that whilst travelling in Switzerland, he was rescued from the pressure of an avalanche by the father of a young lady in the neighbourhood of the place where the accident occurred; that to the mansion of this gentleman he was finally conducted, and that the said daughter watched him in his agony, and fell in love with him, he returning the compliment with considerable interest, which certainly, under the circumstances, was the least he could do. He parted from her, and the first time they again met was in Mantua. We proceed to tell how each came thither at the critical moment. The young lady thus smitten, knowing her lover to be a native of Mantua, persuaded her father, on some pretence or another, to accompany her to that place. Here she was placed under accusation for having refused to carry into effect a covenant entered into on her part by her guardian, who seemed resolved to stand upon his right to give her away, not only in virtue of the existing law, but on the plea that it was for her own interest. It was just before the day of trial that *Leonardo Gonzaga* returned to Mantua, and the first glimpse we obtain of him is in company with a gentleman named *Lorenzo*. It seems that the young lady above mentioned, *Mariana*, had been forced by her guardian to go to the church, that there she solemnly refused to marry the man tendered to her as a husband, and that, finally, in her extremity, she sought the protection of the curate, who was about to perform the ceremony of marriage. But the influence of the bachelor was all powerful in Mantua, and no lawyer of ability could be had for love or money on the part of the maiden, for they had been all bought up by her adversary. The consequence was, that the curate was obliged to send to Rome for his nephew, *Lorenzo*, a lawyer of repute, whose journey was, however, delayed by banditti. He arrived in good time, and was very seasonably met by *Leonardo*, who owed considerable obligations to the visitor on a previous occasion, and who was determined to avail himself of this opportunity to repay them with hospitality. He finds that *Lorenzo* is come on purpose to be the advocate of the persecuted young lady, and without suspecting any thing, offers to accompany him to her residence, to receive, from her own lips, the materials of her defence. We shall give the scene which followed, as it is one of the finest in the piece. *Lorenzo*, the advocate, after some preliminary discourse, comes at once to the practical matter, by asking the lady if she ever made any promise to the Count, who happened to be the prosecuting party in this cause. We shall commence the extract with her reply:

Mariana.—None!
Lorenzo.—Nor encouragement?
Mariana.—Such as aversion
Gives to the thing it loathes.
Lorenzo.—Have you a vow
Or promise to another?—that were a plea
To justify rejection. You are silent:
And yet you speak—if blushes speak, as men
Declare they do. Come, come, I know you love.
Give me to know the story of your love!
That, thereupon, I found my proper plea
To shew your opposition not a thing
Of fantasy, caprice, or forwardness,
But that for which all hearers shall commend you,
Proves it the joint result of heart and reason,
Each other's act approving. Was't in Mantua
You met?
Mariana.—No, Signor; in my native land.
Lorenzo.—And that is—
Mariana.—Switzerland.
Lorenzo.—His country too?
Mariana.—No, Signor, he belonged to Mantua.
Lorenzo.—That's right—you are collected and direct
In your replies. I dare be sworn your passion
Was such a thing, as by its neighbourhood
Made piety and virtue twice as rich
As e'er they were before. How grew it? Come,
Thou know'st thy heart—look calmly into it,
And see how innocent a thing it is
Which thou dost fear to shew. I wait your answer.
How grew your passion?
Mariana.—As my stature grew,
Which rose without my noting it, until
They said I was a woman. I kept watch
Beside what seem'd his death-bed. From beneath
An avalanche my father rescued him,
The sole survivor of a company
Who wandered through our mountains. A long time
His life was doubtful, Signor, and he called
For help, whence help alone could come, which I,
Morning and night, invok'd along with him.—
So first our souls did mingle!
Lorenzo.—I perceive:—you mingled souls until you mingled hearts?
You lov'd at last.—Was't not the sequel, maid?
Mariana.—I lov'd indeed! If I but nurs'd a flower
Which to the ground the rain and wind had beaten,
That flow'r of all our garden was my pride:—
What then was he to me, for whom I thought
To make a shroud, when, tending on him still
With hope, that, baffled still, did still keep up,
I saw at last the ruddy dawn of health

Begin to mantle o'er his pallid form,
And glow—and glow—till forth at last it burst
Into confirmed, broad, and glorious day!
Lorenzo.—You loved, and he did love?
Mariana.—To say he did,
Were to affirm what oft his eyes avouch'd,
What many an action testified—and yet—
What wanted confirmation of his tongue.
But if he loved—it brought him not content!
'Twas now abstraction—now a start—anon
A pacing to and fro—anon, a stillness,
As nought remain'd of life, save life itself,
And feeling, thought, and motion, were extinct!
Then all again was action! Disinclin'd
To converse, save he held it with himself;
Which oft he did, in moody vein discoursing;
And ever and anon invoking Honour,
As some high contest there was pending, 'twixt
Himself and him, wherein her aid he needed.
Lorenzo.—This spoke impediment: or he was bound
By promise to another; or had friends
Whom it behoved him to consult, and doubted;
Or 'twixt you lay disparity too wide
For love itself to leap.
Mariana.—I saw a struggle,
But knew not what it was.—I wondered still,
That what to me was all content, to him
Was all disturbance; but my turn did come.
At length he talked of leaving us; at length,
He fixed the parting day—but kept it not—
O how my heart did bound!—Then first I knew
It had been sinking. Deeper still it sank
When next he fixed to go; and sank it then
To bound no more! He went.
Lorenzo.—To follow him,
You came to Mantua?
Mariana.—What could I do?—
Cot, garden, vineyard, rivulet, and wood,
Lake, sky, and mountain, went along with him,—
Could I remain behind? My father found
My heart was not at home; he loved his child,
And asked me, one day, whither we should go?
I said, "to Mantua." I follow'd him
To Mantua! to breathe the air he breath'd,
To walk upon the ground he walked upon,
To look upon the things he look'd upon,
To look, perchance, on him!—perchance to hear him,
To touch him! never to be known to him,
Till he was told, I lived and died his love.
Lorenzo.—I pray you, Signor, how do you get on?
I see you play the woman well as I,

And, sooth to say, the eye did never weep,
In which her story could not find a tear!
How get you on? indite you word for word
As she delivers it? How's this! The page
As blank as first you found it!—all our pains
Have gone to lose our time.—pp. 16—20.

Whilst this dialogue goes on, *Leonardo* is so overwhelmed at the appearance and exhibition of his *Mariana,* whom from the first he so well remembered, that he was forced to leave the apartment: *Lorenzo* himself shortly afterwards retired, assuring his client most warmly that her statement had satisfied him that no legal grounds existed for the proceedings.

The second act then opens with a hall of justice, the judges and advocates, plaintiff and defendant, being all in a state of the most punctilious preparation: a perfect pattern of what a court of justice should be. Here it is essential that we should pause to explain the circumstances in which *Leonardo* was placed. It was his father that had been Duke of Mantua at the time that he went on his travels, as we have already mentioned. He himself being so long away, and it being also credibly believed that he was made away with by banditti in some unlucky part of his route, he was thought no more of in Mantua; and, therefore, when his father died, the succession to the dukedom fell to *Ferrardo Gonzaga,* the nephew of the late Duke, and consequently the first cousin of *Leonardo.* It is unnecessary to state that the latter attended the court on the trial, as well as the advocate, the former following the latter, and pretending to be his clerk. The case proceeds, *Ferrardo* being the sole judge: the evidence against *Mariana* is heard, and, without hearing the defence, the judge is about to decide against her. The advocate *Lorenzo,* the protector, the curate *Antonio,* boldly interfere, and the maiden herself backs their joint remonstrance with a threat that she will swallow before them the poisonous contents of a phial. Now, we must pause for a moment, to express our surprise at this very strange proceeding. We have no objection whatever to a well-managed and seasonable, and, if necessary, a fatal case of poisoning on the stage: but, when we consider the character which has been all along imputed by the author to this heroine—when we find, above all, that it was chiefly by her prayers that she thought she served her lover, on what she feared was his death-bed—how can we imagine such a violation of the proprieties as that which is so grossly implied in the act of suicide. This is certainly carrying the stage-effect principle much too far; and though we may forgive *Juliet* for her rashness in taking the contents of her small bottle on the stage, yet she neither was, nor pretended to be, under the influence of a religion which was wholly inconsistent for a moment with the suggestion of such a deed. In one of the paroxysms of *Mariana,* however, which very naturally resulted from the obstinacy with which the judge *Ferrardo* determined to deny her even the form of justice, *Leonardo*, who witnessed (and we must add that he did so with a degree of fortitude that gives us a vast idea of his natural serenity) the whole of her sufferings, came forth, and avowed himself, turning at once that scene, which was so awful to his *Mariana*, into one for her of comparative happiness. Not only did he declare himself the lover to whom she had been legally betrothed, but he at once claimed the right of assuming the office of his father, as the lawful heir to his dukedom. All was astonishment: but no opposition having been raised to the pretensions of *Leonardo*, *Ferrardo*, very good-naturedly, gave up the dignity, surrendering it with the most praiseworthy composure to his cousin. But the calmness with which he laid down the honours of the dukedom was only a cloak for the jealousy and envy which seized him on the instant, and impelled him to meditate, from that hour, on the most certain method of blasting his cousin's happiness. This he very soon had the opportunity of attempting to do; and, in order to let the reader into the secret of the effort, it is necessary that we should introduce to his notice an entirely new personage, who abruptly appears in the scene. This is *St. Pierre*, who presents himself before us under circumstances of great mystery. It appears, however, that he has been a bold, gallant, daring young man, who formerly associated with *Ferrardo*, whom he served as an agent in his intrigues and in many wicked projects. Before the vestibule of the ducal palace he waits for *Ferrardo*, of whom, like a sturdy beggar, he demands a sum of one hundred ducats. *Ferrardo* is struck with the notion, that this accommodating individual, who had been so subservient to him on other occasions, would become a suitable instrument, in his hands, against *Leonardo;* and he encouraged him accordingly.

In the meantime, the dukedom was engaged in war; and *Leonardo* was forced to fly from the arms of his bride, and head the Mantuan army in the field. News soon arrived of his triumph over the enemy: but, strange to say, the despatches which contained the account of the final victory, were brought to Mantua by no other messenger than this very *St. Pierre*. *Ferrardo*, who was quite astonished when he heard of this, resolved, with that ready ingenuity which characterised him, to make use of the accident in his favour. He then, by a series of well-arranged contrivances, brought it about that *Mariana* should receive *St. Pierre*, in the expectation that she would show such earnestness respecting her husband as would lead bystanders to suppose that it was to *St. Pierre* alone she was paying attention. *Ferrardo* played his part with a consummate skill that could only be equalled by an *Iago;* and so aptly did all circumstances concur with his objects, that even the curate *Antonio*, the protector and religious guardian of *Mariana*, became a convert to the impressions which *Ferrardo* had circulated unfavourable to her. The dialogue between the holy man and *Mariana* is wrought up with great power by the author:

Antonio.—You forget
You are not now the commissary's ward,
But consort to the Duke of Mantua:
You're a chang'd woman.
Mariana.—No, i'faith, the same!
My skin is not of other texture—This,
My hand, is just the hand I knew before!
If my glass tells the truth, the face and form
I have to-day, I had to-day last year!
My mind is not an inch the taller grown
Than mellowing Time hath made it in his course!
And, for my heart—it beats not in my breast,
If in the ducal chair of Mantua,
'Tis not the same I had, when I did sit
On some wild turret of my native hills,
And burn with love and gratitude to heaven
That made a land so fair, and me its daughter!
Antonio.—Hear me! You have wrong'd your lord.
Mariana.—I have wrong'd my lord!
How have I wrong'd my lord?
Antonio.—By entertaining,
With mark'd and special preference, a man
Until to-day a perfect stranger to thee.
Mariana.—Go on!
Antonio.—He is a libertine.
Mariana.—Go on!
Antonio.—A woman who has such a friend has nought
To do with honest men.
Mariana.—Go on!
Antonio.—A wife
Has done with friends! her heart, had it the room
Of twenty hearts, her husband ought to fill:
A friend that leaves not space for other friends,
Save such as nature's earliest warrant have
To house there.
Mariana.—You are right in that. Go on!
Antonio.—A court's a place where men have need to watch
Their acts and words not only, but their looks:
For prying eyes beset them round about,
That wait on aught but thoughts of charity.
What were thy words I know not: but thy acts
Have been the comment of the Court to-day.
Of eyes that gap'd with marvel; groups that stood
Gazing upon thee; leaning ears to lips,
Whose whispers, were their import known to thee,
Had stunn'd thee worse than thunder!
Mariana.—So! Go on.
Antonio.—What if they reach thy consort?
Mariana.—What!
Antonio.—Ay, what!
Mariana.—He'll spurn them, as he ought: as I do spurn them.
For shame! for shame! Me thou shouldst not arraign,

But rather those who basely question me!
Father, the heart of innocence is bold!
Tell me, how comes your Court to harbour one
Whom I should blush to speak to? If its pride
Be not the bearing that looks down on vice,
What right has it to hold its head so high?
Endure at Court what from our cottage door
My father would have spurn'd! If that's your Court,
I'll be nor slave nor mistress of your Court!
Father, no more! E'en from thy reverend lips
I will not hear what I've no right to list to.
What! taint my lord with question of my truth!
Could he who prov'd my love on grounds so broad
As I have given my lord, on grounds so mean
Descend to harbour question of my love:
Though broke my heart in the disseverment,
He were no longer lord or aught of mine!
Father, no more! I will not hear thee! Frown;
Heaven does not frown! to heaven I turn from thee. [*Exit.*
Antonio.—This confidence offends me. Swerving virtue
Endureth not rebuke; while that, that's steadfast,
With smiling patience suns the doubt away,
Wherewith mistrust would cloud it! 'Tis not right:
An eye so firm-resentful; speech so lofty;
(*Mariana enters unperceived and kneels to him.*)
An air of such defiance——
Mariana.—Father!
Antonio.—Daughter!
Mariana.—I am thy daughter! O my father, bless me!
Were I the best, I were not 'bove thy charity;
Were I the worst, I should not be beneath it!
Antonio.—Thou hast my blessing.
Mariana.—Ere I break my fast
To-morrow, father, I'll confess to thee;
And thou shalt know how little or how much
I merit what thou giv'st me! so, good night!
Antonio.—Good night, fair daughter. Benedicite! (*Exeunt severally.*)
pp. 70—73.

The courtiers and the whole population of Mantua now talked of nothing else than the infidelity of the Duchess, some in pity, others in ridicule. At length, so sure were the authorities of Mantua of the guilt of *Mariana*, that they sent a deputation to the camp where the Duke was, to lay before him the terrific intelligence that his wife was unfaithful. The course of these proceedings, with some episodical dialogues, well calculated to vary the interest of the scenes, carry the author through the fourth, and nearly the whole of the fifth act. The Duke would believe nothing of the charges, and said that he would confidently rely on the love and affection of his true-hearted wife. This impression, however, began to be unsettled in his mind, when he was told that *St. Pierre* had fled from Mantua, and that *Mariana* had likewise absconded. But the whole secret soon exploded, for just when the Duke's fears were about to be confirmed, his wife and *St. Pierre* presented themselves in the tent, when *Mariana*, with the heroic boldness which innocence alone could give, challenged inquiry, and soon gave the most positive testimony that the whole was a plot of *Ferrardo's*, founded in deep-laid malice, and carried on with a deliberation which increased the enormity of his guilt. It turned out in the end that *St. Pierre* had been actually her brother. The bold address of *Mariana* to her husband, on her rushing into the tent, and when he had risen to meet her, calling her his loyal wife, was as follows:

> *Mariana.*—My liege, stand off!
> Embrace me at the peril of your honour!
> Your cousin here! the Count! your confessor!
> And he!—and these members of your council!
> My tongue may save its labour then. Yet whose
> So fit to tell my husband, he's the lord
> Of a dishonour'd bed,—as her's, whose heart,—
> That ne'er admitted thought of man save him.
> Knew not its part that was not given to him,
> Before itself as dearer heart set him,
> Sun, earth, life, health, desire, knew nought but him,—
> Yet could not guard the jewel paramount
> Of what it loved so well, but by an act
> Without a motive—monstrous to belief—
> Which reason unto madness would refer—
> Nay, doubt that even madness' self could do!
> What it so lòv'd, did spoil, and bring at once
> From proudest wealth to basest penury.—p. 110.

Matters being thus so satisfactorily explained, the fifth act of course was terminated, and it only remained for the author, in conformity with the statutes of poetical justice, to remove from the world such a sinner as *St. Pierre*, and this he effectually did by the dagger of *Ferrardo*.

In the perusal even of the extracts which we have now given from this play, sufficient materials are furnished to show that the plan of the work and its execution are founded on the principle which we commenced by describing, namely, that it was composed with a view to its representation on the stage, and that the whole aim of the author was to render it as effective as possible—an object, the accomplishment of which was not always consistent with the perfections required to make the play equally engaging in the closet.

Art. IV.—*The Testimony of Nature and Revelation to the Being, Perfections, and Government of God.* By the Rev. Henry Fergus, Dunfermline. Edinburgh: Oliver and Boyd. 1833.

The author of this volume makes no apology for coming forward with a new work upon a subject which has been previously treated so ably; none indeed is necessary, and if one were wanted, it would suffice for him to plead, that new books would be read even when old ones, of greater merit, on the same subject, were neglected. He has avowedly availed himself at times of Ray, Derham, and Paley; but his volume has many sources of illustration not known to those writers, and the variety of these, renders the work not only entertaining and instructive to him who reads for facts, but adds to its power of producing conviction in the mind of every serious inquirer. In his first Book, *On the Origin of the World*, he treats of the general belief of mankind in a Deity, on the eternity of the world, on chance, and of design; on each of these points he makes many sensible observations in invalidation of atheistic plausibilities. The distinction which he makes (p. 19) between a physical cause and a metaphysical or efficient cause—*i. e.* between a law of nature from which a phenomenon results, and the consequences of the action of some being endowed with reason, will, and power—is sound and well stated. In the second Book he treats of *Evidences of Design in Nature;* in this part he makes a nearer approximation to verbal precision than Dr. Paley has in his so called *Argument from Design*, which is really, in form, an assumption of the thing to be proved. The alleged and the actual fact is the harmony of the universe; the adaptation of each part to others; design is the reasonable inference from this correspondence. As thinkers, we are not the less impressed by Dr. Paley's reasoning on this head, on account of the flaw in the statement; but, as observers, we know that the effect is lessened when there is a want of precision in the expression of true ideas, which should be so represented that they give the conscientious seeker of wisdom due confidence in them, and also obviate the cavils of the sophist. The human eye is next considered, with reference to its various and wonderful powers, which are justly argued as much to prove *purpose*, as the invention of that most ingenious of human contrivances, the achromatic telescope, of which he gives the history, and from which he, in an interrogative form, states the proper inference. "Shall we then admit, that Gregory, Newton, Euler, and Dollond, were designing and contriving beings in their schemes and efforts to construct an achromatic telescope, and yet contend that the eye, which was their model, was formed without design and and contrivance? Shall we admit design and contrivance in the imitation, and yet deny them in the pattern? This were absurd in the extreme. In the structure of the eye, design and contrivance are obvious; and that organ could not have been formed but by a designing and contriving Being."

We may say of this section of Mr. Fergus's volume, as of many other portions, that there is not much novelty in his information, or in his arguments and conclusions; for his facts have been stated in books of natural history, and his reasonings will be recognised by the student in theology as old acquaintance; but still there is use and value in a book which repeats the description of well-known phenomena, intermingled with such reflections as engender sound notions respecting the origin and preservation of the wondrous fabrics brought under consideration: the religious inquirer obtains scientific knowledge, and science acquires a religious character. The chapters on the human body, on the inferior animals, their forms, clothing, means of defence, food, &c., are all highly interesting, from the information they include. The chapter on instinct has more speculative ingenuity, and, consequently, is more open to animadversion than its predecessors; but still it contains some valuable matter, as the following extract, on the habitations of animals, will show:

> In the construction of their houses many animals display much sagacity; and as an example of this we may select the beaver. He is a native chiefly of high latitudes, and, though not possessed of all that surprising sagacity and ingenuity which some distinguished naturalists have ascribed to him, is endued with wonderful instincts.
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> The beavers, when numerous, construct their houses on the margin of ponds, lakes, and rivers. They always choose a place where the water is so deep as not to freeze to the bottom. When they build on small rivers where the water is liable to be drained off, by a failure in the sources which supply the stream, they provide against the evil by making a dam quite across the river at a convenient distance from their houses. This shows the foresight and sagacity of an engineer in erecting a fort, or marking out the ground for the site of a city. The shape of the dam varies according to circumstances. If the current of the river be slow, the dam runs almost straight across; but if the current be rapid, the dam is formed with a considerable curve towards the stream, so that the different parts of it support each other like an arch. The materials employed are drift wood, green willows, birch, and poplars, if they can be gotten; also mud and stones, intermixed in such a manner as contributes much to the strength of the dam, which, when the beavers are allowed long to frequent a place undisturbed, by frequent repairs becomes very firm.
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> The beavers always cut their wood higher up the river than their houses, so that they enjoy the advantages of the stream in conveying it to the place of its destination. On the margin of lakes, where they have always a sufficient depth of water, they construct no dams. Their houses, however, are built of the same materials as the dams; and their dimensions are suited to the number of inhabitants, which seldom exceeds four old, and six or eight young ones. The great aim of the beaver is to have a dry bed: and their houses, which are but rude structures, have only one door, always opening to the water. The otter, likewise, discovers much sagacity in forming his habitation. He burrows under ground, on the banks of rivers

and lakes. He always makes the entrance to his house under water, working upwards toward the surface of the earth, and forming different chambers in his ascent, that in case of high floods he may still have a dry retreat. He forms a small air hole reaching to the surface, and for the purpose of concealment, this air hole commonly opens in a bush.—pp. 112—114.

The bearing of these facts upon the author's general argument, will be understood by those who have only read our pages; but it cannot be fully appreciated except by those who either study the entire work of Mr. Fergus, or who bring to the perusal of these parts minds previously accustomed to the consideration of final causes, together with such an exact acquaintance with the history of animals as will make them acknowledge the accuracy of the details we have transcribed. In respect to definitions of the term "Instinct," we are not offered so much as we could have welcomed; we read a repetition of Dr. Paley's description of instinct as "propensity prior to experience and independent on education." We do not blame Mr. Fergus for neglecting to mention the forgotten paradox of Dr. Darwin, who endeavoured to show that every thing which we are wont to ascribe to instinct arises, in reality, from habit and association (an absurdity which has been amply refuted by Dr. Thomas Brown, in his philosophical observations on the Zoonomia; and not less completely stultified by a wise witticism of Sheridan's): but we do complain of his omitting all mention of all definitions of instinct except the one which he so loosely and inaccurately adopts from Dr. Paley. The received definition of instinct, in the most intellectual of the countries of Europe, is, "unconscious reason." Mr. Fergus should have known, and should have referred to this: he would then have had a right to the praise of diffusing, among his fellow-countrymen, a phrase pregnant with wisdom; and he would have had the satisfaction of knowing that his own opinions were deemed worthy of deference, because he had paid attention and due deference to the well-considered ideas of other and greater inquirers. After this qualification of our previous praise, we must do him the justice to select instances of his skill in describing the instincts of birds, relative to pairing, nidification, incubation, the providing of food for the young, and defending them against want and danger:

1. When the offspring require, for some time, the attention and industry of both parents to support them, animals are found to pair; but, in cases where the female alone is able to raise her progeny, the sexual intercourse is promiscuous. The affectionate attention of the parents is always adapted to the condition of their young, and is continued towards them till they are capable to provide for themselves. Man is a pairing animal. Some quadrupeds pair, and pairing is common among the feathered tribe. In winter, indeed, birds in general are without any fixed habitation; and many kinds of them appear in great flocks, without any particular attention of one individual to another. On the return of spring, however, the scene changes. The general society is dissolved, and many partnerships, consisting each of a male and a female, are formed. The pair fix on a suitable spot, and by their joint labour construct a habitation.

2. Most birds prepare their nests with much care; and many of them discover ingenuity in the design, and neatness in the execution. But the ingenuity and the neatness belong to the species, and in no degree characterise individuals. They have no need of an apprenticeship. The nest of those birds which have paired for the first time is not more rude or inconvenient than that of those which have repeated the labour of nidification for a number of years. There is no deficiency in the first from want of instruction and practice, and the last have gained nothing by observation and experience.

The dove that perch'd upon the Tree of Life,
And made her bed among its thickest leaves;
All the wing'd habitants of Paradise,
Whose songs once mingled with the songs of Angels,
Wove their first nests as curiously and well
As the wood-minstrels in our evil day.

The crow and the magpie, the lark and the linnet, and every other kind, has each a peculiar manner of building its nest: and every individual of the same species, in similar circumstances, follows the same model, and uses similar materials. The instinctive propensity seems, in various instances, to accomodate itself to peculiar circumstances, both in building the nest, and in the process of incubation. In countries infested by monkeys, some birds, which in other climates build in bushes or in the clefts of trees, suspend their nests upon a slender twig, and so elude the mischievous propensities of the monkey. With us, ravens build on trees; but in the cold climates of Iceland and Greenland, they construct their nests in the holes of rocks.

The nest is always suited to the size of the bird, and to the number of its eggs and young. Many small birds display much sagacity in concealing their nests by tufts of grass, or by twigs and leaves. In the nest we see a receptacle provided for eggs before they come to maturity, yea before the bird knows that it is to lay them. Each species lays a determinate number; and it appears that, in this process, some birds at least, do not act under the influence of physical necessity, but have, to a certain extent, an instinctive volition.—pp. 117—119.

The distinction implied, in the second paragraph of our extract, between the spontaneous and complete performances of the feathered tribes, and the progressive advances made by the non-instinctive, but reasoning being man, is important to every searcher into the nature of the different beings who fill this "glorious universe;" and, even if the argument has not excited our admiration, we should have felt grateful to him for recalling to our memories, one of the most beautiful passages in modern poetry, one in which there is wisdom as well as feeling and fancy. To return to the drift of the volume, we must cite the reasoning of Mr. Fergus; and again we are obliged, though to a small extent, to quote:

If instincts result, as some have imagined, from conformation of parts, who organized the animal? If they flow from mechanical impulse, who constructed the machine? Where is the moving power? To talk of *attraction*, *gravitation*, *nature*, *appetency*, &c. in order to account for the existence, or characteristic propensities of living creatures, is merely darkening counsel by a multitude of words. It is a vain attempt to substitute sound for sense; for where is there any rational way of accounting for the various instincts of animals, but by referring them to a powerful, wise, and good intelligence? In the instincts of the creature, we see the perfections of the Creator; and may apply to instincts in general what Dr. Reid says of bees in the construction of their cells. "They work most geometrically without any knowledge of geometry; somewhat like a child, who, by turning the hand of an organ makes good music without any knowledge of music. The art is not in the child, but in him who makes the organ. In like manner, when a bee makes its combs so geometrically, the geometry is not in the bee, but in that great Geometrician who made the bee, and made all things in number, weight, and measure." If we do not see other animals displaying the geometry of the bee, we observe them, in a similar manner, employing suitable and effectual means for the accomplishment of their ends.

Thus, in our cursory glance at animated nature, we have seen great uniformity accompanied by surprising variety. The same general outline, with various modifications, prevails widely in the formation of living creatures. If we examine any one animal, we find its parts admirably adapted to each other. They form a harmonious whole. In every species we see an astonishing relation of the organs of one sex to those of another. By means of bodily conformation and instinctive propensity, an adequate provision is made for the preservation of the individual, and the preservation of the species. Every thing goes on in a regular and uniform course. We never see any new species of animals appearing, nor any old kinds ceasing to exist. We meet with no metamorphoses of animals into a species different from that of their parents. By adventitious circumstances, the size, strength, and, in some measure, the instincts of animals, may be altered; but still the character of the species remains essentially the same. —pp. 125—127.

In the subsequent chapters, the author pursues his inquiries through inanimate nature; and he finds in the seas, in the atmosphere, in the light, in the stars, and in the sun, further proofs of the existence and all-pervading influence of a supreme mind: but we refer those whose curiosity has been gratefully excited by the previous specimens of his ability to display the wonders of the creation, to the volume itself. We now conclude our notice of it, anticipating that it will meet with considerable, if not long-lived success. It is likely to obtain a perusal from those who may afterwards study the profound and metaphysical work of Cudworth, or even the contemporary work of Dr. Alexander Crombie, which states and combats many atheistic sophisms, that had not been fabricated in the time of the great English Platonist: suffice it for Mr. Fergus's praise, that his book will probably afford, by itself, satisfaction to many minds; and that, where this is not completely effected, it may lead to further study on the part of those who, except for such an introduction as this, would not have entered upon the study at all.

Art. V.—*The Tyrol; with a glance at Bavaria.* By H. D. Inglis, author of "Spain in 1830." 2 vols. post 8vo. London: Whittaker, Treacher, and Co. 1833.

We performed so very pleasant a journey with Mr. Inglis through Spain, that we commence a trip to the Tyrol in his company, with no small degree of expectation. But no temptations which even he can hold forth to us will ever again induce us to try any part of France, or the borders of Germany, nor even Augsburg, new as it is, so wearied are we with the monthly excursions which we have made to these well known haunts for many a tedious year. We cannot, however, resist noticing some novel reflections to which the present journey of the author, along the beaten track, has given rise. After stating that nearly in all the countries of Europe it is the habit for married couples, in the middle classes, to occupy different couches, with the exception of the United Kingdom of Great Britain, and, as Mr. Inglis was happy to find, throughout Bavaria. He thinks the observation and record of this fact well worthy of attention, inasmuch as he has found that in those countries, and in that society where the domestic virtues are most prominent, and the marriage tie held most sacred, there no separation existed, so that it is by no means a violence to the rules of logic to lay it down as a sort of corollary, that the feebleness of the connubial chain which should bind husband and wife together, is exactly in proportion with the extent of the separation between man and wife. In England, we of the middle classes know nothing of these continental refinements; in some of the exalted families of society it is said that the old English fashion of a community of counterpane is gone into desuetude; but as for what may be called truly the nation, the people in this country, nine-tenths of them would scarcely believe that a contrary practice to their own, in all such matters, would be endured in any civilized nation. But let any obstinate yeoman from Sussex to York only take a trip to France for a brief season, and he will soon learn how the upper and the middle classes of the French respect the spirit of unity which composes the essence of the marriage tie; whilst a conformity with the good old custom of their Anglican neighbours is (*proh pudor!*) restricted to the inferior classes. In the Netherlands they adopt the example of the French; and in Spain, Mr. Inglis assures us, that that example is even improved upon, for it has the support, not only of the grandees, but of even the simple peasantry of the wild and unsophisticated mountainous places.

After what Mr. Inglis has stated respecting the congeniality of virtue which seems to be common to Great Britain and Bavaria, on the matrimonial score at least, we cannot do better than dwell for a short time on the improved condition of some portion of its population, for it is not improbable that the absence of that revolting usage which we have condemned in France, the Netherlands, and Spain, may be traced partly to the state of moral advancement to which the people have arrived. We shall, under these peculiar circumstances, readily accompany our guide to Munich, for the purpose of seeing more of such an interesting population as that of Bavaria.

Mr. Inglis, in speaking of the magnificence of the palace of the king, in Munich, tells us that, amongst the foreigners who went to see the interior of this splendid fabric, two Englishmen very particularly distinguished themselves, at least according to the traditions of that place. One of these, with a long purse, had the audacity to ask the king to put his price on a miniature representation of Orpheus charming the beasts. Another, it is said, offered to purchase the porcelain contained in his Majesty's cabinet. The palace, indeed, seems to be a gallery of wonders in art: in this apartment we have a bed, the gold employed in which amounts to the weight of 229 pounds; in that we are dazzled by the resplendent light of mirrors and gildings, and bronze relieved by variegated tapestries. In the chapel of the palace the author found many objects well worthy his admiration, particularly the statue of a virgin, with a gold habit and diamond crown, standing on a pedestal of Lapis Lazuli; an organ of gold, silver, ebony, and mother of pearl, and decorated with a profusion of pearls; a statue of St. George and the Dragon, the former in gold, the latter in jasper, and both adorned with two thousand two hundred and ninety-one brilliants, four hundred and six rubies, and two hundred and nine large oriental pearls.

Mr. Inglis bears testimony to the liberality with which every curiosity is shown to strangers in Munich; and the facilities thus afforded to him of visiting the institutions of the fine arts in that city, enabled him to appreciate the extent of the encouragement given by the government to the study of those arts. When Mr. Inglis visited the city, the king was busily engaged in superintending the erection of the Glypthotheck, a chaste and beautiful edifice, for the reception of ancient statues. A journey from London to Munich would be well repaid, he says, by a view of this fabric alone, the beauty of its marbles not being equalled by any other edifice in Europe, those of the Escurial not excepted, and the author has himself seen both.

The king is very unostentatious and simple in his domestic habits: he rises at five o'clock in the morning the whole year round, and takes a basin of soup; he breakfasts with the queen at eleven; the royal family, including king and queen, dine at five in the evening. Mr. Inglis was greatly pleased with his visit to the prison of Munich. Here the principle of discipline is, that each of the prisoners should earn his own bread: so that the gaol resembles in the day a workshop on a great scale, in which handicraft employments of all sorts are actively carried on. Each trade has a distinct workshop, and the mechanics in the same apartment are allowed to converse with each other on certain topics only; and this part of the regulations is enforced by overseers, who are in constant attendance. The working prisoners need not work longer than is necessary to supply them with daily sustenance. If, however, they are willing to go farther, the surplus beyond the daily expenses are reserved for the prisoner until the term of his confinement is ended; it is then given to him, minus a quota towards the expenses of the prison. Mr. Inglis mentions that one man was discharged before he went to Munich, whose fund, composed of his extra earnings, amounted to no less than eighty-three pounds English money. When young persons without a trade are put into prison, they are taught one if they desire it. The female prisoners follow likewise their trades—comprehending embroidery, stocking weaving, straw-hat making, plaiting, &c.; and those of them who have been cooks or housemaids act in this capacity respectively in the prison. The women are rigorously separated from the males.

A great deal more articles than the consumption of the prison requires are made by the inmates; the surplus annually amounts to upwards of six thousand pounds. Confinement for life is a common punishment in this institution, and it is imposed on culprits who, according to the laws of this country, would deserve death; and, with respect to the latter penalty, we may state, that no execution has taken place in Munich for the last twelve years. But in some particulars the lot of these who are to remain for life is viewed with a little indulgence. Thus to them the luxury of tobacco is extended; whilst from those who are destined merely for a temporary abode within the walls of the gaol, it is strictly withheld. The prison, at the period of the author's visit, contained a gross number of 666 prisoners—males 520, females 140. A singular provision for the security of the prisoners is enforced in this institution: a set of large and fierce dogs are let loose every night in the open space surrounding the prison. Thus we see that it is possible for a state to be comparatively moral where no sums are raised by the people for supporting prisoners or prisons—where no statutes exist for transporting criminals to distant colonies—and where no prisoner, after his term of confinement has expired, is turned out without a stiver in his pocket. The remarks of Mr. Inglis on this interesting and deeply important subject are well worthy of attention. He says—

> The two great objects ought unquestionably to be, correction of the criminal's habits while under punishment,—and some security, that when punishment ends, these corrected habits may continue. It is well understood now, though not acted upon, that the punishment of crime does not deter others from the commission of it; and that, therefore, the two objects above stated are the only wise and legitimate objects of punishment.
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> Solitary imprisonment—which finds many advocates—may effect the

first, but cannot effect the second of these objects: nor does it even always certainly effect the first object—that of correction. It may, or it may not: some minds may be tamed and tutored by it,—and the awfulness of solitude, and the weary, but only resource of reflexion, must, no doubt, often produce an advantageous result: but minds of a different complexion may be hardened by solitude—impatience of its loneliness, may produce a bitterness and doggedness of feeling—and reflexion, in place of leading to wholesome meditation, may run in a wrong channel. But, at all events, whatever may be the effects of this punishment in correcting the habits, or rather, in improving the mind of the prisoner, its benefit ceases with its term; and it impossible to conceive a case of greater cruelty, than that of a criminal who, after being trained by a long course of punishment, for habits of honesty and industry, is then thrown loose upon the world, with no temptation to the one, or call upon the other.

I cannot, for my own part, conceive any system so perfectly adapted for the correction of idle and profligate courses, as daily employment in the trade to which a felon has been accustomed in his innocent days,—with a knowledge, that his industry is not only procuring him his daily bread, but that it is forming for him a little stock, by which, when his confinement is over, he may carry with him a claim to the consideration of others,—which is the surest foundation of self respect: it seems a return to honest days—he is again a tradesman, living by his labour, and laying by the surplus from his necessities; nor am I sure that the society and conversation of others, actuated like himself, by similar feelings, and with similar hopes, under the surveillance of proper persons, is any bar to an improvement in his feelings. Few men are bettered by continued solitude, however advantageous occasional retirement may be; and if something be subtracted from the severity of punishment, by permitting, under proper restraints, an intercourse among the prisoners, it is amply compensated by other advantages. It would be impossible, indeed, to combine solitary imprisonment with the system pursued in the prison of Munich; because it would be impossible to have a separate forge for every blacksmith, who indeed cannot work alone,—or a separate workshop for every sadler or carpenter.—pp. 105—108.

The advantage of such a system as that of Munich needs no further recommendation than that which it acquires from securing, as one of its consequences, the employment of prisoners amongst the manufacturing hands of the nation. Thus many accoutrements of the Bavarian army, such as saddles, caps, knapsacks and belts, shoes, horse-shoes, and clothing, are the produce of the felons and misdemeanants of that country; and being so produced, of necessity cost the state less than if purchased from the ordinary vender. We see then, how, out of the very misfortunes of a kingdom, the elements of good to her may be deduced; and that Bavaria, instead of being, like England, a loser to a great amount by the operation of her criminal laws, is, upon the whole, a very considerable gainer. But what are the pecuniary considerations connected with this state of the case, compared with the moral results on the prisoner himself to which it gives rise? Mr. Inglis states, with great acuteness and no less truth, that few persons (though there may be some) are rogues by choice; and if so, is it not a grand point to lessen the influence of that power which is the immediate cause of roguery? If a poor man cán find that his industry is profitable to him, he will hardly risk the perils which will attend the attempt to obtain the same benefit with the facility and little trouble which thievery implies. "I took some pains," says Mr. Inglis, "to ascertain the result"—(the result of the prison system at Munich)—"as far as those in the management of the prison could inform me, and I learnt that in but few cases offenders were committed a second time; and that those who had been dismissed with the largest sums, had in no instance returned. He adds, that many of the young prisoners, who had been taught trades whilst in confinement, in process of time generally made attentive and respectable tradesmen; and that, as a general truth, it might be received with confidence, that crime in the country where this sort of discipline prevailed was yearly on the decrease. Amongst the other establishments which so creditably distinguish Munich, is a receptacle for the poor: one division of which, that including the helpless and indigent, is supported, partly by royal donation, and partly by private benevolence; whilst the other, comprehending all those persons who are able, but cannot get the opportunity, to work, are supplied, in this institution, with employment. The results of the industry of the latter go to their maintenance. The third peculiar establishment, spoken of by Mr. Inglis, in Munich, is a general hospital, capable of accommodating seven or eight hundred patients. These are classed into, first, those who are admitted gratuitously; secondly, those who pay an annual subscription of four florins (a little more than half a guinea of our money), for the privilege of the hospital at all times; and, thirdly, those persons whose worldly circumstances will enable them, should they not wish to be a burden to their friends, to pay the sum of about a guinea a week. For that payment they have a private chamber, an attendant, nourishment, medical advice, and remedies, and all such assistance as money can command. This latter institution is rendered still more valuable by having attached to it a noble garden, delightfully laid out, and suited, in every respect, to assist the re-establishment of health. The number of hospitals in Munich is increased by the addition of those of the holy spirit, superintended by charitable persons: a military hospital, a lunatic asylum, a foundling, lying-in, and orphans' hospital. But the Sunday-school of Munich, upon a very extensive plan, is perhaps the most interesting of the public establishments of that city. Here are to be found no less than 1629 scholars, taught by sixteen masters. Morals, the principles of physics, geography, natural history, chemistry, and geography, form the subjects of tuition and apparatus for the illustration of the different sciences, with models of machines, &c. The school is practically made use of by the sons of artisans, who pay nothing whatever for the education afforded by it. The spirit of economy which characterises the Bavarians, is seen in the manner in which they regard the holidays—those days of rest, which are so often condemned as an encouragement to idleness. These holidays are set down in the register of this Sunday-school as so many sabbath days; and the attendance of the children is always required on such occasions, for the purposes which ordinarily occupy them on the Sunday. Besides this, there are in Munich an agricultural school, an institution for the encouragement of national industry, and an academy of the fine arts.

If any reliance is to be placed on the opinion, that the condition of the people is always the true criterion of the wisdom or the folly of the government which presides over it, we may then point out Bavaria as a fair sample of this order of moral dependency. Mr. Inglis will bear us out in the following extract;

> The people of Munich cannot be called a sombre people; they are of the gayer class of Germans; fond of amusement and holidays, but willing to be sober and industrious, when sobriety and industry are called for. I need scarcely observe, after what I have already said, that the women are fond of dress, which generally betokens, or begets love of admiration. I know few towns where the women are more seen than in Munich; and so universal is the practice of looking out of the window, that almost every window is provided with a cushion on the outside, for the arms to lean upon; and these cushions being generally of a gaudy colour, give a grotesque air to the external appearance of the houses.
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> Music, and the promenade, and the dance occasionally, are the summer recreations of the inhabitants: different ranks enjoy these in different ways: the upper ranks have their private concerts and the opera,—promenade en voiture, and dance at home:—the bourgeois classes have the military and bourgeois bands,—promenade in the gardens, and waltz in an arbour. As far as I could learn, the Bavarians hold a higher rank in the scale of morals, than several of the other Germanic nations; and the lower orders are certainly not addicted to intemperance, although both beer and spirit are cheap throughout Bavaria. The beer is excellent, too, —and is the liquor generally drunk in the Cafés.
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> Bavaria is completely Catholic, in the general feelings of the people. Among the lower orders there is decidedly much bigotry and superstition. Images of the Virgin, and of Saints, are very commonly seen in private houses, particularly in bed-rooms; mass is always well attended, both in Munich and in the country; and Bavaria furnishes a very large quota of the misguided pilgrims, who every year journey from all parts, to pay their adorations at the shrine of the miraculous image, preserved in the abbey of Einseideln in Switzerland.—pp. 123—125.

Throughout the country, proprietors were very few, whereas labourers composed the principal population. Yet, amongst these, little poverty is to be seen. On the whole, Mr. Inglis considers that he is unacquainted with any city (and he is "a travelled man") which is more worthy of a visit, *ceteris parabus,* than

Munich, not only for its internal attractions, but also for those which are to be met with in its suburbs and in their neighbourhood.

From Munich, Mr. Inglis took the road along the bank of the Iser to the Tyrol: the manners, customs, and character of the inhabitants of which form the principal subject of these volumes. The part of Bavaria through which he passed to the Tyrol was populous; and everywhere were to be seen the evidences of industry, in the contentment and cheerfulness seen in the countenances of the villagers. Like every other visitor within the very peculiar district called the Tyrol, Mr. Inglis was struck with the costume of the peasantry, the chief novelties of which are, stockings without feet, hats tapering to the crown, adorned with silk bands and tassels hanging from the crown on one side. The women wore white worsted caps in the shape of sugar-loaves, and dresses which appear as if kept dilated below with a hoop; but the rotundity is really owing to the number of petticoats usually worn by the females, the nature of the influence of which on the shape of the body may easily be inferred by those who have seen the *Grave-digger* in *Hamlet* throw off his waistcoats. Mr. Inglis has observed the women working in the fields with this monstrous accumulation of clothing.

The aspect and bearing of the Tyrolese, Mr. Inglis tells us, give proof that they will, one day, establish their independence. Instead of crouching to Austria, the Tyrolese stands erect, and walks as if he knew that he trod on his own soil. His conclusion with respect to this people is, that amongst them exists an aversion to their government which is altogether unparalled; and no Englishman can travel far in the Tyrol without repeatedly hearing expressions of the bitterest resentment against the Austrian government and its emperor.

In speaking of the Tyrolese as a community impatient of bondage and inspired with ardent patriotism, it is of importance to remember that the German Tyrolese only are meant: for, in the Italian Tyrol, the inhabitants, being all cultivators of the soil for others, cannot be actuated by that affection for country which has such an influence on those of the German Tyrol, who usually are the proprietors themselves of the land they cultivate. Unfortunately, the population of the latter is very thin; and this is one circumstance which would be likely to render any effort at independence on their part wholly unsuccessful. Other grounds for increasing this fear are the vigilance and the precautionary policy of the Austrian government. The extent to which the German Tyrol is occupied by the Austrian army is quite incredible. There are three regiments in Trent; one in Roveredo; two scattered amongst the towns and villages lying between Trent and Riva; one between Botzen and Brixen; one between Moran and Glurus; one between Sterzing, Pruneken, and Lienz; and three are garrisoned at Inspruck and in the valley of the Inn. But this is not all: the castles of the Tyrol are the most numerous in Europe, as compared with the extent of its territory. Nearly all these strong holds are Austrian garrisons. Independently of this complete occupation of the country, the Austrian government could concentrate, in a few days, a force of 12,000 men on any given point. It is one of Metternich's points of policy to place Austrians entirely in the army destined for the Italian Tyrol, whilst in the German Tyrol the military consists of Italian Tyrolese, officered by Austrians. The inquisitorial espionage, constantly kept up, increases very much for Austria the facilities of retaining the Tyrol. The press is steadily watched, and with success that a *Life of Hofer* cannot be purchased throughout the Tyrol. Austria, at first, adopted a policy of conciliation towards the Tyrolese, but recently she has departed from it; and, by an injudicious extension of taxation on the Tyrolese, has done much to sharpen the appetite of this people for freedom and independence. Mr. Inglis, however, thinks that even without any of these provocations, the Tyrolese would still thirst after liberty, from a principle inherent in them, as well as in all inhabitants of mountains—a principle of association, which suggests that every thing should be like their native hills, free, unrestrained, and exempted from all authority.

The Upper Tyrol peasant and his family seldom subsist on any other aliment than Indian corn and milk. But, in the aggregate, the body to which he belongs forms a fine athletic race. The wages of the peasant in this part of the world, is very small likewise, being fourpence-halfpenny per day for a man, and for a woman not more than twopence. The prices of articles of food are very reasonable; and game and fish plentiful and cheap. A furnished house, containing six rooms, may be had for 30*l.* a year, in Inspruck; and the wages of a man-servant are about 5*l.*, those of a female one about 3*l.* Though they cannot be properly called a pleasure-hunting people, yet they have their amusements. At Inspruck, German plays are performed, except in autumn, and then the former are succeeded by an Italian company. But, though our ears are stunned with daily and nightly compliments to what are called "Tyrolese songs," "Tyrolese minstrels," &c., yet Mr. Inglis finds it necessary to explode the romantic mystery, and tells us that the Tyrolese are really a homely sort of people, and are very little given indeed to those Arcadian delights of pipe and song which, in the imagination of thousands in this country, constitute the fairy felicity of the blithe mountaineers of the Alpine regions. "I observed," says Mr. Inglis, giving a disastrous blow to many a fine dream of the beatitudes of Tyrolese minstrelsy, "I observed no symptom of musical taste, either in public performances or amongst the people generally." The people of Inspruck have, besides the amusements of the drama and music, their promenades; and, in Upper Tyrol, the most popular sports of the peasantry are the exhibition of sacred dramas. These comedies go by the name of "Bauerukomodien;" these are enacted chiefly on festival days, and never fail to attract many spectators, even from places very distant from the village fixed for the performance. Mr. Inglis was present at one of the spectacles. The play was founded on some passage in the *Life of St. Genevieve;* it was composed in verse, and in the intervals of the acts or scenes, songs and choruses occupied the attention of the audience.

In the neighbourhood of Inspruck are the famous salt mines of Hall, which the author determined to visit. We shall extract such portions as may prove interesting from the description of this excursion:

> Almost immediately after reaching Hall, I presented myself at the gate of the salt manufactory; and was admitted immediately, upon presenting a permission from the superintendent,—which is necessary. The building is of immense extent,—and here the manufactory has been carried on ever since the commencement of the fourteenth century. The native salt, at four leagues distance, after being dissolved in water at the mines, is conveyed to Hall in little rivulets which flow in troughs laid for the purpose, there to be reconverted into crystals. Nine cauldrons are employed,—the five largest of them, about thirty-six feet in diameter. They are made of iron, and have an opening at one side, by a joint, in order that they may be cleaned from salt when necessary. The salt water, being previously heated, is admitted into the cauldrons at the depth of eight inches; and is kept in a state of ebullition during three hours, at the end of which time, two inches and a half have been evaporated; and a great quantity of salt deposited. Each boiling in each cauldron, will produce from twenty to twenty-four quintals (from 2000 to 2400 lbs.), so that one cauldron will produce by the ordinary number of boilings, one hundred and seventy quintals of crystalized salt. Take this amount for each of the five large cauldrons, and the half of it for the four smaller, and the sum will be twelve hundred and two quintals.—or one hundred and twenty thousand two hundred lbs. per day from the whole manufactory. The value of the salt produced is about £100,000 sterling,—from which two florins (4-8) are to be deducted from every £1 for the expenses of the establishment. A clear revenue, however, of nearly £80,000 is worth the imperial notice. I think I have already said that the salt mines and manufactory are a government concern.—pp. 222—224.

According to the description which Mr. Inglis gives of the town of Hall, we must suppose that the sight of it proved anything but an inducement to delay in so inauspicious a region:

> It is scarcely possible to conceive a more horrible abode than Hall; it is constantly enveloped in a dense atmosphere of smoke,—which not only darkens the air and blackens the houses, but throws a dinginess over the dresses of the people, and makes the inhabitants appear of a sootier and duskier race. I was obliged to remain at Hall all night,—but I spent as little of my time as possible in the town, passing the two or three hours that intervened between dinner and darkness, in a walk to the ruins of the Castle of Grunegg, where formerly resided the Duke Sigismond, "a mighty hunter," and valorous knight. Hall is famous for the excellent beer it

brews; and by the help of a flaggon, I enjoyed a comfortable sleep even in Hall,—until at break of day next morning I left it to visit the mines.—pp. 224, 225.

He visited the mines after breakfast, and the following is his report of this strange excursion:

After breakfast, I proceeded to visit the mines, clothed in a suitable dress; and, with a staff in my hand, preceded by flambeaux, I followed my conductor into the mine. The visit commences with a descent of three hundred steps, when one may fairly believe himself in the bowels of the mountain. 'Tis a strange empire one finds in these dismal abodes: life is a different thing when sunlight is withdrawn; and there is an icy feeling falls upon the heart, as well as on the senses, when we look round these dismal galleries, and dark walls, dimly lighted by a few ineffectual flambeaux, that convey truly the idea of "darkness visible;" and scan the dark subterranean lakes, whose extent and profundity the eye cannot guess but by the plunge of a fragment of the roof, and the dim glimmer of the lights; and hear the distant stroke of the miner's axe, far in the interior of the caverns: and still more do we feel the difference between the world above, and regions such as these, when we reach the solitary miner, in some vast cavern with his single candle, striking his axe ever and ever into the dull wall: but along with these feelings, astonishment and admiration are engendered, at the power of man, whose perseverance has hollowed out the mountain; and with his seemingly feeble instruments,—his human arms and little axe,—has waged war with the colossal works of nature.

The results are, indeed, almost incredible. No fewer than forty-eight caverns have been formed, each from one to two acres in size: one of the galleries is three leagues in length,—and I was assured that to traverse all the galleries, six whole days would be required. The manner of proceeding is thus: when these subterraneous caverns are formed, the miners detach fragments of the native salt, from the roof and walls,—and when the cavern is sufficiently filled with these, pure water is let in, which dissolves the salt, and the water thus impregnated, is, as I have already said, conveyed by the conduits from the mines to the manufactory of Hall. When I visited the mines, some of these caverns were dry, and the miners were employed in them; others were salt lakes, in which the more silent operation was going on. Occasionally, a distant hollow sound is heard, approaching nearer and nearer, which one might easily mistake for the rushing of water; this is occasioned by the little chariots, which carry away rubbish to the mouth of the mine: the path is a rail road, and these little chariots fly along it with frightful rapidity. When the sound is heard approaching, it is necessary to retire into one of the niches that are formed in the wall,—and the young miners, seated in front of the chariots, seem, as they rush by, like Gnomes directing their infernal cars.

The number of miners employed is 300—and the pittance of wages which they receive is miserable. They are paid according to seniority; the oldest get 30 kreutzers,—the youngest about 15. Their labour is not, however, without intermission; they work and rest four hours alternately; and Sunday is a holiday,—as well as the other great feasts of the Catholic church. Though we regret to see the labour of the agriculturist suspended so frequently by feast days, we are disposed to reflect with greater complacency upon their institution, when we call to mind the labour of the miner. Interesting and curious, as a spectacle of this kind is, it is impossible to be restored to "the common sun and air," without a feeling of satisfaction; we are almost surprised to find how genial the sunshine is, and how beautiful the sky; and we drop, with cheerfulness, a mite into the poor miner's box.—pp. 226—230.

In one part of the Tyrol, in the valley of Eisach, Mr. Inglis had the good fortune to be driven by a storm into the house of a peasant. We say good fortune, inasmuch as the reception which he met with encouraged him to make use of an excellent opportunity for ascertaining the state of farming in this distant and scarcely known part of the continent. The family consisted of the peasant, his wife, with two sons and two daughters; and with these hospitable people he sat down to a dinner which had been actually prepared when he arrived. As an undoubted specimen of the true dinner of the Tyrol, the bill of fare is worth mentioning. The articles were, soup of Indian corn and milk; a piece of boiled bacon, about five pounds weight; a salad; bread, made two parts of Indian corn and a third of wheat; butter; and wine of Botzen, which probably made its appearance solely in compliment to the guest. Mr. Inglis, pursuing his very pleasant and highly interesting inquiry, resolved to see his host's farm, and to find out the plan and profits of its management. The size of it, he says, might be that of four acres, of which a third-part was dedicated to the cultivation of Indian corn; half an acre was set apart for wheat, another half for barley, a quarter for flax; a quarter for a vegetable garden, containing cabbages, potatoes, salad, and a few cherry trees; and the last acre was given to grass and wood. The larger produce, the Indian corn, was the staple aliment of all the living members of the farm: a half being appropriated to the family, and half to the cow—the bounteous fountain of the important necessary, the milk. The wheat and barley suffered so little from consumption every year, as to allow of considerable quantities to be carried up to the Brixen market, where the greater part of the produce was laid out in sufficient quantity to get in an adequate stock of coffee, sugar, wine, farming-implements, clothing, &c.; and the rest was put into a stock-purse, which, according to our traveller, some significant smiles of the Tyrolese host led him to believe, was "pretty considerable." But, to proceed. The flax was manufactured in the family; the grass given to the cow; the wood sufficed for fuel; and the master, his son, and occasionally the girls, tilled the ground,—which, by the way, our author states, was remarkably well kept. There was no cheese made here, because the milk all went to the soup, with the exception of a little that was saved for butter. The domestic stock in this menage consisted of the cow, two pigs with a promising young progeny, clamorously moving around them. Oh, the horror of a taxgatherer coming to such a little paradise as this!

The villain that would invade and spoliate the crop of that poor farmer; who would tear away his purse, the essence of that laborious and virtuous man's sweat; would sell his cow, and place the little family of the piggery under a distress! Good heavens! Who can endure the contemplation of the difference between the wretched population of this, "the most enlightened country on the face of the earth," and the merry, and well-fed, and well-clothed, inhabitants of the almost barren mountains of the Tyrol?

Mr. Inglis mentions, as a very pleasant resource to a traveller whose journey lies in the Tyrol, the facility with which he can always have the company of the landlord whenever he chooses; he can ask his host whatever questions his curiosity may excite, except on politics: and these it will be well for the traveller, as much as possible, to avoid. The reason is, that the landlord, suspicious of the stranger, will never be candid; and his replies on this subject will assuredly be any thing but correct. Still, there are some of these persons who will not hesitate to deliver their political opinions before strangers in whose honour they see reason to confide. One of these was the host of Mr. Inglis, at a place called Pruneken; he partook, with the traveller, of a bottle of Botzen red wine; and did not conceal that he felt the irritation common to his countrymen in consequence of the oppression of the Austrian government. Amongst the narratives told by the landlord, which served to illustrate the base policy of Metternich, the following is a striking one. A few months before the time when Mr. Inglis visited Pruneken, a travelling merchant arrived in that place. This person, after residing there a few weeks at one of the inns, took a shop, which he opened for the sale of general merchandise. His jovial and insinuating demeanour, and his remarkable disposition not to be over hard on customers, gained him some consideration with the inhabitants. The anniversary of Hofer's death approached; and the merchant determined upon having seven of the townsmen to a snug party, in order to commemorate the day. The company met at the house of the hospitable stranger; the glass went round, and the political sentiments, which lay hitherto concealed in the minds of all present, soon felt the vivifying principle, and began to exhale. The host took the opportunity of drinking the memory of Hofer, which very soon brought on a general conversation upon the cause which he had supported. A strong feeling of hatred to Austria was openly manifested by some; whilst others, of whom the relator, Mr. Inglis's landlord, was a leading one, saw pretty clearly that the merchant was a spy; and when he proposed a bumper to the glorious cause, and invited each of those who wished to join in a bond to free their country from oppression, to drink his glass to the dregs,—then it was that our sturdy landlord rose, and bluntly told his friends that harm was meant; and he retired with three of the party. Three more drank the toast. A few days after this scene, the merchant made a long journey to Trent, but he never returned; and in ten days afterwards, the three individuals left at the table were apprehended, and were still in prison at Lienz at the time of Mr. Inglis's visit.

In the southern Tyrol, or that which may be called the Italian, Mr. Inglis found, as is stated in a former page, the manners and system of society altogether different from those of the northern. The peasant here is what in Ireland is called a middle man, that is, he rents his farm of the owner, and employs, at a certain rate, labourers to till his ground. The proprietor pays this peasant so much per annum, and to him the latter delivers up the crop every year. This practice may have its advantages, but it is easy to see that it could never prevail in this country: for the absence of all motives on the part of the cultivator to exertion, his emolument being the same under all circumstances, would be alone an insuperable objection to such a state of relation as this. The greater part of the land in this part of the Tyrol is devoted to vineyards; and the wine produced in the district between Botzen and Trent, is consumed as a principal luxury all over the Tyrol.

On his visit to Trent, Mr. Inglis was surprised at the state of profligacy which reigned in this place, so distinguished in the annals of the church. In the chapel of St. Maria Maggiore is preserved a picture of the famous council of Trent. The painting is somewhat faded, but the figures are still sufficiently distinct to make the representation tolerably interesting. Proceeding from Trent, in the direction southwards, the traveller observed a remarkable change in the appearance of the country and its inhabitants. The vicinity of Trent is a vine and silk district: the slopes are covered with vine-yards; the lower grounds are intersected by rows of mulberry trees; and some tobacco was seen growing there likewise by Mr. Inglis. The whole valley of the Tyrol, from Mount Brenner in the north, to the most southern point of the tract, about one hundred miles long, contains a series of productions of a more varied nature than can be found in any other portion of the world in the same extent. There is first barley, which is thin and scanty, together with a few vegetables, which are of the hardy species; next we meet with Indian corn; and in the first places, when we leave the north, where this grain is cultivated, we find the barley greatly more vigorous.— In this stage, too, oats, grass, and firs are found. The next step brings in view a little wheat, and some walnut trees, all the previous productions being still better as we advance. Thus we see, in the fourth gradation of the valley, the Indian corn and wheat growing luxuriantly; and here the first glimpse of the vine is caught in the midst of other fruit trees, which, however, particularly the cherry-tree, are in a much better state of developement. From this, fourth, we proceed, at last, to the eighth and last of the valley; meeting successively as we descend, vines in luxuriance, magnificent walnut trees, mulberries, delicate fruits—each of these, and all together becoming more and more luxurious at every fresh station; until, lastly, we arrive at the Elysian site terminating the valley, in which the whole of the productions yielded above are found in their most luxuriant state of growth; and amongst them some additional ones, such as the olive, pomegranate, and the fig.

Having pursued his course to this point, Mr. Inglis determined on retracing his steps, went back to Trent, and then to Botzen, from which place he proposed an excursion up the river Adige, to Meran. When he had attained the latter place, he found that he was within four hours' walk of the house of Hofer, which he visited with all becoming reverence. The house stands on the bank of the river Passeyer, and is protected on either side by mountains, whose lower acclivities are cultivated; near it, on a neighbouring knoll, stands a church with a green spire. The house still continues, as in Hofer's time, an inn: there is nothing remarkable about it, except that several targets, with perforations from shots very near the centre, are fixed on the walls. As in most Tyrolean habitations, the entry to it is by a wooden stair outside, which leads to a balcony. Mr. Inglis spent the night in the inn; and, next morning, being at breakfast, he found himself in the company of four of the villagers. These, he said, were fine-looking, intelligent men, who expressed themselves pretty freely on the political state of the Tyrol. One of them was the friend of Hofer, and he was able to give Mr. Inglis some interesting information about that ill-fated patriot. The life and fortunes of Hofer, as well as of Speckbacher, and the Tyrolese war, which broke out in 1809, form the subjects of nearly all the remaining chapters of this work. Mr. Inglis sets out with an historical sketch of the Tyrol; and then traces it down, and considers its state under the Austrian government. The war, which forms so prominent a feature in the annals of this people, was one of liberty, undertaken, chiefly, at the instigation, first, of Speckbacher, and, secondly, of Hofer, who may be considered as successor to the former.

John Speckbacher was a native of a village called Gnadenwald, in the lower Innthal, and passed a considerable part of his life in the daring profession of a gentleman freebooter. It so happened, however, that, in 1796, being then about twenty-eight years of age, he returned to his native valley, having altogether abandoned his depraved habits of life, and rendered himself respectable by a well-chosen wife, and by the efforts which he subsequently made for repairing the credit of his character. He acted as an exemplary domestic husband, until the stirring events that took place in his country, roused his spirit from its state of repose. He engaged with many leaders in a combination to free the Tyrol from the Austrian power; and fought in a great and victorious battle, which ended by freeing the whole of that territory from the Bavarian soldiers. We find that Speckbacher, Hofer, and other chiefs were engaged with other leaders, whose names were Schenk, Mayer, Kenmater, and Haspinger. The latter was a friar, living in his cell at the convent of

Clauson; and, being a man of powerful frame, was capable of testifying his patriotism by such a supply of spiritual as well as corporal auxiliaries, as gave extreme importance to his services. Another great battle succeeded, and was attended by a complete victory over the Bavarians. Hofer entered in triumph into Inspruck, and assumed the title of Imperial Commandant. But the rest of the melancholy history is well known. Whilst discharging the duties of chief magistrate of the Tyrol, he was a pattern of virtue, justice, and benevolence, and exercised his power exclusively for the public benefit. His downfall was owing to the indecision of his character. The resistance of the Tyrolese could no longer stand out against the perseverance of the royal party in Europe: and, one by one, the leaders of the Tyrolese were crushed by violence, or rendered cyphers by bribery. Hofer, in one of his fits of suspense, retired into concealment in a mountain not far from his own dwelling. Here he was supplied with food by his faithful followers; and here, too, it is said, that he received secret offers from the Emperor of Austria of protection and permanent security, if he would retire to Germany. But Hofer was deaf to all entreaties; and, in about two months after having gone into concealment, he was betrayed by a false friend, and, finally, carried a prisoner to Mantua. Here, after having gone through a trial by court martial, he was condemned, and shot. The widow and family of Hofer were afterwards pensioned handsomely by the Emperor; but nothing would induce her to accept the offer made to her of an asylum in Austria. She preferred spending the remainder of her days in the valley which was associated in her heart with the recollection of Hofer. Though Hofer suffered in concealment an infinity of ills, yet these were trifling in comparison with those which Spechbacher endured. At first, when he sought to conceal himself, this leader's haunts were successively found out; and, for a considerable period, he was hunted through snows, rough rocks, and wild and perilous places, which the chamois alone used to traverse with safety. At length he took up his residence on one of the most inaccessible summits of the Gemshaken, in a cavern, where he remained a whole winter, with food just sufficient to continue life, and necessarily raw and cold, because he durst not light a fire, lest the smoke should prove a beacon to his enemies. We shall give the remainder of his interesting history in the graphic language of Mr. Inglis:

> At the close of winter, when the snow was beginning to melt, Speckbacher chanced one day to step a few paces beyond the mouth of the cavern,—and it so happened, that at that moment, a huge avalanche descended from the Gemshaken, and swept him along with it, into the valley below,—a distance of not less than half a league. Although it might be called good fortune, that he was not buried beneath it, he did not escape uninjured; his hip was dislocated in the fall; and finding himself unable to climb again to his cavern, and perceiving nothing but death, painful and lingering, before him, he formed the resolution of seeking refuge in the

village of Volderberg, then in sight, and running the risk of capture. So long as hunger and fatigue only were to be endured, he was willing to suffer all, in order that he might escape from his pursuers; but his bodily infirmity had now rendered him helpless; and danger could no longer be atoned for, by the excitement of braving it, and by the satisfaction of overcoming it.

Gathering all his energies, he crawled down the mountain; and many hours after it had fallen dark, he reached the little village of Volderberg; and sought a refuge in the same cottage which had formerly sheltered him and his family. He was received with kindness,—and found sympathy and succour; and his dislocation having been reduced, he remained in the cottage during the whole of the following day. But the good people, who would willingly have sheltered him, found that this could not be attempted, with any possibility of success; and it was resolved accordingly to carry him to his own house at Rinn, a distance of two leagues. The owner of the cottage, and the surgeon who had attended him, fearful of making confidants, took the task upon themselves,—and leaving Volderberg after night-fall, they carried him by bye-paths to Rinn, and laid him in his stable, which lies at a little distance from the dwelling house, amidst a clump of larch and beech trees.

Early in the morning, Speckbacher's old and faithful servant went as usual to look after the horses, and found his master: his joy at finding him, and his fear of discovery were equally mingled—and to avert the latter, he instantly adopted the best precautions: he dug a hole in the ground underneath where the cattle stood, but beyond the reach of their feet,—and having formed it just of a sufficient size to admit his master in a lying posture, Speckbacher was laid in it,—and Zoppel, his servant, covered the hole over and filled it up with straw and manure. During the long period of seven weeks, Speckbacher remained there, as if in his grave, never changing his position, and nourished with such provision as his servant could procure, and as he, in a recumbent posture, could partake of. All this while, the Bavarians were quartered in Speckbacher's dwelling-house; expecting, that wearied out with misery, he might at last return to his home; and as their horses were in the stable, they were in the habit of frequently visiting it. The utmost circumspection was therefore necessary; and, to so great a length did Zoppel carry that virtue, that even Speckbacher's wife was kept in ignorance of her husband's vicinity; for he rightly supposed, that the visits of the Bavarians to the stable, would create so great agitation in her, that their suspicions might be roused. Many instances of Speckbacher's narrow escapes are recorded; and, indeed, his condition became during the latter weeks so utterly miserable from filth, noxious air, and damp, that his resolution was at one time almost taken to screen himself no longer; but Zoppel kept up his hopes; and the perfect quiet in which he had remained, having effected a complete cure of his hip, it was resolved that another effort should be made for liberty.

It was on the second of May, when the Bavarian soldiers had left Speckbacher's house, that he was lifted from his concealment; but in order to recover the use of his limbs, he remained during some days in the stable. Zoppel had now made known the secret to his wife; it was then that their first meeting took place,—a meeting, doubtless, memorable to both, from the joy felt at recovering a lost husband, and the pain which the knowledge of his sufferings gave to a loving wife. His departure was hastily resolved upon; he was newly clothed in the dress of his faithful Zoppel; and being furnished with provisions, his wife set out along with him at the close of day, and accompanied him a league on his way.

Speckbacher held his course over the most deserted and wildest of the Alps to Dux, thence turning more to the eastward; travelling and resting by turns, and avoiding every human habitation, till at length, having passed the Styrian Alps, he was no longer in danger; and safely arrived at Vienna on the 22d of May, after an extent and endurance of sufferings, which it is melancholy to think should have been the only reward of patriotism and valour. The wife of Speckbacher joined her husband at Vienna early the following year; and when the Tyrol again reverted to Austria, they returned together to their native valley, there to spend the remnant of their days. Some years after, however, they removed to the town of Hall; the health of Speckbacher being so much impaired, that he could no longer pursue the labours which must be performed by a Tyrolean peasant; and at the age of fifty-two he died, in the year 1820, and was interred with military honours.

Speckbacher's wife was living in 1831, and her family consisted of two daughters and a son, who resided with her; and another son, the eldest, named Andrew, who was brought up and educated by the King of Bavaria, at Munich, and who then filled an official situation in the Tyrol, under the Austrian government.—Vol. ii. pp. 230—236.

The remaining four chapters offer nothing of sufficient interest to justify us in prolonging this article; we might, perhaps, except the last, that containing an outline of a tour. However, we must be content with referring the reader to the work itself; and we shall be much disappointed, if even the very inadequate account which we have given of its merits, does not prevail upon him to peruse the original for himself.

ART. VI.—*Lectures on Poetry and General Literature, delivered at the Royal Institution in* 1830 *and* 1831. By JAMES MONTGOMERY. London: Longman. 1833.

WITH a subject so universally admired as the individual who now occupies our attention, to permit our first accents to be other than those of praise, or of a character in any degree allied to its opposite, may lead to a suspicion of our own uncouthness, and bitter biliousness of constitution; still, notwithstanding our anxious desire to avoid every thing like petulant invective, we feel ourselves compelled to declare, in the outset, that the impression left on our mind by a perusal of the volume, whose title is stated above, and which impression we find to be increasing in depth and painful working, was any thing but agreeable; but, without further prelude, the grievance is this,—the style of these lectures is so exquisitely beautiful, so highly imaginative, so appropriate to the topic, so enchanting, that we cannot but feel, that in attempting a notice of them, we are holding up a lamp to show our own obscurity; that, in relation to the extracts we may make, we must acknowledge ourselves to be but the dull metal in which the bright jewel is set. As a poet, James Montgomery has always attracted our warm admiration, and it was matter of much regret to us that we had not opportunity to attend his lectures at the time of their delivery: we sat down, therefore, to the book with an eagerness of appetite, and a luxurious anticipation of delight, very similar to that of a child sitting down to a long-talked-of feast, his eyes sparkling with expectation, his limbs irrestrainably active. Nor were we disappointed, though on some few points we differ in judgment from our elegant-minded author. The whole book is so rife with truth and beauty, supplies and suggests so multiplied a variety of thoughts and feelings, that we scarcely know where to begin. Generalities, however, had perhaps better be discussed before entering on particulars.

The appearance of these lectures reminds us of an important, and, we may say, disgraceful deficiency in the literature of England, which cannot be imputed to that of either France or Germany. There are some books which treat of some parts of the subject; but we do not possess any work that can be considered *a complete introduction to fine literature,* which describes and illustrates, by examples drawn from the sources both of ancient and modern times, every species of composition. The lectures of Dr. Blair make some pretension to this character; but they are shallow and incomplete, and not to be compared with the works of Le Breton, Sulzer, and Eschenburg. M. Le Breton arranges his matter in a classified form, dividing the subjects into genus and species. A large portion of Le Breton is taken from Eschenburg, who adopts the connected order, a system far more interestin gand effective than that of Sulzer, who presents his work in the form of a dictionary. Mr. Black's translation of *Schlegel's Lectures on Dramatic Literature* constitute an excellent introduction to that department, and have not been without effect; but we want an integral treatise, containing a definition of every term employed to designate the various kinds of literary composition, a description of the peculiarities which characterise and difference each class from every other, and copious illustrations and references to the best existing specimens. The work before us is not intended to be of so universal a range, and therefore cannot be subject on that account to any charge of imperfection. It would be unreasonable to complain of a work, because it does not accomplish, or rather contain, more than its author intended; we merely seize the opportunity to notice the deficiency and lament its existence. Mr. Montgomery's labours in the department of poetry will be recognised as, for the most part, successful—nor do we deem it disparagement to say, that a work falls short of perfection—and the *Lectures on Poetry and General Literature* will be read by every one having the slightest pretension to taste. But it is time we should introduce the reader to Mr. Montgomery himself, and proceed to a brief analysis of sentiments.

The work opens with an apologue, extracted from Sir Philip Sidney's *Defence of Poesie*, in which he describes the impassioned eloquence used by his riding-master, in depicting the beauties and excellencies of the only estimable being in existence—the horse. After asserting that personal courage and intellectual power are nothing worth, when compared with the qualities of the horse—

> Then would he add certain praises, by telling what a peerless beast the horse was; the only serviceable courtier without flattery; the beast of most beauty, faithfulness, courage, and such more, that if I had not been a piece of a logician before I came to him, I think he would have persuaded me to have wished myself a horse.

Mr. Montgomery introduces this for the purpose of appending to it, in the form of an implied comparison of his love for poetry to the riding-master's admiration of the horse, an apology for the enthusiasm exhibited in the subsequent parts of the book. All, we are confident, will exclaim with us, that there is little need of apology for that which is matter of earnest congratulation. What mind more capable of elucidating such a subject, than that which is one of the most refined and imaginative of the present day.

The first lecture is devoted exclusively to the proof of the pre-eminence of poetry over the sister arts—of music, painting, and sculpture. Music is shown to be inferior, because, while the impressions it leaves are vague, transitory, and unproductive of moral improvement, those of poetry are definite, durable, and powerful to excite the soul to the highest pitch of noble inspiration. Painting yields, on account of her inferior capabilities of description: "poetry is progressive, painting stationary."

> Poetry is restrained neither to time nor place; resembling the sun himself, it may shine successively all round the globe, and endure till the earth and the works therein shall be burnt up. Painting exhibits its whole purpose at one view but with a generality of character, which requires previous acquaintance with that purpose, before the spectator can judge whether it has been effected; we must know all that has been intended to be done, before we can comprehend what has actually been done.

One point, however, is admitted, in which painting has the advantage of poetry, and that is in portrait: no description of poetry can equal the light and shade of the canvass, in respect of portraits; but, on the other hand, in landscape, poetry overtops painting with immeasurable superiority; witness these four stanzas from Thomas Campbell:

Ah! how long shall I delight
  In the memory of that morn,
When we climb'd the Danube's height
  To the Fountain of the Thorn!

And beheld his waves and islands,
  Flashing, glittering in the sun,
From Vienna's gorgeous towers
  To the mountains of the Hun.

There was gladness in the sky,
  There was verdure all around;
And, where'er it turned—the eye
  Look'd on rich historic ground.

Over Aspern's field of glory,
  Noontide's distant haze was cast,
And the hills of Turkish story
  Teemed with visions of the past.

"What could a painter do with this?" What, indeed! Poetry then challenges sculpture to chisel a form that shall suggest all the ideas she has given in her description of danger, in Collins' Ode.

The contest, however, is decided by a trial of skill: the subject is "The Dying Gladiator," described by Lord Byron in his well known stanzas. All the first contains, sculpture has "embodied in perpetual marble," but here she stops. Painting might do more, by introducing the spectators, with their gloating eyes, and merciless exultation. But in the second stanza we see how far poetry transcends both the one and the other. In the matter of emolument, however, with the exception of a very few instances, poetry is decidedly beaten by each of her sisters. The honours of poets, like those of Egyptian kings, are generally posthumous.

She is then contrasted with eloquence, history, and philosophy, and her pre-eminence asserted. "Cicero and Demosthenes have exercised no such power over posterity as Homer and Virgil have done." "Xenophon and Thucydides have failed to command the attention which has been won by Anacreon and Horace." And it must be remembered that "Pagan poetry, with all its sins, has survived Pagan philosophy, with all its merits." The more enduring *permanence* of poetry is inferred as a legitimate deduction, independent on the adducible evidence. But the ultimate and most incontrovertible proof of its pre-eminence is the fact, that it constitutes "the highest of all mental, imaginative, and passionate enjoyments."

The second lecture contains an illustration of "What is poetical." The hypothesis laid down is—"that which is highest, purest, loveliest, and most excellent to the eye, or to the mind, in reference to any object, either of the senses or the imagination, is *poetical.*"

But we would suggest, there is something more than this in the constitution of poetry, which perhaps may be gathered from the etymological meaning of the word *poet.* Poetry, or rather that which gives rise to poetry, is a universal existence, probably the only existence which pervades all human nature, preserving a uniform character. The poet is one who *makes*, who builds or constructs, a palpable form of the deep, secret sentiments, which to the majority of others are impalpable, unutterable things. To the poet is given peculiarly the power of seizing, arresting, contemplating, and embodying in a definite form, these secret deep-laid feelings. He brings them out, and with the symbols of thought constructs for them an appropriate image; whence the power by which this is effected is termed *imagination.* Many of these secret feelings, though not of an opposite character, cannot claim to be classed with either the highest, purest, or loveliest; still they are of such a nature that none or few but a poet can give them utterance. It frequently happens, in perusing poetry, that the reader finds a thought or sentiment clothed in appropriate words, which causes him to exclaim with delight,—ah! I have often felt that, but never could find words to express it!

The whole of this lecture is highly interesting: not only is the subject handled in a masterly manner, but in every page throughout the book, we feel that the author is himself a poet. He briefly, but beautifully shows, that truth is the only test of real poetry, and exemplifies the irresistible force of truth by a very interesting anecdote of two Mongol-Tartar chiefs. The poetical in sight and sound are the subjects of the two next subdivisions, and are treated of in a most elevated style. Then follows "The poetical of place and circumstance," which is exhibited in a comparison of the different sensations excited in differently circumstanced persons by the sight of the same place. The scene fixed upon is a collection of miserable dirty fishing huts, on the sea coast; the feelings contrasted are those of the inhabitants and the crew of a vessel, at the moment when, after a long and tedious voyage, the topman first shouts the joyful cry "Land!" the whole containing a fine exemplification of real life. We recollect hearing from Mr. Hazlitt an anecdote, in which the poetry of place was finely exhibited, and which, therefore, may be appropriately introduced here. That gentleman had been reading some time in a chair, under one of the trees in Hyde Park, when he heard two persons approaching. At first he could not see them, but by their voices and words he judged them to be females. Some expressions which reached his ears induced him to turn round and view their persons. Very shortly, one of them, embracing a tree, exclaimed in an affectionate and melancholy tone, "This is the tree where Jack and I parted." That tree was to her invested with a poetical sacredness; an injury to that would have been a wound to her soul. Had she been a poet, her feelings at that moment would have given rise to a plentiful stream of words that burned with the fire of pure and constant love.

The objects which Mr. Montgomery fixes on as instances of the poetical, in the " aspects of visible nature," are the stars.

" Ye stars, which are the poetry of heaven."

" This is one of those rapturous apostrophes of the author of *Childe Harold,* which occasionally burst, in fine frenzy, from the impassioned poet, like oracles from the lips of the Pythoness." The lecturer then proceeds to show how the stars are the poetry of nature; but in so exquisite and beautiful a manner, that we cannot attempt to condense. The question, *how* are the stars the poetry of nature, is thus elegantly answered:

> Not certainly on account of their visible splendour; for the gas lamps in a single street of this metropolis, outshine the whole hemisphere on the clearest winter evening: nor on account of their beautiful configurations; for the devices chalked on the floor of a fashionable ball-room, to the mere animal eye, would be more captivating. It is from causes having affinity to mind, not matter; to truth, not semblance; that the stars may indeed be called the poetry of heaven. The heavenly bodies alone appear to us the identical luminaries, in size, lustre, movement, and relative position, which they appeared to Adam and Eve in Paradise, when—
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> " At their shady lodge arrived, both stood,
> Both turned, and under open sky adored
> The God that made both sky, air, earth, and heaven,
> Which they beheld; the moon's resplendent globe,
> And starry pole."—*Paradise Lost, Book IV.*
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> They appear to us the same as they did to Noah and his family, when they descended from the ark into the silence of an unpeopled world; and as they did to the builders of Babel, when the latter projected a tower whose top should reach heaven. [By the bye, we do not know whether La Place would agree to this.] Once more—and oh! how touching is the thought —the stars, the unchanging stars, appear to us with the same placid magnificence as they were seen by the Redeemer of the world, when, having sent the multitude away, he went up into a mountain apart to pray; and when evening was come he was there alone," and " continued all night in prayer to God."—Matt. xiv. 23.—Luke vi. 12.
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> " Cold mountains and the midnight air
> Witness'd the fervour of his prayer;
> The desert his temptation knew,
> His conflict and his victory too."—*Watts.*
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> The stars, then, have been the points where all that ever lived have met; the great, the small, the evil, and the good; the prince, the warrior, statesman, sage; the high, the low, the rich, the poor; the bond, and the free; Jew, Greek, Scythian, and Barbarian. Every man that has looked up from the earth to the firmament, has met every other man among the stars, for all have seen them alike, which can be said of no other images in the visi-

ble universe! Hence, by a sympathy neither affected nor overstrained, we can at pleasure bring our spirits into nearer contact with any being that has existed, illustrious or obscure, in any age or country, by fixing our eyes—to name no other—on the evening or the morning star, which that individual must have beheld a hundred and a hundred times,

> "In that same place of heaven where now it shines,"

and with the very aspect which the beautiful planet wears to us, and with which it will continue to smile over the couch of dying or the cradle of reviving day.

The Poetical in Childhood and in Old Age, is forcibly depicted in an appeal to experience. The ideal of both ages is well described. "When I am a man, is the poetry of childhood." "When I was a child, is the poetry of age." The lecture concludes with a laudatory mention of Rogers and Campbell, as poets whose writings illustrate the poetical of these two periods.

"The Form of Poetry" is the subject of the third lecture. Mr. Montgomery maintains *verse* to be the characteristic distinction of poetry from prose:

> Poetry, to be complete, must be a verse; and all the wit of man cannot supply a more convenient definition. Every thing else which may be insisted on as essential to *good* poetry, is *not peculiar to it*, but may, with due discretion and happy effect, be incorporated in prose. Poetry cannot be separated from verse, without becoming prose; nor can prose assume the form of verse, without ceasing to be prose altogether.

He denies that the French language will allow "thoughts that breathe" to vent themselves in "words that burn." Ossian's poems are rather unceremoniously treated; the terms applied to them are Macpherson's rhapsodies—a Babylonish dialect—heterogeneous body—cacophonous rhythm—ill-jointed clauses—dislocated feet—prodigious birth of a distempered brain—halting, dancing, lumbering, grating, nondescript paragraphs; all of which we believe to be very true, and, supposing him to have been a lover of truth, they would doubtless, could he read them, be very agreeable to Mr. Macpherson.

The "Greek and Latin Prosody" are touched upon, and the difficulties stated under which we lie, with respect to pronunciation, and our consequent inability to fully appreciate the beauties of classical poetry. The moderns are compared, in this respect, to a blind man, and the verbal criticism of the Bentleys and Porsons, to his fine touch. Ignorance of the ancient pronunciation is to us what the loss of sight is to the blind man: we want another sense, and no explanation will supply the deficiency. The combination of almost an infinity of changes, with "accordance, strength, flexibility and sweetness," was a perfection which modern minds have no power of comprehending, and "modern languages, in their best estate, have few capabilities of rivalling." It has appeared to us, that in particular reference to this point, the modern German may probably bear some resemblance to the Greek and Latin of ancient days, though the principles of quantity influencing the one and the other, are totally different. In Voss's translation of Horace, the measure of the original is preserved throughout, and, from the nature of the German prosody, the reader is compelled to enunciate the metre. Now, though unable to discover the key to the true pronunciation, we cannot admit the supposition, that the quantity or accent varied according as the word was used in poetry or prose. We have no intention to uphold or defend the quantitarian pronunciation; to our ears it is very discordant: nor do we attribute harmony and rhythm to the reading by accent, though we give that the preference. But neither is this the place for examining the question of accent and quantity, nor have we time to enter into the discussion: we merely throw out a hint, to be dwelt on or not, as the reader may deem fit. To return.

After a few pages on "Modern Metres and Forms of Verse," the author descants upon the "Spenserian Stanza and the Sonnet," and exhibits their peculiar beauties and difficulties, but in a manner much more brief than we had expected from the lips or pen of so able a master; both his hearers and readers would willingly have been detained by a complete development, or, at least, a more particular enumeration of the charms of Spenser. One expectation, by no means insignificant in power, which prompts attention to the lectures, oral or written, of such men as Mr. Montgomery, is the hope, that their zeal and knowledge, their desire to enrich the public mind, and improve the general taste, will revive the fame of forgotten excellence, and raise contemporary merit from undeserved obscurity, to its legitimate rank in the public esteem. In this respect we are a little disappointed. Allusion is subsequently made to the "Shepherd's Calender," the only selection from which is faulty; no mention, however, is made of Spencer's other minor poems, not even of the exquisitely tender and beautiful "Teares of the Muses," which contains passages unsurpassed by any in his great work, the "Faerie Queene." One imitation of this is noticed, and but one, "The Castle of Indolence:" the notoriety of the "Minstrel" may be a sufficient reason for its omission. Having remarked upon this neglect on the part of Mr. Montgomery, we should, in a higher degree, be guilty of an imperfect discharge of the functions of our office, if we suffer to pass unobserved here a poem of great merit, which did not appear till after the period of Mr. Montgomery's lectures, and which has not yet reached a second edition; a sufficient cause for our supposing that that gentleman may not have seen it. "The Solitary,"* though not so complete a poem as "The Minstrel," is far more truly Spenserian in originality of thought and imagery. Many passages might be indicated which are equally new and beautiful. Mr. Whitehead is no imitator; he possesses, though not so strong of wing, a kindred genius with the writer of the "Faerie Queene." Every one knows that Spenser abounds in personifications, particularly of the times and seasons of the year: we will justify our praise of Mr. Whitehead by the citation of one of his efforts in this way, in addition to which is an exquisitely beautiful pourtrayal of the heart-soothing effect of the return of spring, which all have felt, and many have attempted to describe:

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* "The Solitary," a poem, in three parts. By Charles Whitehead. London: Effingham Wilson, Royal Exchange. 1831.

For when old Winter sinks into his shroud,
  And Spring, led thither by the merry hours,
Pillows his head upon a rosy cloud,
  And fills his icy-fringed hand with flow'rs,
  And bears him to his grave with gentlest show'rs,
Heart-gnawing care doth stay his eager tooth,
  Nor longer his unblest repast devours,
And Peace comes forth again, like gentle Ruth,
Gleaning whate'er he left from the full sheaves of youth.

And with unclouded azure like her own,
  The anxious soul is for awhile belied,
When Summer puts her gorgeous raiment on,
  Sun-wrought, and walks the earth in loveliest pride;
  A mimic summer to the breast doth glide,
To renovate the heart, though dead and cold,
  Cold as the death-sweat of a parricide,
O'er whom is flung th' unconsecrated mould,
For whom no pray'r is read—no passing bell is toll'd!
Canto i. *Stanzas* 16, 17.

There are other, and perhaps even more beautiful personifications of the several seasons, in different parts of the poem, such as the forty-sixth and two following stanzas of the first canto, to which we with confidence refer the reader.

The fourth lecture discusses the several subjects comprehended under the general title of "The Diction of Poetry:" the first of which is *Alliterative English Verse.* Some specimens are given, but none of a perfect kind. To supply this deficiency, we may be permitted to introduce a line, which we believe to be the most complete instance of alliteration the language affords. It occurs in a short poem, written by a lady, on her return from a visit to a friend, whose name was Lee:

Let lovely lilacs line Lee's lonely lane.

Here every syllable begins with the same letter; and the liquid flow of its sounds renders it particularly harmonious. No importance can be attached to the omission; but we certainly expected to find the most perfect known example of alliteration exhibited in this subdivision. The nature and effect of "Rhyme" is thus beautifully delineated in one sentence:—"By universal usage, however, rhyme seems to be almost indispensable in lesser metres, to distinguish the lines on recitation, and give a certain finish to the cadence of each; as though the strain were set to some kind of music, which played during the delivery, but called not off attention from the subject, the thoughts, nor the language: as conversation may be carried on in a drawing-room, while low, sweet, undisturbing instrumental harmony in the vestibule, or under the window, is heard, though not listened to, all the time." The wonderful power of compression it imparts to the poet is exemplified by an instance from the "Essay on Man," where, in the space of ten lines, "all the great features of the visible universe, the beauties of Divine Providence, and the general business of human life, are presented; sun, moon, and stars; earth, ocean, air; flowers, fruits, harvest, and vintage; wealth, luxury, commerce; and, the 'end' of all—the gratification of the rational creature."

In treating of "Blank Verse," Mr. Montgomery launches out into a warm eulogy on "Thalaba," with which we completely coincide. On *Poetic Phraseology* he remarks, that poetry displays a mannerism so peculiarly characteristic, as to be utterly incapable of substitution; which he exemplifies by a translation of three lines, from the "Tempest," into language "which, according to dictionary authority, is perfectly synonymous." The result is evident:

> Nothing in him that *doth fade,*
> But doth *suffer a sea-change*
> Into something *rich and strange.—Tempest, Act I. Scene 2.*

Which is thus translated:

> There's nothing in him *decays,*
> But *undergoes an alteration from the water*
> Into something *valuable and uncommon.*"

Under the head "Variety of Style," the theories of Mr. Wordsworth and Dr. Darwin are considered, on which we shall offer but one remark. Dr. Darwin's has long been obsolete: a refutation of it was therefore superogatory; and the ideas of Mr. Wordsworth on "Poetic Diction," insofar as they are untrue, have been most completely and instructively shown to be so, by his admirer, friend, and ally, Mr. Coleridge, in two masterly chapters of the "Biographia Literaria." In the author's observations on "Scottish Verse," allusion is made to the character of Burns; and here, as in a subsequent part, on which we shall comment in its place, we observe manifestations of a moral sensitiveness, which, while operating as a positive enhancement of his claim to admiration, respect, and esteem, as a man and a member of society, conduces, by its abhor-rent shrinking from the very name of vice, to incapacitate him altogether for the calm consideration of any case, the features of which are at all darkened by the shade of immorality, and to render him unfit for the office of judge, when the merits of a vice-stained character form the subject of deliberation. The disgust Mr. Montgomery feels for every thing which can be characterised as vicious, may be (we have not the smallest doubt that it is) the growth of religion, nourished by reason, and confirmed by every day's observation and experience; and when viewed in relation to himself, as a quality of his own character, the perception of its existence is and must be immediately succeeded by a sense of approbation and pleasure. But when considered with reference to others, as influencing and colouring the impression which others may make upon the mind of Mr. Montgomery, we own the knowledge of its existence and activity, connected, as it is, with the knowledge of the general, and on most points merited deference paid to the opinion and judgment of Mr. Montgomery, we cannot view it with the same degree of pleasure; or rather, we are painfully disappointed in finding, that on such points our author's inequitable sentence compels us to express our difference in opinion. It will be evident that we do not attribute to Mr. Montgomery rancorous severity, or bitterness of spirit, nor do we, on our own part, obtrude ourselves as the champions of vice, or as the palliators of moral obliquity; but our object is to suggest, that when a person, particularly such a person as Mr. Montgomery, deliberates with himself on the features of another person's character, and that such an individual as Burns, before he fix his opinion, or publish it, and especially before he endeavour to instil that opinion in the public mind, he should be sure that his mental sight is not dimmed by the mists of prejudice, and that his own real or fancied moral strength has not underrated the alluring charms of temptation, or miscalculated the, in many instances, almost irresistible force of the current of circumstances. The character of Robert Burns we believe to be very generally misappreciated; it should rather attract sympathy than excite disgust; it should shine as a beacon-fire to warn from the rocks and shoals in the dangerous track which he pursued, and not be set up as the legitimate mark of contempt, the proper object of religious abhorrence, and the natural food of censorious prejudice. We have said, and think it right to repeat, that we do not attribute this spirit of rancour to Mr. Montgomery; but we have known persons in whom that spirit has dwelt—who have, with inconsiderate vehemence, denounced Burns as the *shame of* his country; whereas, the form of the expression should be "*shame to* his country." His own countrymen dragged him to ruin: the insinuating force of example, the syren-allurements of temptation, the goading oppression of circumstances —all combined to check the upward soaring of his ardent spirit, to deprave his taste, to deaden his conscience, and at length to send him reeling down the steep precipice of vice. We may surely indulge our sympathy here, without giving just offence to the most conscientious. We must return to our book.

The author concludes his observations on the "Diction of Poetry" by showing, that the exhibition of the "capabilities of language" depends entirely upon the power and quality of the mind to which it is the native medium of thought.

The next general head is, "Various Classes of Poetry," and the title of the first section, "*Narrative Poetry;*" by which is meant not only *narrative in poetry*, but also the true *poetical narrative*, where the poet creates or modifies to his own purpose characters and events, knows all he chooses to know, and imparts his knowledge to his reader. Of this kind of poetry it is to be observed, that neither *the moral* nor *the poetical* constitute necessarily the design of the poet, his aim frequently, perhaps generally, and especially in long poems, such as the *Iliad* and the *Æneid*, being "to immortalise his own name." "*Allegorical Poetry*," however, is the designation of a species "in which the moral is avowedly the foundation, and fable the superstructure:" of such were the mythological traditions of Greece and Rome; and, to come home, *The Faerie Queene*, "the noblest allegorical poem in the world;" and the *Pilgrims' Progress*, "to which there is no long allegory in our literature at all comparable."

Having in a few lines given a correct estimate of the worthiness of the present "*Drama*," both "acting" and "reading," Mr. Montgomery, in a passage of exquisite metaphorical beauty, rises into the sublime of indignation at the *atrocious profligacy* "of the dramas of the sixteenth and seventeenth centuries." We fully and heartily coincide with him in the uncompromising denunciation of "atrocious profligacy," but we deny the justice of his charge, to the extent of time to which he carries it, and confess ourselves astonished that equity should not have suggested a discrimination between the predecessors, contemporaries, and immediate successors of Shakspeare, and the thoroughly vile and profligate dramatists of Charles the Second's time. We had thought that the important distinction between mere want of refinement in manners, and real depravity in morals, was so well and so generally understood; that it had been so satisfactorily and powerfully exposed in the brief and often quoted illustration, made, we believe, by Mr. Charles Lamb, that those who recognise not the obvious difference between these two states, confound the nakedness of the savage with that of the prostitute; and we had considered this point to have been previously so formally and philosophically argued, that we were disposed to deem superfluous the recurrence of the demonstration which has just appeared in an able and interesting article on the writings, now for the first time collected, of James Shirley, the last of the Shaksperian School.* It was then with equal grief and surprise that we found Mr. Montgomery endeavouring to revive so gross a misappreciation of character, an effort the more likely to meet with success, from the known honesty, and consequent weight of his opinions. If that high-toned principle of purity to which we have before alluded, and which we truly reverence, would restrain him from a general reading of such writers, we are confident, from our knowledge of his candour and justice, that the effect on his mind of a perusal of Mr. Charles Lamb's volume, entitled, "*Specimens of the Early English Dramatists,*" and of his extracts from Mr. Garrick's collection of old English plays, will be openly avowed, whether it be a confirmation or alteration of his present sentiments. With the expression of our desire to know Mr. Montgomery's ultimate opinion, we terminate our observations on this topic, and proceed with our remarks on his book.

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* See the *Quarterly Review* for April, 1833, page 16.

Dr. Johnson's position, that "religious subjects are incapable of poetic treatment," is ably and completely refuted. "Didactic and Descriptive," and "Lyric Poetry," are accurately defined, most tastefully illustrated, and copiously exemplified. In lyric poetry Italy is allowed to bear the palm. We are much astonished to find, under the head "*Metrical Romances,*" no mention of *Lalla Rookh*, a poem greatly superior to any Sir Walter ever wrote, or ever could write. Under "Translated Poetry," a similar and culpable omission occurs. Mr. Montgomery cannot be unacquainted with the exquisite and beautiful translations by Mr. Wm. Taylor, of Norwich, from Klopstock, Burger, and Schiller; or with Mr. Cary's *Dante*, and Mr. Coleridge's *Wallenstein*, both of which deserve mention, not only for their masterly execution, but for the great and salutary influence they have exerted on the leading minds of the day. We have seen and compared three translations of Schiller's *Song of the Bell*, one by Mr. Sotheby, another by Mr. Robinson, of Manchester, and a third, very far surpassing the other two, and decidedly worthy of mention here, by Mr. Page, of Bath: and it may perhaps be said, that none of Schiller's smaller poems exhibit more correctly, or more to the delight and advantage of the reader, the character of his mind and heart, than the *Song of the Bell.*

The sixth and last lecture is "*On the Poetical Character; the Themes and Influences of Poetry:*" to this we must refer the reader, at the same time guaranteeing him a rich repast. The "Retrospect of Literature," and the "View of Modern English Literature," would suggest many remarks; but we have already exceeded the limit we had prescribed to ourselves, and the public are already familiar with both their contents and the comments they elicited. On the whole, we candidly, nay eagerly, avow that the work has afforded us real and deep delight; and we earnestly advise every one that wishes to have his imagination feasted, his taste improved, or his judgment matured, to purchase and read Mr.

Montgomery's Lectures on Poetry; we are sure he will rise from the perusal

"A wiser and a better man."

ART. VII.—*On the Preparation of Printing Ink; both Black and Coloured.* By WILLIAM SAVAGE, Author of "Practical Hints on Decorative Printing." 8vo. pp. 185. London: Longman, Rees, and Co. 1832.

HAD Mr. Savage more sagaciously consulted, then he seems to have done, the permanence of his reputation as a contributor to the useful arts, he would not surely have engaged in the wild adventure now before us, for the reader will be astonished to hear that any man who professes to have scientific improvement at heart, should do so very inconsistent an act as to put an exorbitant price on his knowledge, and, like a Jew broker, heartlessly take advantage of his monopoly. Mr. Savage tells us that no more than two hundred and fifty copies of the work are printed, but for this extraordinary innovation of practice, Mr. Savage condescends to give us no reason whatever, and indeed none can be found, except it is that he wishes to justify the further deed of folly, that of fixing *two guineas* as the price of this very thin volume of one hundred and eighty-five small pages. There is enough in this preliminary little piece of information, quite enough to raise very strong doubts as to the correctness of the judgment of such a writer on more serious matters. We may notice, too, another circumstance, which tallies very remarkably with the former error,—namely, that Mr. Savage having come forth to shed a new light on the printing world, yet abstains from making his appearance in his own precious ink. What! would not this be the fair and the best opportunity for him to illustrate the superiority of his mixture? One should think that he would have written a book on purpose to show off his ink, and set it floating throughout the country, in all the pride and beauty of its dark charms; but, lo! Mr. Savage condescends to patronise still the inferior commodity, which he is so desirous of superseding, and thus permits the most seasonable of all occasions to pass away with a sort of indifference, which either betrays a want of confidence in his invention, or a very culpable heedlessness. Mr. Savage tells us, that he does not think a couple of guineas too high a price, considering the amount and value of the matter condensed in his volume. He has laid out much time and money in endeavouring to collect his information, and he is, therefore, as he says, justified in demanding an enormous price for the book which contains such a mass of inestimable materials. Now, we do not blame Mr. Savage for rating himself and his production at a high value; we, moreover, admit that he ought to be remunerated for his time as well as for his trouble. But what we quarrel with Mr. Savage for is this, that he is so little acquainted with the transactions of life, as to choose the very plan of all others the best calculated to cut off any hope whatever of profit from his work. As long as the present price is affixed to it, very few will be purchasers: few of those who want it most will be either willing or able to afford such a diminution of their profits. The consequence will be, that one copy must do for many; it will be bought by general contributions, it will pass from hand to hand, and in a few hours the whole of the valuable receipts may be transferred to a note book. Such is the fate of these ingenious contrivances to which false principles always give rise. Mr. Savage is thus caught in his own trap, for he has brought out his work on a plan so preposterous in its nature, as to be capable of producing a consequence the very reverse of that which it was intended to bring about; for it is quite certain that that information for which Mr. Savage charges the round sum of two guineas, may be had in as much perfection for the few shillings which an amanuensis may require for copying it from the original. Had the author allowed his work to take its chance amongst the common herd of the bookseller's stock, we are quite sure that he would have found in the number of his purchasers at a low price, a return which he must in vain look for amongst the very few who will buy at a high one.

Leaving, however, for the present, these erroneous views of the author, we shall proceed to the more proper subject of this paper, the contents of the book itself. Mr. Savage begins by asserting, that the manufacture of printing ink has never yet been adequately treated by a practical man. This being the case, it was scarcely necessary for him to take much trouble in proving that the authors who have written on the subject failed egregiously in their object. The principles and details which constitute the contents of the present work, may be said, therefore, to form the first appropriate contribution given to the art of printing by a practical man. He tells us that his directions are not theoretical, but are all the result of a practice of thirty-six years; and that no article enumerated in the volume is recommended or described as fit for use, unless the result of Mr. Savage's experience has justified the eulogy. We are, therefore, taught to expect that the receipts, in every instance, will faithfully realize the promises given of them by the author, who says that he has used them himself, and superintended the use of them by others, without finding the least necessity for washing or cleaning the *form* (a technical term for the types when composed and bound up for the press), though thousands of impressions had been worked off. No ink, in short, according to Mr. Savage, can be produced which would work in a cleaner and freer manner, or would produce an impression more capable of retaining its freshness without staining the paper. So deeeply did the Society for the Encouragement of Arts feel the value of this invention, that they bestowed their large medal and a sum of money on Mr. Savage, for his imitations, with his inks, of drawings printed from engravings on wood. Perhaps it would only be just to Mr. Savage to premise that he has defined exactly the advantages which are to be derived in practice from an acquaintance with the contents of this work. By it any printer may prepare a good ink himself, and have it always of an uniform quality; he can have it in this superior condition without any risk or danger; he can, at half an hour's notice, prepare an ink of any hue that his fancy may suggest, which will work with freedom, and be quite as clean as the black ink; and, lastly, he may print bank cheques and the like documents with a changeable ink, which will be a complete safeguard against fraudulent alterations.

In looking to the history of printing ink in this country, the author mentions that an ink made by a secret process was employed in the printing establishments of Bensley, Bulmer, Davison, Whittingham, &c. At the period to which allusion is made, but which is not particularly specified by the author, a great degree of emulation in printing was excited by the publication of *Macklin's Bible, Bowyer's History of England*, and *Boydell's Shakspeare;* together with some admirable specimens of typography from the press of Bodoni, at Parma, and Didot, at Paris. This spirit was still further increased by the more diffusive scale on which education was placed by the Sunday and other economical schools. All these sources of improvement in the art of printing were considerably assisted by a cause which, though it operated indirectly, was still one of the most powerful. The act of the thirty-ninth of George the Third, for the suppression of seditious societies, rendered it obligatory on all printers to set their names and address to the article printed by them: thus every printer became responsible before the world for his own acts; and it is needless to state how human nature, under such circumstances, was inclined to act. Many were the efforts which were then had recourse to for the purpose of refining the prime material of the art,—the ink. Very little improvement, comparatively, is allowed by the author to have taken place; and it is in consequence of this failure, that he is now induced to reveal the arcana of his professional knowledge to his brethren of the press.

Considerably more than half this volume is dedicated to the details of every receipt for printing ink which has been from time to time given to the world. The space thus prodigally wasted is another proof of the strange want of judgment so uniformly exhibited by Mr. Savage, even within the limited compass of this work. Surely it requires but little consideration to find out that a system, or a series of systems, which are exploded, and for which we are ourselves about to supply a permanent substitute, cannot, with any sort of propriety, receive from us the same minute attention as the remedy deserves. We have done with all the old plans and receipts —they are exploded, and the object of this very book is to show that they ought to be buried in oblivion. Then why present them to our view with such a sacrifice of time and of space?—which latter, by the way, the author is not entitled to trifle with, seeing that his book is set down at the moderate price of a couple of guineas. We shall, of course, pass over all this dead weight, and proceed at once to the materials and implements for making printing ink, as these are described and recommended by the author.

Printing ink, in the view which Mr. Savage entertains of its nature, is a composition of varnish and colouring matter. The varnish consists of several materials, the first of which is linseed oil. This substance is so generally used as the basis of varnish, that the author deems it unnecessary to speak of its properties. He remarks, however, that the older it is the better. The next ingredient is resin, of which the variety called amber resin, is that most generally chosen; but for no other reason, perhaps, than that it is most easily procured. The resin being melted down in the linseed oil, when the latter is sufficiently boiled and burned, the two form, by admixture, a compound which approximates to the character of a natural balsam. The principal service rendered by the resin seems to be through its power of preventing the oil from separating from the colouring matter, and therefore from staining the paper: it gives an astringent quality to the ink, which prevents its smearing; and the quality so given may be modified to any extent. As the linseed oil does not boil till it is heated to 600° Fahrenheit, and as resin becomes thoroughly liquid at a heat of 306°, it follows that the resin put into the boiling oil must be speedily reduced to a state of solution. This fact is stated for the purpose of showing the propriety of recommending, that as the resin will be sure to be melted when thrown into the boiling oil, so will it be quite useless to continue the vessel containing both, for a moment longer on the fire, particularly as the resin would lose considerably by any subsequent evaporation. Upon the utility of soap as an ingredient, Mr. Savage next proceeds to make the following commentary:

> This is a most important article in the preparation of printing ink, and what is surprising, it is not noticed in any of the old receipts that have been published: the Encyclopædia Britannica is the only work I have seen that mentions it, and the use of it in England is kept a profound secret.
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> It may be fairly presumed, that neither Moxon, when he published the detailed account of the Dutch method of making printing ink, nor any of the French writers, knew the use and value of this material; and this presumption explains why the old printers were obliged to knock-up their balls so often; why they were obliged to wash their forms so frequently with hot lie; and why they directed water to be put over their ink, to prevent it skimming over:—for the want of soap in the preparation would cause all these imperfections—without it the ink would accumulate on the face of the types, so as to completely clog it up after a comparatively few impressions were printed; it would dry so hard on the types as to require to be frequently washed with hot lie to clean it, which would be attended with great trouble and delay; and would cause the ink to skin over, which

> would occasion waste, and also cause picks in the form in working, that would spoil the appearance of the work, and give great trouble to the workmen; and would also harden the balls in such a manner, as to make it necessary to take the pelts off and steep them every dinner time and every night when the pressmen gave over work, which was the custom when the ink was prepared without it. In fact, without soap, printing ink at the present day could not be used. I have only reasoned on printing by means of presses; with machines, which require a weaker ink than presses, it would be totally impossible to use it.
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> Its properties are—to cause the ink to adhere uniformly to the face of the type, and to give it a complete coating with the smallest quantity; to cause the ink to leave the face of the type clean, and to attach itself to the damp paper by the action of pressure, and, during the process of printing, to continue to do this through innumerable impressions; also to cause the ink to wash easily off the type; and to prevent the ink skinning over, however long it may be kept.
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> For black and dark coloured inks, the best yellow or turpentine soap may be used; but it should be well dried. For light and delicate coloured inks, curd soap is preferable, which is white, and does not affect their tincts.
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> If too great a proportion be used, it has a tendency to render the colour unequal where a large surface is printed; to spread over the edges of the types, so as to give them a rough appearance; and to prevent the ink drying quickly, and to set off when pressed. The proper proportion is when the ink will work clean, without any accumulation or clogging on the surface of the types or engraving, and then the impression will be clear; if the proportion be greater, the effect just described will be produced. It thus corrects, to any extent required, the binding quality of the resin in the varnish.
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> It appears to me that the use of this article in the preparation of printing ink, which is now indispensable, is a modern addition and a great improvement; for I am persuaded both Moxon and Papillon would not have omitted to mention it if they had been acquainted with its valuable properties, from the frankness and openness with which they both communicated their information—the one, in all that was connected with printing in his day; and the other, in what related to engraving on wood, and the process of printing the subjects when engraved.—pp. 109—112.

The next of the ingredients (for we follow the author in uninterrupted succession) is lamp-black. Of this well-known powder there are two sorts, the mineral and the vegetable. The mineral is the heavier article, and a larger proportion of it is required to make the ink of a proper consistency than of the other. The vegetable lamp-black is the lighter one, and, on that account, the one to be preferred. Mr. Savage has found, that the article sold in firkins takes by far the most varnish, and would be exclusively used, perhaps, only that the high price of it will not allow of its employment, except where very fine ink is to be manufactured. In the process of making the ink, great care is essential in adjusting with exactness the proportion of lamp-black which will be taken up by the varnish; for if more of the former is mixed up than the varnish is able to bind, the ink will sooner or later smear, and will also set off under the bookbinder's hammer. With respect to the method of making the lamp-black (the colouring matter of the ink), Mr. Savage recommends the adoption of a process described by Fertel, a high authority. This method consists of extracting the fume of pitch resin: a machine for this purpose is constructed of four little rafters, three or four inches square, and seven feet high, supported on two traverses of wood on each side; that is, one at the top and one at the bottom, just like a bedstead with a small door for entrance; this is called by the French a *sac-a-noir*. The top of it should be plank, and it should be well jointed; and it would be advisable that the floor should be paved or flagged. The walls of this little fabric should next be lined with cloth, nailed and secured so as to close all the vents which may possibly exist; for one of the conditions of the process is, that no part of the fume, when once exhaled, should be allowed to escape. An iron vessel, suited to the size of the *sac-a-noir*, is then nearly filled with pitch resin, broken in pieces; it is then set fire to, and the door is perfectly closed during the time of the burning. When the resin is consumed, the return of the *sac* to a cool temperature will indicate that fact. The walls are then beaten all round, and the black falls from their inside surface, and may be gathered up when the door is opened.

But as a substitute for this sort of lamp-black, that which is called ivory-black may be used with advantage. As the substance is too heavy to be used by itself as the colouring matter of the ink, it is best to add it gradually after the ink is made, grinding it carefully on the stone; as, for example, for an engraving in wood, which is intended to be executed in a superior manner. There is, however, one obstacle to be got rid of, namely, the imperfect nature of the ivory-black of commerce, or rather its want of the true black colour. Mr. Savage recommends the following receipt as a method which every printer should practise:

> Provide a crucible, of a size proportioned to the quantity of black that may be required, and fill it with small pieces of ivory, which may be procured at table-knife cutlers, and sold by the pound; the finest grained ivory I have observed makes the best black; close the top of the crucible with a cover that fits close, and that will bear a strong heat, or, in lieu of such a cover, close it with well-tempered clay; then place it in the middle of a hot fire, where every part of the crucible may be exposed to as equal a heat as possible, and let it remain till it is burnt to a charcoal to the centre; it should then be taken out of the fire and suffered to cool gradually. When the ivory is taken out of the crucible, it will be found that the outside of those pieces next to the sides will be burnt too much, and will be white, but the inside of them and that in the middle of the crucible will be of the most intense blackness. As the different pieces may vary in the intensity of the blackness, the most perfect should be picked out, any whiteness or discoloration on the outside be scraped off, and that selected reduced to a powder, when an article the most perfectly black that perhaps it is possible to make will be produced.—pp. 115, 116.

Prussian blue, if used sparingly and discreetly, improves the ink by giving it a deeper colour.

Indigo may be employed as a substitute for Prussian blue; but Mr. Savage is of opinion, that equal parts of each ingredient, mixed with the ink, will give the darkest colour of all. The chances, however, that the ink will receive from the Prussian blue and indigo a "coldish appearance," are very considerable; and he advises that, with a view of guarding against such an effect, a little Indian red should be mixed with the compound. This latter ingredient possesses a depth of colour of a purplish reddish brown, which, blending with the hues of the Prussian blue and indigo, improves the richness and intensity of the black ink. The Indian red is not quite so good for this purpose as lake or carmine, but the preference is due to it from its great comparative cheapness. One of the most valuable articles as a varnish for printing ink is balsam of capivi (copaiba). When old and pure, this balsam, with a due proportion of soap and colouring matter, a stone and muller, will enable any one to make in a moment ink of the most superior quality, without any risk or much trouble. It is difficult to obtain the capivi good. Canada balsam may, in case of necessity, answer as a substitute for the former, but it dries sooner and is much thicker. These balsams, which are of nature's own production, have scarcely any colour, and therefore do not modify in the least the hue of the ink: they dry slowly, which, so far from causing the ink to smear, is really a source of advantage. After this description of the ingredients, Mr. Savage very properly devotes a small space to the description of the implements. An iron boiler is the first essential, and it must be so large as to receive the quantity of oil in a third or half its depth, to prevent the ill consequences of the oil boiling over. The boiler is either suspended over a fire, or raised on bricks with a fire under it; the bricks should elevate it to a convenient height, and they should be so arranged as to keep the fuel from spreading about. The boiler should have a cover capable of being quickly taken off, at the same time that it should be tight. An iron rod, formed like a spatula, is required to stir the oil when the resin and soap are put in, and to convey now and then a portion of the compound out, for the purpose of having its consistency ascertained. A good-sized ladle should also be in readiness to take out a quantity of the oil should it boil over. A stick, of a yard long, with a cleft in one end, into which a piece of paper is inserted, will do very well as a convenient match to set fire to the oil when it is to be burned; and the oil may occasionally be placed in drops upon a piece of slate, plate, or oyster-shell, when the operator wants to determine its state.

Having gone through this preliminary matter, Mr. Savage comes to the most important portion of his work, namely, the details of the results of his own experiments. We are quite sure that the reader will agree with us in the propriety of allowing Mr. Savage to explain, in his own fashion, the method which he deems to be the most unexceptionable:

A boiler being placed upon three brickbats, and surrounded by a circle of bricks, to confine the fire, placed a little apart from each other, to admit a current of air to the fuel, put into it six quarts of linseed oil, then light a coal fire, using plenty of wood in order to make it burn briskly, and keeping it up lively and steady, but not very violent. After the oil has been some time on the fire, it begins to simmer, and small bubbles arise; it soon after has the appearance of boiling, and the bubbles increase in number; but as the oil gets hotter this appearance ceases, the bubbles disappear, and the surface becomes smooth and unruffled; after this it begins to emit smoke; it begins to boil, and it smells very strong; and if the boiling be prolonged, a scum arises: it should now be carefully attended to, and frequently tried with a piece of lighted paper, to see if it will take fire, which it will not do in this state, unless the flame of the paper is carried down to the surface of the oil.

It is a considerable time before it will take fire, but after the smoke begins to arise it should be tried frequently, as it is more manageable when taken as soon as it will burn. When the vapour begins to be inflammable, it takes fire with a few flashes, which may be distinctly heard, although not seen, and these flashes immediately clear away the smoke. In a little time these flashes become stronger, may be seen, and continue flashing a short time: I would now advise that it should be taken off the fire and placed on the ground, set on fire, and kept stirring with an iron spatula, which exposes fresh surfaces to the atmosphere, and keeps the flame in. This burning increases the heat of the oil, and also increases the flame, so that it will be necessary to cover it occasionally, for the purpose of extinguishing the flame, and trying its consistence. This may be done by dipping the spatula into the oil, and dropping a little on an earthen plate, &c. which will soon cool. If it do not draw out into strings, on touching it with the finger, set fire to it again, and keep repeatedly trying it, and continually stirring it up with the spatula; when it will draw into strings about half an inch long, on touching it with a finger and withdrawing it from the plate, it is burnt enough for an ink sufficiently good for book-work generally: the cover should then be placed on the boiler, and the flame extinguished.

If the oil be pushed to a violent boiling heat in the first instance, without trying if it will take fire, the probability is that it will froth so much and rise up in the pot, as to take fire spontaneously by contact with the atmosphere, and become unmanageable, and baffle all attempts to extinguish it, endangering the safety of the building, if within one, and the adjacent ones, and the wasting of the oil. Under these circumstances, when they occur, a large-sized ladle will be found peculiarly serviceable, as a large portion of the oil may be taken out of the pot into the cool ladle, and by taking some out and pouring it into the pot again repeatedly it will rapidly cool, and the oil may thus be saved; and if a few small pieces of soap can safely be introduced without making the oil run over the top of the boiler, it will cause the rising to subside, and thus prevent loss and danger.

I have used a wooden cover to a boiler, made to fit very close, which answered the purpose very well two or three times; but at one time, boiling the oil with a strong fire, it suddenly burst into a violent flame, which set all my endeavours to extinguish it at defiance: for it burnt so furiously that it boiled over, set the wooden cover on fire, and the ground was covered, all round the boiler, with a liquid fire, spreading in all directions in a most alarming manner. I had, as soon as the cover was put on, got it off the fire, by putting a long piece of wood through the bow, and two people lifting it on the ground; throwing water on the burning oil caused it to burn more violently, so I poured water on the ground plentifully, and surrounded the oil with it, so as to prevent the fire spreading, and it thus burnt itself out, without doing any other harm than wasting the oil. The residuum, when cold, had the appearance of Indian rubber, was very sticky and elastic, very tough, and was very difficult to cut with a knife.

I mention this circumstance more particularly, to show how necessary it is to be cautious in boiling oil; how difficult it is to extinguish it when it is burning violently; and the necessity of great care and attention in this part of the process; and that the cover should be made to fit accurately, and be always at hand: for, if such an accident were to take place within a building, it must inevitably be destroyed.

When the cover is taken off again there is a great quantity of smoke, that has a powerfully disagreeable smell, and a deal of froth: when this froth has subsided, by stirring it well together, six pounds weight of amber resin, or black resin, should be gradually put into the oil, and stirred up: if it were put in at once the effervescence would be so great, that the oil would run over the top of the boiler.

When this is done, and the resin dissolved, which the heat of the oil will do, there should be added one pound and three quarters of dry brown or turpentine soap of the best quality, cut into slices: this also should be put in gradually and with caution, for it causes a violent ebullition, and as the soap dissolves it is thrown up to the top, and forms a kind of froth to a great extent. When all the soap is put in, and the ebullition has ceased, it may be replaced over the fire till it boil, which it will soon do, and the varnish will be completed.

While the resin is being put in, it is advisable to keep stirring the oil with the spatula; the same when the soap is put in, and also when over the fire for the last time, that the whole may be intimately and uniformly incorporated.

Then take five ounces of the best Prussian blue or indigo, or equal weights of each to the same amount, reduced to a powder, and put into an earthen pot or a tub, large enough to contain the whole quantity of ink when all these ingredients are mixed together.

Into this vessel also put four pounds of the best mineral lamp-black, and three pounds and a half of good vegetable lamp-black, then add the varnish, little by little, while warm, and keep stirring it well together, till the whole of the varnish is put in; the stirring of the ingredients together should be continued till they are well mixed and no lumps remain: it should then be submitted to the levigating mill or to the stone and muller, and ground to an impalpable fineness, and the printing ink will be fit for use.

It will be found that if the varnish be cold when the lamp-black is added, a great deal of trouble and loss of time will be occasioned by the difficulty of mixing them; but if the varnish be warm or tolerably hot, they may be mixed much more readily and with comparatively little trouble.

This ink has been compared with the ink of commerce of a celebrated manufacturer at five shillings a pound, both as to working and colour, and was pronounced to be fully equal to it in both particulars.—pp. 125—131.

This receipt has, at all events, the quality of being intelligible, and we think that it is one proof at least of the justice which Mr. Savage renders to himself in asserting his right to be considered as a practical man.

Although we have opposed the principle on which the author has so strangely limited the probable sale of his work, still we admit that the most perfect freedom of doing what he pleases with his property belongs to this gentleman. We feel, under these circumstances, that every idea we extract from the work, every passage from it which we present to the public, is in some measure an infringement of its inviolability, and we are therefore called upon in candour and fair play to pause where we have now arrived. In the amount which we have selected, however, we hope that the confines of moderation have not been trespassed upon, as we were guided altogether by a desire to present to the public a fair specimen of the value of the work, and thus, in some measure, counteract the evil consequences so unconsciously brought about by the erroneous plan of the author.

In the remaining pages of this volume are given receipts for fine printing ink, manufactured from the best ink of commerce; for printing ink, of a very superior quality, without oil of resin in its composition; and for printing ink of a very superior quality, in which the varnish is made with oil; the last two chapters treat of coloured printing inks, and of printing inks which change colour on the application of an acid. With regard to the first of these heads, the excellent work of Mr. Savage, on Decorative Painting, produced a memorable revolution in this department of art; and in the present short article he condenses a great deal of very curious and useful information connected with the subject. The other head above-mentioned constitutes the theme of some very ingenious and practical remarks on the very important point of guarding against fraud, so far as it is practised at present on merchants' draughts, and other commercial paper. The principle on which Mr. Savage proposes to establish a suitable guarantee for this purpose suggests to him the expediency of fabricating a printing ink, which would immediately change colour on the application of an acid that might be employed to discharge the writing; so that when it is attempted to obliterate the sum written, in order to put in the figures of a greater sum in its place, the original letters will immediately change colour if the attempt, as is usual, be made with an acid liquid. Mr. Savage then proceeds to give the items of the receipts, first, for a black printing ink that will change colour on the application of an acid; and, secondly, for a crimson ink that will turn in the same way. The work is then concluded by a strong declaration, on the part of the author, that every statement which he has made in the volume is the direct result of his own practical experience.

ART. VIII.

1.—*Wages, or the Whip; an Essay on the comparative cost and productiveness of Free and Slave Labour.* By JOSIAH CONDER, Author of "The Modern Traveller," &c. London: Hatchard. 1833.

2.—*A Vindication of a Loan of Fifteen Millions to the West India Planters, showing, &c. &c.* By JAMES CROPPER. London: Johnston. 1833.

IT was an ingenious thought of Mr. Conder to take John Bull on his vulnerable side, and to place before his eyes the naked proofs of the possibility of lessening his bills, by hiring instead of kidnapping the poor creatures who cultivate his sugar in some of the hottest parts of his extensive dominions. The prospect of saving a shilling is too much in the nature of an angel visit to be treated with indifference by this long oppressed personage, and if Mr. Conder can only substantiate his very agreeable theory, that it will be cheaper to buy free labour than be obliged to support slave labourers, then we are quite sure that the day will not be distant when honest John will insist upon a change.

Mr. Conder, an advocate evidently for the emancipation of the colonial slaves, is yet prepared, so far as the present pamphlet goes, to give up the prescriptive right (so often, and we regret to say, so excessively indulged in by those of his party,) of abusing the West India proprietors: no, he is content with denouncing the existing practice of holding to slavery, in the colonies, not merely as a crime, but, as Fouche said of the murder of the Duke D'Enghien, it is something worse, namely, a blunder. So that in this brief work, we have Mr. Conder committed, by a voluntary engagement to prove, that slave holding is as unprofitable as it is criminal, that it is as costly as it is unjust, and that, in the long run, it will be found to be a remarkable example of the truth of the well-known maxim, that it is infinitely cheaper to do right than wrong. Mr. Conder's argument is separated into three stages. First of all, he inquires if free labour be cheaper than slave labour; secondly, should free labour prove to be the cheaper, can it be employed in tropical cultivation? can it be employed in effect in growing the sugar cane? thirdly, supposing that both the above questions can be safely answered in the negative, can a sufficient number of free labourers be counted on in the colonies as ready to work in case the abolition of slavery is decided upon to take place immediately?

With respect to the first of these questions, in order to determine the answer that should be given to it, a reference to the exact amount of charges on a West India estate is absolutely necessary, and, truth to say, Mr. Conder's authorities in these matters of fact, cannot be assailed with any evil consequence to their credit. The way in which the expense of a slave may be ascertained most fairly seems to be this,—to find out the annual sum which, in the average term of the productive service of a slave, will liquidate the cost of his purchase, rearing, and support in old age, if he survive the capacity for labour, together with interest, and the sum yearly expended in his maintenance. This being laid down as the principle of the inquiry, Mr. Conder proceeds to appeal to the experience of those who have had the best opportunities of observing the condition of the slaves.

A Russian political economist, named Storch, who had attentively examined the system of slavery established in the Muscovite empire, has published a valuable account of the results of his inquiries. The slave, according to the views of this writer, in consequence of having none of the stimuli which arise from the consciousness of working for one's self, and the hope of improving one's condition, becomes a mere machine, and will be found dogged and exceedingly intractable. The necessary result is, that the slave works as little as he can; he has no motive to urge him to sacrifice his natural indolence; he cannot better himself by superior industry, and cannot be injured by indulging in idleness. Make him a free labourer, says Storch, and pay him by the piece, and he will often continue cheerfully working even until his health is a loser. It is well observed by the same writer, that when the people of the Roman States cultivated the lands themselves, Italy was the seat of abundance; but that one of the most remarkable coincidences which occurs in the moral history of that people was, that after slaves had been almost exclusively entrusted with the care of the soil, then its agriculture seriously degenerated. So completely changed was the former character of that fine country, that in process of time no land was devoted almost to tillage at all; it was laid down in meadows, as a condition most congenial to an indolent race; and the inhabitants of a great portion of Italy were under the necessity of seeking, for a considerable period, their provisions from beyond the sea. Shortly before this national catastrophe occurred, the small proprietors and working farmers altogether disappeared from the Roman territory, which ultimately became converted from a land of plenty, and of smiling faces, into a vast desart, with miserable cabins and caves in which the slaves resided, whilst here and there a magnificent palace was built, as if, by contrast, to mark with greater force the degradation of the agricultural interests. The words of Pliny are sufficiently striking on this point. Speaking of the early days of the republic, the historian declares that the harvests were plentiful only because in those times men of consular dignity did not disdain that plough which, in his own time, was foolishly abandoned to slaves chained, and bearing on their foreheads the ignominious brand. Pliny goes on to say, that the superiority of free labourers over slaves even was acknowledged by the

Roman masters of the latter; and the historian Columella has supplied to Pliny a very important passage, in which the former describes the perverseness and negligence of the slaves.

Coxe, in his *Travels in Poland*, has shown the advantages which have resulted from their freedom being granted to the serfs of the north of Europe, and relates an account of an enfranchisement of six villages, in the palatinate of Mesovia, in 1761, generously effected by Zamoiski, formerly a chancellor. In the ten years preceding the year of liberty, the births in these villages amounted to 434; in the first ten years after the era of enfranchisement they were 628; and the increase was gradual. The revenues of these villages have since increased to such a pitch as to treble what they formerly produced; and the inhabitants now provide themselves with all the implements which the chancellor was first obliged to bestow upon them; and they now (1777) pay, with cheerfulness, an annual rent, in lieu of the manual labour to which they were condemned under their old regime. This example was followed by the vice-chancellor of Lithuania, by the Abbe Bryzolowski, by Prince Stanislaus; and, in each instance, with the most marked success. The following additional testimonials are extracted from the works of authors, whose names will at once announce the nature of their pretensions:

"It requires little argument to prove," remarks Mr. Brougham,[*] "that the quantity of work which may be obtained from a labourer or drudge, is liable to be affected as much by the injurious treatment he receives, as by the idleness in which he may be permitted to indulge. When this drudge is a slave, no motive but fear can operate on his diligence and attention. A constant inspection is, therefore, absolutely necessary, and a perpetual terror of the lash, the only prevention of indolence. But there are certain bounds prescribed, even to the power of the lash. It may force the unhappy victim to move, because the line of distinction between motion and rest, action and repose, is definite; but no punishment can compel the labourer to strenuous exertions, because there is no measure or standard of activity. A state of despair, and not of industry, is the never failing consequence of severe chastisement; and the constant repetition of the torture only serves to blunt the sensibility of the nerves, and to disarm the punishment of its terrors. The body is injured, and the mind becomes as little willing as the limbs are able to exert."

Hume remarks; "I shall add from the experience of our planters, that slavery is as little advantageous to the master as to the man. The fear of punishment will never draw so much labour from a slave, as the dread of being turned off, and not getting another service, will give a free man."

Burke observes, in his treatise on European settlements: "I am the more convinced of the necessity of these indulgences, as slaves certainly cannot go through so much work as free men. The mind goes a great way in every thing; and when a man knows that his labour is for himself, and that the more he labours, the more he is to acquire, this consciousness carries him through, and supports him beneath fatigues, under which he would otherwise have sunk."

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[*] In his work on Colonial Policy.

"That the proprietors of the West India estates," observes Dr. Beattie, "would be in any respect materially injured by employing free servants (if these could be had) in their several manufactures, is highly improbable, and has indeed been absolutely denied by those who are well informed on this subject. A clergyman of Virginia assured me, that a white man does double the work of a slave; which will not seem wonderful, if we consider that the former works for himself, and the latter for another: that by law, one is protected, the other oppressed; and that in the articles of food and clothing, relaxation and rest, the free man has innumerable advantages. It may, therefore, be presumed, that if all who serve in the colonies were free, the same work would be performed by half the number, which is now performed by the whole. The very soil becomes more fertile under the hands of free men. So says an intelligent French author, (Le Poivre,) who, after observing that the products of Cochin China are the same in kind with those of the West Indies, but of better quality, and in greater abundance, gives for a reason, that 'the former are cultivated by free men, and the latter by slaves;' and therefore argues, that the negroes beyond the Atlantic ought to be made free. 'The earth,' he says 'which multiplies her productions with profusion under the hands of a free-born labourer, seems to shrink into barrenness under the sweat of the slave'."

"It is an ill grounded opinion," says Franklin, in his Essay on the Peopling of Countries, "that by the labour of slaves, America may possible vie in cheapness of manufactures with Great Britain. The labour of slaves can never be so cheap here, as the labour of working men in Great Britain. Any one may compute it. Reckon, then, the interest of the first purchase of a slave, the insurance or risk on his life, his clothing and diet, expenses in his sickness and loss of time, loss by his neglect of business, (neglect which is natural to the man who is not to be benefited by his own care or diligence) expense of a driver to keep him at work, and his pilfering from time to time, (almost every slave being, from the nature of slavery, a thief) and compare the whole amount with the wages of a manufacturer of iron or wool, in England; you will see that labour is much cheaper there, than it ever can be by negroes here."

Koster, in his travels in the Brazils, observes: "the slave-trade is impolitic, on the broad principle, that a man in a state of bondage will not be so serviceable to the community as one who acts for himself, and whose whole exertions are directed to the advancement of his own fortune; the creation of which, by regular means, adds to the general prosperity of the society to which he belongs. This undoubted and indisputable fact must be still more strongly impressed on the mind of every one who has been in the habit of seeing the manner in which slaves perform their daily labour. The indifference and extreme slowness of every movement, plainly point out the trifling interest which they have in the advancement of the work. I have watched two parties labouring in the same field, one of free persons, the other of slaves; which occasionally, though very seldom, occurs. The former are singing, joking, and laughing, and are always actively turning hand and foot; whilst the latter are silent, and if they are viewed from a little distance, their movements are scarcely to be perceived."

The same evidence is given by a great many other authorities deserving of credit; we may mention, in particular, Dr. Dickson, resident-secretary in Barbadoes of the Hon. Edward Hay, the governor of that island. This gentleman mixes up, in his argument on this subject, a calculation made under the guidance of Coulomb, a French mathematician, who for many years conducted military works. The experience of the Frenchman has satisfied him that field slaves do only between a third and a half of the work despatched by reluctant French soldiers, and probably not more than a third of what those very slaves would do, if urged by their own interest, instead of brute force. The evidence of Mr. Cooper, president of South Carolina—that state in the general Union where slavery is most firmly established—seems to us quite decisive as to the fact of slave labour being the dearest. This gentleman thinks that a negro, all hazards included, and all earnings deducted, will cost, at the age of twenty-one, to the person who raises him, at the very least, five hundred dollars.

To these citations many more are added by the author, to the same purpose; and the whole appears to us to constitute a body of evidence such as it would require great fortitude to resist. The inferences to which this united testimony inevitably leads are, that what with the idleness of the slaves, and the possees of overseers, not only is slave labour greatly dearer than free labour, but that no profit can be derived from it, unless the increase of the slave population be kept down.

The first question being determined in the manner we have just seen, the second question next comes to be resolved—namely, can free labour be applied to the countries of the cane? An obvious answer, our author says, occurs at once to this interrogatory, which is, that it is notorious that the sugar grown by slave labour cannot compete, in cheapness, with that grown by free labour, which is precisely the case with the East Indian sugar. In Java, Cochin China, China itself, in Mexico, and in some parts of South America, as we learn from Baron Humboldt, sugar is raised by free labourers: and, on many occasions, the cultivation of the cane is transferred deliberately from slaves to free labourers. There would appear, then, to be, in the present policy of England—which shuts out, by duties, the East Indian sugar, and encourages that of the West Indies—an attempt to contradict nature; to oppose a natural process, and that, too, in a manner which is itself bad and destructive. The maintenance of the unhealthy colonies of the West Indies, as an attractive residence for persons of this country, has been one grand source of mortality to our people. The loss in the regiments, every season, is still quite terrific; and, independently of that loss, the expense of keeping so large a force as is usually stationed there, forms a very prominent item in the burdens of the country. The mortality which has prevailed amongst the slaves in the West Indian islands may be judged of from the fact, that, in 160 years, ending in 1786, two millions one hundred and thirty thousand Africans were imported into those of Great

Britain: but yet, when the slave population was counted in 1788, the total number in the islands was found to be no more than a fifth of the above number. Mr. Stephen, we remember, stated that the mortality of slaves in Martinique, since the peace, amounted to five times as many as were killed in the Duke of Wellington's wars, from the era of his landing in Spain until the battle of Waterloo.

Mr. Conder seems to us to have settled the second question with as complete success as he has disposed of the first, and to have shown, that not only is free labour applicable to the cultivation of the sugar cane, but that, in case of a competition being instituted between the free labourers and the slaves, the former would beat the latter very speedily out of the field.

The third and last point to be determined is this:—is it possible to secure a regular supply of free labour in the sugar colonies, in the event of abolishing slavery in these colonies? The answer to this question is properly to be sought for in the history of such slaves as have received their freedom; and thus our attention is at once turned to the inquiry, what has been the conduct of these slaves after their freedom has been granted to them? We therefore present a case of this nature to the reader, in order to enable him to form a judgment upon the negro character, so far as it relates to his disposition to industry:

> The first remarkable case we shall adduce, is that of Sir Charles Price, who is stated to have been in the practice of setting free the best negro he had, every birth-day, on the condition that he should continue to live with him, and continue in the same employment, and receive a certain salary all the year round. This case is mentioned in the evidence of Sir M. Clare, M.D., (a *pro*-slavery witness,) who resided, with occasional absences, thirty years in Jamaica, between 1798 and 1831, and who thinks that emancipation would lead only to vice! His reluctant admissions in the following examination are therefore the more striking. He is asked whether he thinks Sir Charles Price's practice was attended with a good effect? He replies:—
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> "It was attended with an excellent effect; none of them became licentious or idle negroes, but were imitated by every negro that could contrive to come in for the prize the next birth-day; and probably it would have gone on but for his death.
>
> Was he a resident proprietor?—Yes.
>
> How do you account for his example not being followed?—He was very rich, and was able to bear the expense; at the same time I should state that he found the whole of his negroes improved ultimately. After his death, his property got into debt, and they could not afford to keep it up.
>
> According to that account, he gave up nothing?—No; he actually increased his interest.
>
> His property was advantaged?—Yes; but he lived in a very profuse way, and when he died, his affairs were found to be dilapidated, as far as that went; but as far as this operated, they were improved.
>
> Did his debts arise from this emancipation?—I conceive not.

Perhaps you are of opinion that Sir Charles Price experienced no pecuniary loss by the course he pursued, but rather the contrary, from the improved condition and the improved industry of his other slaves?—He certainly did; there is no question about that fact.

Did not he lose the wages he paid to those men?—No; he more than gained them by the improvement of others.

Did the emancipated slaves remain on the estate?—They continued there until their wages ceased to be paid to them. They did not fall into poverty, but while they continued to keep them up in this economical way, it succeeded remarkably well.

Do you know what became of those persons on the property changing hands?—They went into the towns, and of course they were lost sight of."

Sir Charles Price died about the year 1764. Sir M. Clare is asked, whether he conceives that any good might arise to the negro, if other proprietors were to follow his example. He hopes that it would, but interposes a doubt, founded on the allegation, that the character of the negro is very much altered since then! A little further, however, he is asked to state his grounds for the opinion, that the character of the negro has retrograded, so as to render him less worthy of being entrusted now, than in the days of Sir Charles Price; and his reply is: "*The character is the same:* the only difficulty would be in his being kept under the same authority to work." He is subsequently asked, whether he ever saw a free negro work in the fields, and whether he believes that any negro, having been a slave, would, after he was freed, work in the fields. His answer is: "Never. No (free) negro will ever lay hold of a hoe; they will never touch it." Now it is a little remarkable, that an experienced witness, examined before the Commons' Committee, when asked whether the free blacks of Antigua engage willingly at labour, replies: "Certainly, upon all occasions: it is only to hold out the hope of reward before them, and they work cheerfully." "Do they engage in field labour?" "They do not: *the proprietors would not permit them to do it, lest it should have the effect of poisoning the minds of the slaves.*"—pp. 56—58.

Another example is that of the blacks in Trinidad. In the month of September, 1816, six hundred and thirty-two American blacks, who had fled to British ships in the previous war, were transported to Trinidad. Here, the year after their arrival, they were joined by sixty-three female Africans, who had been taken in slave ships. The settlement was ultimately (January, 1821) augmented by desertions of slaves from America, to the number of seven hundred and seventy-four persons. In the year 1825 the negro community amounted to nine hundred and twenty-three. At this time they had been under the superintendence of Mr. Mitchell, appointed by the British government; and it is from this individual that we derive any account we possess of these negro colonists in Trinidad. He distinctly stated before the Parliamentary Committee, that these freed negroes labour industriously in their own grounds, and maintain themselves and their families in a respectable manner, for that they are remarkable for peaceful and domestic habits, and for moral and religious lives. They are in the habit of being hired out to work by piece on plantation ground, and that which they undertake is always sure to be well executed. Mr Mitchell states that he does not think that sugar estates could be entirely cultivated by free labourers; but the only reason why this class of labourers would not answer is, because the proprietors of the estates often require of those they employ to do a great deal of duty in a very short interval, as, for instance, to make a large quantity of sugar before a particular day, which, perhaps, would require of them to labour uninterruptedly for twenty-four hours together. To this the free labourers would not submit. The Rev. W. I. Austin gives an account of two settlements in the colony of Surinam, of slaves who, in consequence of the violence used towards them, emancipated themselves. He was in the habit of trafficing with these slaves, whose chief business it was to bring down timber from the interior of the country. This wood was hewn by the slaves, sometimes it was sawed by them into planks, and other forms of timber; and the barter which they received in return consisted of rum and sugar, and some other articles, such as rice and yams. The Rev. gentleman bears testimony to the fact, that these slaves amassed property to an amount that must be considered very great in reference to their situation in life. An intimate friend of Mr. Austin's, who had been both a physician and a planter, told him that he had, deposited with him, to the amount of three hundred pounds belonging to different individuals. Mr. Austin declares that he never saw one of these slaves in the slightest degree disguised in liquor.

But the experiments made in the Island of Cuba seem, above all others, to have placed the question of emancipation in its true light. In this island freedom is frequently granted to the slave. The government (it is a Spanish colony) encourages this practice; and slaves, even when they are in a state of bondage, make money by working on their own account, and can afford to purchase from their masters the time to do so. This was the state of things when Humboldt visited South America; and as this visit is dated far back, it is fortunate that we have a witness in the person of the Honourable Charles Elphinstone Fleeming, as to the actual state of the slaves in Cuba at the present time. This gentleman, it may be necessary to observe, was summoned to give evidence before the Committee of the House of Commons. His evidence bears the marks of a high intellect, as well as of a humane and considerate mind. A few answers to some of the most important questions, which we shall select from his testimony, will serve to demonstrate the opinion which he seems to have formed merely from experience:

Have you seen a good deal of the people of colour in Cuba?—Yes.

What did their condition appear to be?—They are in good condition; some of the brown people are very rich people; some of the blacks, too, are very wealthy people.

What is the condition of the lower class of free people?—All the free people are in very good condition in the island of Cuba.

Have you ever heard or seen any thing in Cuba which would lead you to believe that the free people of colour were not industrious?—No; I never heard in Cuba any complaints of their want of industry; I think they are, generally, as industrious as the Spaniards.

Did you ever know or hear of any instance of free persons of colour being employed in the cultivation of sugar in Cuba?—Yes, a great many; I have seen white people employed in Cuba, the people that came from the Canary islands, in field work, and they manage all the indigo.

* * * * *

Among the Creole slaves in Cuba, does discontent exist in the same degree as it exists in Jamaica?—No; there is very little discontent among the slaves in Cuba, because they have it in their power to apply for legal manumission, or, as it is called in the English islands, compulsory manumission; they are all valued, and whenever they make up their price, they may free themselves if they please, or their children, or their wives. They work by piece-work; they are not driven generally, although some of the estates in the possession of the English and Americans do drive, but I never saw a Spanish estate drive.

Are the Committee to understand, then, that freedom is not placed beyond the hopes or the means of acquirement of any slave in the island of Cuba?—No; freedom is not beyond the hopes of every slave in Cuba; and they may change their masters whenever they please, if they can find another who will give the price: this is frequently done.

* * * * *

Supposing the slaves to be emancipated generally, do you believe they would be capable of maintaining themselves by their own labour?—Yes; I think they would, certainly; and, judging from what I have seen in Cuba, Curaçoa, Bahamas, and Trinadad, able to cultivate the land as well as it is now.

Did you observe, upon the whole, that they were industrious in their habits, or otherwise?—The slaves are not industrious, unless when they work for themselves; but when they work for themselves upon the Saturdays that they have, and the Sundays, they are very industrious in cultivating their own lands. I have had slaves who worked for hire afterwards most industriously.

When they work for the benefit of their master under compulsion, they are not so industrious as when they work for their own benefit?—Certainly not; it has always appeared to me, that slaves worked in a gang, and under overseers, did as little as they could avoid doing—but, by hire, work as much as they could do.—pp. 66—71.

Mr. Conder proceeds to notice the striking results of emancipation in the Cape colony, where a great number of slaves, at a given period, received their liberty, and became much more profitable, as free labourers, to their employers, than they had been when apprenticed to their masters.

But, it is a curious, though by no means a surprising, fact, that the West Indian proprietors themselves should be accessory to the manifestation of the capability of the slaves to be stimulated to industry by natural motives. These proprietors have established a principle of letting out task-work; and, forgetting the effect which they produce against their cause, they boast, that, by the stimulus of the task-work, they have made the negroes more healthy, and certainly more cheerful. The principle of this plan has been tried, and has proved successful.

Mr. Conder, in this pamphlet, has done the state some service. It is a plain, unvarnished detail of facts, alike free from the excesses of hostility, on the one hand, as it is from the heat of intemperate zeal, on the other. It forms merely a fair and candid, but, we must say, a highly satisfactory series of proofs establishing, beyond all question, the truth of the statements which he made in the commencement of his pamphlet; and glad are we, that principle, good sense, judgment, and capacity are thus found in the ranks of that illustrious force which is still struggling for the amelioration and improvement of the human race.

The object of the pamphlet written by Mr. Cropper, and the title of which stands at the head of this paper, is, to show that the contemplated loan of fifteen millions, on condition of the emancipation of the slaves, would be more than counterbalanced, even in a pecuniary sense, by the saving of the present expenses of slavery to the country. The statements of Mr. Cropper are all built on authentic facts, and deserve attentive perusal.

ART. IX. *Narrative of a Residence at the Court of London.* By RICHARD RUSH, Esq., Envoy Extraordinary and Minister Plenipotentiary for the United States of America, from 1817 to 1825. London: Bentley. 1833.

THE announcement of such a work as this is calulated to excite an extraordinary sensation in the public mind, inasmuch as it is likely to produce an impression that a great deal which had been long merged in mystery will now be unfolded. The politicians turn greedily to such a work, in which they have a hope of seeing all their difficulties removed, and a full clearing up of all those complicated measures which, during their operation, had excited so much surprise. We fear, however, that those who seek for a key to any of the political events of the last twenty years, will fail to find much assistance in the exposition of Mr. Rush: for, although he handles, with apparent frankness, every question affecting the relations of his own with this country, yet, after a careful examination of his statements, we are bound to declare our opinion, that very little information is added, respecting these points, to what was generally known before. We are anxious, in stating this much, to avoid the possible chance of conveying a censure on Mr. Rush for this absence of information, which he might have been able to furnish; we willingly believe, that in any reserve which he has thought it necessary to adopt, he has been influenced solely by a sense of his duty as a confidential agent. We must say, however, upon the whole, that though this work is scarcely worthy of being recognised in the political world, it forms a very pleasant personal narrative, in which we are led to think infinitely less of the minister than the man. Under these circumstances, we can expect to meet with a very few topics only that can call for much commentary; we shall therefore proceed at once to accompany the lively author in his voyage from the shores of America to England. It was on the 19th of November, 1817, that he embarked, at Annapolis, in the Franklin, 74. The voyage was accomplished with the usual facility, and, on the 19th of the following month, Mr. Rush and his family found themselves safely and pleasantly moored at the George Inn, in Portsmouth. Here, whilst waiting the summons to dinner, they heard a peal of bells. Mrs. Rush was particularly fond of music; and she waited, with erect ears, until a favourable breeze transported the pleasing sounds towards her. What was the joy of the party, when they understood that the bells were rung to express the satisfaction of the town-people at the arrival of his excellency the Ambassador! The object of the bell-ringing was, however, soon placed beyond all dispute by the appearance of a body of the ancient craft of bell-ringers, who presented themselves at the hotel, and were readily admitted by the minister. The spokesman addressed his excellency in good set phrase, telling him, that he and his companion had come, with their due and customary respects, to wish him joy on his safe arrival in Old England, as ambassador extraordinary from the United States, hoping, at the same time, to receive from him the usual favour, such as they had received from other ambassadors, for which they had their *book to show*. Mr. Rush looked over the pages, and saw there the names of he knew not how many ambassadors, and other diplomatic functionaries arriving from foreign places, with the donations annexed toeach: so that he concluded that Magna Charta itself was not a more important document to the liberties of England than this book to the bell-ringers of Portsmouth. He cheerfully furnished his gratuity, to the delight of the venerable applicants. It is curious to observe the minuteness with which Mr. Rush describes the attention shown him, even by the hotel-keepers. He describes, as an unusual circumstance, the array of the hotel-servants, in a line on each side of the entry, thanking the party as they passed along. These were attentions unknown, we suppose, in America, and therefore excited all the satisfaction which is derivable from novelty.

Between Portsmouth and Godalming, a distance of thirty-eight miles, Mr. Rush was surprised to find so few houses along or near the roadside. He had, in fact, arrived in England charged with the impression, that he was coming to an over-peopled country; and though, as a sensible man, he did not suppose that every inch of the ground would show a habitation, still he was totally unprepared for such an extent of road so destitute of the vestiges of living beings. Upon a better acquaintance with England, subsequently, Mr. Rush found that in other parts the population was still thinner. It is difficult, then, he confesses, for him to believe that England is over-peopled.

Mr. Rush, during the remainder of his journey from Portsmouth to London, seems to have been pleased with the improvements which he observed as he advanced. Shortly after his arrival in the metropolis, he waited on the minister for foreign affairs. This office was filled at the time time by Lord Castlereagh; and in his first interview with this nobleman, Mr. Rush says, that the whole reception given him was very conciliatory; that there was a great simplicity in his lordship's manner, which he considered as the best and most attractive characteristic of a first interview. Mr. Rush, in walking from his abode in Bond-street to Whitehall, made sundry observations on the sights which struck his eyes during his pedestrian journey. The people he met in the streets constantly, he tells us, reminded him of his own countrymen; he caught the same expressions, and his ear took in the same accents, to which he thought he had been accustomed from his birth; it was like, as he represents it, coming to another planet, where he heard and saw familiar voices and faces, and yet he was constantly reminded that he was in the midst of strangers.

On the 3d of January, 1818, Mr. Rush waited on Lord Castlereagh, by appointment, at the residence of the latter in St. James's-square. In this interview, the noble secretary behaved with his accustomed politeness. The interview was altogether on business, and Mr. Rush soon declared what was the direct object of his mission. He said that there were two subjects which he was charged by his government to communicate to the notice of his majesty the king of England. The one concerned the slaves carried off by the English ships, from the United States, at the close of the late war,* in contravention, as the Americans believed, of the treaty of Ghent. The other was a subject which grew out of the commercial convention of the 3d July, 1815, between the two countries, whereby a reciprocity was established, of duties and charges of every kind upon the vessels of the two nations in their ports mutually. This convention ought properly to have come into effect on the day of its date: but, in fact, it did not, and both parties continued to levy the duties as formerly, without the slightest respect whatever for the new reciprocity system. Mr. Rush said that the American government had become compunctious, and that she wished to know if England would join her in retracing their steps, by taking retrospective measures, for carrying the convention into effect from the very day of its date, as was at first intended. The noble lord demanded time to consider these grave matters, and then took his turn in the character of remonstrant and supplicator. But the subjects to which his application referred have no interest for the present race of politicians.

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* These, we believe, are the slaves located in Trinadad, who have turned out so well, as will be seen by the previous article.

As soon as Mr. Rush had leisure to look about him, he made the interesting tour of London, dividing his description of his journey into two sections: the one being his travels in London, east of Temple Bar; the other being those in London, north of Oxford Street. This portion of Mr. Rushs's itinerary, is written in a very lively vein, and will be read with pleasure. We prefer, however, accompanying him to a dinner, to which he was invited by Lord Castlereagh, on the 20th January, and which, as a specimen of the diplomatic banquets so accurately registered in the Court Calendar, may deserve attention.

The invitation was for seven o'clock, and the party, which consisted principally of the members of the cabinet, were assembled when Mr. Rush and his lady arrived. The company were dressed in black, for the period at which this entertainment took place was shortly after the death of the Princess Charlotte. There was one exception, that of a lady who was dressed in white satin. The salutations were cordial, but in subdued tones; and the hand, Mr. Rush remarks, was given. The dining-room was on the floor with the drawing-room; and, as the company entered, the reflection of the profuse light shed from the numerous candelabras, as it blazed from the polished dish covers, forks, spoons, &c., all of massive silver, gave to the whole apartment a character of splendour which seems to have fixed the deep attention of the American. Lord Castlereagh sat at the head, with the lady of the French Ambassador on his right; whilst Lady Castlereagh took a chair at the side of the table, opposite the middle, having his Grace of Wellington on her left. Mrs. Rush sat next the Earl of Westmoreland, and opposite to her was the lady of the Portuguese ambassador, sitting next the French ambassador. By this account we learn that the rules of breeding amongst the *bon ton*—at least so far as the dinner party is concerned—are nearly the same as those which prevail in humbler circumstances; we understand also from Mr. Rush, that each of the ladies who sat next the gentleman was led by him, in the usual way, from the drawing-room to the dining room. Mr. Rush himself was placed between Lords Melville and Mulgrave, both of whom gratified him exceedingly: the former by his eulogy of the United States, the latter by his panegyric on President Monroe. In the passage of the party to the dining-room, Mr. Rush observes, that, being near to these two lords, he gave place to them, having understood that cabinet ministers took precedence of plenipotentiaries, on such occasions. But both declined it, Lord Melville kindly observing, "We are at home." The number of servants in attendance were twelve, the upper ones being out of livery.

The conversation related principally to France and French society, the foreigners speaking English; but the general conversation seems to have been conducted in French. Indeed, Mr. Rush says, that, before dinner, having glanced at the books which were lying about, he found that they were all in the language of France; and for a moment his imagination was carried back to the days of Charles II. when the English were but too prone to copy the model of their Gallican neighbours. Our author states, as the result of his subsequent experience, that the enlightened classes in England are more ready to adopt all that they find good amongst the French, than the same classes in France are to imitate what is worthy of their selection amongst the English; and as a testimony of the truth of this principle, he states, that whilst every well-educated person of either sex in England speaks French, the num- of the same order in France who speak English may be regarded as a sort of rare exception to the general rule of complete ignorance of that language.

The ladies left the table at nine o'clock, and were joined by the male company shortly before ten. The whole of the party in the drawing-room formed a series of knots or groups, and Mr. Rush and the Austrian ambassador were soon engaged in a very amicable confab. The latter protested that his court was fervent in its desire to cultivate close relations with the United States, and, as an evidence of her intention, she had already appointed the Baron Sturmer as her Consul-General in that country. Our author took the most favourable opportunity of expressing to Lord Castlereagh the pleasure he experienced in making the acquaintance of his guests, but particularly that of the Duke of Wellington, of whom Lord Castlereagh spoke in terms the most flattering. His lordship told Mr. Rush that the duke's military achievements were sufficiently known; but that few, except those immediately around him, were acquainted with the ability in council, the caution, the disposition to conciliate where interests clashed, which marked the conduct of the noble duke in his capacity of minister, and which elevated his character still higher in the scale, with the whole of the great powers of Europe. Mr. Rush gives a list of the diplomatic corps assembled in England, from all parts of the world, during the period of his residence there. He bears testimony to the cordiality of their intercourse with each other. The representatives of the chief powers were Prince Lieven, for Russia; Prince Esterhazy, for Austria; Baron Humboldt (brother of *the* Humboldt), for Prussia; Baron Fagal, for the Netherlands; the Duke of San Carlos, for Spain; and the Marquis Palmella, for Portugal. All these personages filled the character of ambassadors, between whom and ministers plenipotentiaries a distinction exists, which seems to consist altogether in the fiction, that the ambassador is more essentially and directly the representative of his Majesty's person, and not only takes precedence in all matters of form and ceremony, but is otherwise greatly exalted. Thus, then, we collect from the remarks of

Mr. Rush, that the ambassador is the first rank, minister plenipotentiary the second, minister resident the third. The two first set of functionaries have their credentials addressed directly to the sovereign, whilst those of the ministers resident, chargè-d'affairs, &c. are directed merely to the secretary of state. The embassies of the great powers are abundantly provided with secretaries and other officers, in various capacities, forming a general community quite formidable for its number. But, in respect of the retinue of ambassadors generally, there is a vast difference between the modern practice and that of some one hundred years ago. Two hundred gentlemen accompanied the Duc de Sully to England; Bassompiere, predecessor of the Duc, speaks of being accompanied to France, on his way back from his embassy, with an equipage of four hundred persons. There is nothing like this in the present day, at the same time that the observance of form and state is still as rigorously enforced as it was in the most fastidious periods of the monarchy. An astonishing proof of the truth of this remark is, as Mr. Rush shows, that the uncertainty of the nature of the forms by which the intercourse of ambassadors is regulated, has given rise to great difficulties—nay, even to wars! It was not until the meeting of Congress at Vienna, in 1815, that these forms were abolished. The Congress determined that, for the future, every question respecting precedence should be settled by the rule of time, so that the senior resident, or he who was longest at a court, should be deemed to be the first, no matter how low the relative rank of his nation. Mr. Rush very properly praises the large states for so rational and impartial a regulation, for it originated altogether with them. The rule applies to all cases of intercourse, and thus takes in the ceremony of visiting. The member of the diplomatic corps who has last arrived pays the first visit; this rule, however, applies only to those of the same class; and by its operation, all these disgraceful scenes at court which we read of in history, such as cutting the traces of coaches, in order that one ambassador's vehicle may whip up before another, are completely and for ever done away with. The disorders arising out of this feeling of jealousy, amongst the diplomatic agents assembled at particular courts were, at different periods, carried to such a pitch as to call for the application of a remedy. In the treaty of Westphalia, an attempt was made to establish the relative rank of each of the states, and thus define the pretensions of the different ambassadors. But the authors of the treaty, so far as this object was concerned, only strove to manufacture a rope of sand; nor did better success attend another similar enterprise, contemplated in the treaty of Utrecht, in which the title of minister plenipotentiary was introduced, with the view of facilitating the means of establishing permanent distinctions of rank amongst the diplomatic bodies. But it is curious to observe how great have been the advantages of a law founded on justice and common sense: there can be no greater proof that these ingredients are at the root of any ordinance or regulation which, by the mere moral influence that it suspends over a particular society, saves itself uniformly from being violated. Thus the diplomatic statute, which requires of the junior minister to make the first visit, turns out to be a dead letter, in consequence of the emulation of the older ones not to be outdone in courtesy. Mr. Rush tells us, that as he was preparing to pay his first visit, after his arrival in town, he was, to his great surprise, anticipated by several members of the corps. But all this courtesy and politeness end at once when a solemn treaty is in question. In the signing of this solemn instrument, all difficulties regarding the right of precedence are got rid of by a very ingenious and simple contrivance,—the treaties are executed in double original, and by this process each nation receives the opportunity of being named first, and signing first, in that particular document which is to be deposited in its own archives. At first the coequality of the United States of America, as a republic or a secondary form of government, was questioned; but the objection was resisted by the firmness of James Madison, and the republican minister is now in the full enjoyment of the same rights as the monarchical ones.

On the 1st February, 1818, Mr. Rush had a long interview with Lord Castlereagh; the subjects of discussion were the slave question under the treaty of Ghent, the north western boundary between the United States and the British possessions, and the post at the mouth of the Columbia river. There is nothing in the report of the discussion between the ministers which could now deserve to be dwelt on. We therefore hasten to the next chapter, in which we find Mr. Rush in a state of anxious preparation for a levee, at which he is to be introduced, in his official character, to the Prince Regent. As the day of the levee approached, the minister's anxiety increased, for it was the first time that he had been in Europe, and could not be confident that he possessed a sufficient knowledge of the structure and habits of its society to adjust his behaviour to its standard. He was aware, he said, that a competent knowledge of the world might guide any one in the common walks of life, more especially if that person carry with him the great element of good breeding—a wish to please; but, on the other hand, he knew that in private society there were rules which could be comprehended only after experience, so that he could not be altogether indifferent to the trial which he was about to undergo at the levee. As we have never met with so good an account of this oft repeated royal ceremony, we shall avail ourselves of the present one, recommended by the many advantageous circumstances under which it was written:

> I arrived before the hour appointed. My carriage having the *entrée*, or right to the private entrance, I went through St. James's Park and got to Carlton House by the paved way, through the gardens. Even this ap-

proach was already filled. I was set down at a side-door, where stood servants in the Prince's livery. Gaining the hall, persons were seen in different costumes—among them yeomen of the guard, with halberds. They had hats of velvet, with wreaths round them, and rosettes in their shoes. In the court-yard, which opened through the columns of the portico, bands of music were heard. Carriages, in a stream, were approaching by this access, through the double gates that separate the royal residence from the street. The company arriving this way entered through the portico, and turned off to the right. I went to the left, through a vestibule, leading to other rooms, into which none went but those having the *entrée*. They consisted of cabinet ministers, the diplomatic corps, and persons in chief employment about the court, and a few others, the privilege being in high esteem. Knights of the Garter appeared to have it, for I observed their insignium round the knee of several. There was the Lord Steward with his badge of office; the Lord Chamberlain with his; also, gold *stick* and silver *stick*. The foreign ambassadors and ministers wore their national costumes; the cabinet ministers, such as we see in old portraits, with bag and sword. The Lord Chancellor, and other functionaries of the law, had black silk gowns, with full wigs. The bishops and dignitaries of the Church, had aprons of black silk. The walls were covered with paintings. If these were historical, so were the rooms. As I looked through them, I thought of the scenes in Doddington; of the Pelhams, the Bolingbrokes, the Hillsboroughs. The Prince had not left his apartment. Half an hour went by, when Sir Robert Chester, Master of the Ceremonies, said to me, that in a few minutes he would conduct me to the Prince. The Spanish Ambassador had gone in, and I was next in turn. When he came out, the Master of the Ceremonies advanced with me to the door.

Opening it, he left me. I entered alone. The Prince was standing; Lord Castlereagh by him. No one else was in the room. Holding in my hand the letter of credence, I approached, as to a private gentleman, and said, that it was "from the President of the United States, appointing me their Envoy Extraordinary and Minister Plenipotentiary at the Court of his Royal Highness; and that I had been directed by the President to say, that I could in no way better serve the United States, or gain his approbation, than by using all my endeavours to strengthen and prolong the good understanding that happily subsisted between the two countries." The Prince took the letter, and handed it to Lord Castlereagh. He then said, that he would "ever be ready on his part to act upon the sentiments I had expressed; that I might assure the President of this, for that he sincerely desired to keep up and improve the friendly relations subsisting between the two nations, which he regarded as so much to the advantage of both." I replied, that I would not fail to do so.—pp. 81—84.

Mr. Rush was about to retire, when the prince appeared disposed to prolong the interview: his Royal Highness inquired for Mr. Adams, Mr. Pinckney, and Mr. King, and spoke in high terms of the ladies of America who had visited England, particularly Mrs. Patterson and the Miss Catons. The narrator proceeds:

"When the Prince came from his apartment, called in the language of palaces his *closet*, into the *entrée* rooms, I presented to him Mr. John

> Adams Smith, as public secretary of the legation; and Mr. Ogle Taylore, as attached to it personally. Other special presentations took place; amongst them, that of the Prince of Hesse Homberg, by Lord Stewart, both distinguished in the then recent battles of the Continent. The Prince Regent moved about these rooms, until he had addressed everybody; all waiting his salutation. Doors, hitherto shut, now opened, when a new scene appeared. You beheld in other rooms the company that had turned off to the right. The opening of the doors was the signal for the commencement of the general levee. I remained with others to see it. All passed, one by one, before the Prince, each receiving a momentary salutation. To a few he addressed conversation, but briefly; as it stopped the line. All were in rich costume. Men of genius and science were there. The nobility were numerous; so were the military. There were from forty to fifty generals; perhaps as many admirals, with throngs of officers of rank inferior. I remarked upon the number of wounded. Who is that, I asked, pallid but with a countenance so animated. '*That's General Walker,*' I was told, '*pierced with bayonets, leading on the assault at Badajos.*' And he, close by, tall but limping. '*Colonel Ponsonby; he was left for dead at Waterloo; the cavalry it was thought had trampled upon him.*' Then came one of like port, but deprived of a leg, slowly moving; and the whisper went, '*That's Lord Anglesey.*' A fourth had been wounded at Seringapatam; a fifth at Talavera; some had suffered in Egypt; some in America. There were those who had received scars on the deck with Nelson; others who carried them from the days of Howe. One, yes one, had fought at Saratoga. It was so that my inquiries were answered. All had '*done their duty;*' this was the favourite praise bestowed. The great number of wounded was accounted for by recollecting, that little more than two years had elapsed since the armies and fleets of Britain had been liberated from wars of extraordinary fierceness and duration in all parts of the globe. For, so it is, other nations chiefly fight on or near their own territory; the English everywhere.
>
> Taking the whole line, perhaps a thousand must have passed. Its current flowed through the *entrée* rooms, got onward to the vestibule, and was finally dispersed in the great hall. Those who composed it, found themselves there, by a course reverse to that of their entrance; and went away through the portico, as their carriages came up.—pp. 85—87.

The letter of credence, which was presented by Mr. Rush, was a document drawn up in exact conformity with the precedents established immemorially in the diplomatic circles. As the text of this epistle is followed literally, *mutatis mutandis*, by all the governments of Europe, whenever they send a minister plenipotentiary to any other state, its terms become interesting. The following is a copy:

> "Great and good Friend:
>
> "I have made choice of Richard Rush, to reside near your Royal Highness in quality of Envoy Extraordinary and Minister Plenipotentiary of the United States of America. He is well informed of the relative interests of the two countries, and of our sincere desire to cultivate and strengthen the friendship and good correspondence betweeen us;

and from a knowledge of his fidelity, probity, and good conduct, I have entire confidence that he will render himself acceptable to your Royal Highness, by his constant endeavours to preserve and advance the interests and happiness of both nations. I therefore request your Royal Highness to receive him favourably, and to give full credence to whatever he shall say on the part of the United States, and most of all when he shall assure you of their friendship and wishes for your prosperity; and I pray God to have your Royal Highness in his safe and holy keeping. Written at the city of Washington, the thirty-first day of October, anno Domini one thousand eight hundred and seventeen. By your good friend,

"JAMES MONROE.

"John Quincy Adams, Secretary of State."—pp. 89, 90.

It being the rule for a new minister, after having been received by the sovereign, to call on the members of the royal family, Mr. Rush was careful to comply with the practice. The call is made by the minister inscribing his name in books kept at their several residences. His next duty was to leave cards at the houses of the cabinet ministers, and of the other members of the diplomatic corps; he also visited the lord high steward, lord chamberlain, the master of the horse, and a few other officers of the household. The cabinet ministers are understood to be allowed an exemption from the general obligation to return a visit; but the politeness of Lord Castlereagh, it seems, induced that nobleman to waive his immunity in this instance, and he returned the compliment which Mr. Rush had paid him of a visit. Amongst the other consequences of his reception at court, the minister was struck in particular with one which consisted of a series of calls from the servants of official persons for "favours." The nature of these solicitations he had already become acquainted with, as we have seen, at Portsmouth. The first set were the "Palace Drums and Fifes;" the next were, "The Royal Waits and Music;" and the third, which surprised the American minister most, was that body which called itself the "King's Marrow Bones and Cleavers." Each made him an address, and had their book to show. The tax on the foreign ministers which these claims imply, had its origin in a long-established custom. Ambassadors, when they quit England, usually receive a sum of one thousand pounds; but to ministers plenipotentiary no more than half that sum is given. So that, if upon the first arrival of the ambassador he is troubled with the claims of the menial officers of the government of this country, that government deems it only justice to compensate the ambassador for the losses to which he is thus inevitably put. Now the hardship on Mr. Rush, and his successors in office, has been, and perhaps still is, that the American minister is forbidden to accept the donation; but as the refusal to pay the "Waits" upon such a ground would require a degree of humiliation on the part of the person applied to, the minister has no resource but to give out the black mail.

Mr. Rush, however, carefully notes that all the spontaneous visits received by him were by no means connected with motives such as those just mentioned, for a great number of persons of the court and other circles paid him visits, and gave him the advantages of an extensive acquaintance, which was a source to him of the greatest satisfaction. This feeling was considerably augmented in his mind by the conviction that such kindness was the measure of the estimation in which his country was held. In the course of the period of his residence amongst us, his intercourse became more extended, and led to hospitalities which he feelingly declares can neither pass from the memory, nor grow cold upon the heart. Mr. Rush speaks very favourably of the demeanour of Queen Charlotte, to whom he was duly presented at Buckingham-house. There was, he says, a benignity in her manner, which, associated with her age and rank, became absolutely affecting; and the gentleness of her tones seemed to be the effect not so much of the infirmity of age, as of her innate suavity of disposition. Mr. Rush and his family attended a birth-day drawing-room held by the queen, and the description of it which he gives us is in the highest degree picturesque.

The author had been but a short time in England, when he was assailed by a host of letters from persons seeking intelligence and advice on the policy of emigrating from England to America. But here he gave another proof of his good sense, for he abstained from all interference in such matters.

Short histories of dinner parties, assemblies, &c., to which he was invited by the most eminent of the nobility, are next given in succession by Mr. Rush. His introduction to a late well-known nobleman accidentally took place at a party given by the Duchess of Cumberland. Whilst he was conversing with Lord Hardwick, a gentleman low in stature, and in a brown wig, stood within a few paces of him. On Mr. Rush separating from Lord Hardwick, the stranger advanced to the former, saying, "I'm going to bring a bill into parliament, making it indictable in any stranger, whether ambassador from a republic, kingdom, or popedom, ever to leave his card without his address upon it. How do you do, Mr. Rush, how do you do? I've been trying to find you every where—I am Lord Erskine."

As immediately connected with his department, Mr. Rush particularly alludes to a conversation which he held with the Duke of Sussex as to the choice of the language in which state papers should be written. The prince observed, that with respect to the French, all foreigners readily acquired enough of it for ordinary purposes; but when treaties were to be drawn up, in which the fate of a nation perhaps depended on the employment of one word differing in its import to the amount of perhaps a scarcely perceptible shade from some other, the necessity of having as far as possible all the advantages derivable from a unity of language was strenuously enforced by his royal highness; and he ultimately proposed that the

Latin should be the invariable language of all written instruments to which more than one nation was a party. "Each nation," said the duke, "would then stand upon the scholarship of its public men." Mr. Rush, however, differs from the prince in the selection of the particular tongue for the use of statesmen in the manner just mentioned. He thinks that that language should have the preference which is most likely to be predominant throughout Christendom. In pursuing this view, Mr. Rush informs us that the European dominions of Great Britain have a population of twenty-two millions, in addition to which is to be counted the population of the United States; making altogether upwards of thirty-four millions of people, with whom the English language is vernacular. Besides this fact, the foreign commerce of Britain and the United States conjointly, far exceed the commercial transactions of all Europe put together, and this superiority cannot fail to have its weight in giving importance to the language, since it is the one that is, under these circumstances, the most widely and the most frequently diffused. Adverting to these indisputable facts, Mr. Rush very properly inquires why it is that the French should insist on the perpetual preference of *their* language by all the world; or rather, why should England acquiesce in their claim?

It is impossible for us to accompany Mr. Rush through the scenes, private and public, which he passed; and much even of the most interesting portion of his adventures, as well as his remarks, must be altogether omitted. Some of the more striking incidents in his pages, however, are all that we can notice. At a dinner at Holland House, the hospitable seat of Lord Holland, the conversation happened to turn on the Scotch Novels, each praising the particular one which had struck him as the best. At last, Lady Holland proposed that each of the company should write on a separate piece of paper the name of his favourite novel amongst the set: nine papers were handed in, each with a title different from the rest—a happy illustration, observes Mr. Rush, of the various merit of the fascinating writer.

At Greenwich, whither Mr. Rush made an excursion, in company with Sir Humphry Davy, he was struck with admiration at the sight of the majestic pile appropriated as the asylum which England had prepared for the repose of the wearied and wounded guardians of her seas. But one sad reflection tarnished the delight which his first contemplation had inspired—namely, that many of the veterans, with their hoary locks and scarred faces, were originally inveigled or forced into the service by impressment. His remarks on this subject deserve to be studied by our government, and we quote them in particular for the benefit of Captain Hall, who too often condescends to become the apologist of political abuses. It will be seen, in a previous article, that the captain just mentioned endeavours to defend the practice of impressment, and it is partly with the view of seeing how this defence can be blown to fragments by the first breath of a man of sense, that we are induced to make the following extract from the pages of Mr. Rush:—

> It is to me an unaccountable anomaly, that a nation in which individual rights are guarded by barriers such as no other ever raised up, except the nation in the New World that springs from her; who would wade through blood sooner than part with her Habeas Corpus, or Trial by Jury, should yet sit calmly down under this unjust and tyrannical practice. It is said that her navy cannot otherwise be manned. Poor excuse! as if it were not universally true, that labour of any kind can be commanded by paying for it, and of course labour upon the ocean, with the risk of battle and death; and as if, supposing it to cost ten times over what would ever be asked, it ought not to be paid, sooner than such an outrage be committed! The statesmen, the philanthropists of England, will at last awake from the dream of supposed necessity for the pressgang. It will cease, and the wonder be, that any arguments for sustaining it could have been made current so long. There have, it is true, been states, ancient and modern, that have resorted to force for obtaining military service; but it has generally been for temporary purposes. Where this has not been the case, the states have been those in which personal rights have been imperfectly protected. The precedents are to be shunned, not copied; especially by a nation whose fundamental code looks to the inviolability of personal liberty in a degree far above that of the civil law of Rome, or any of the codes of Continental Europe engrafted upon it. I did not volunteer my thoughts upon my English companion; but if I had, I scarcely think that dissent would have come from his liberal mind, accustomed as it was to analyze and reason.—pp. 143, 144.

Amongst other observations made by Mr. Rush on the manners of the great, he informs us, that the preference at English, as well as at foreign tables, is for the light wines, Sherry being little used, and Madeira still less. The remarks on this subject are elicited from the author in reference to a dinner-party given by the Prince Esterhazy, who, he says, told him a pretty little anecdote about a relation of the prince's own. This was an officer high in rank, who was amongst the Austrians at the time when, in alliance with the Russians, they took Berlin from Frederick. The officer alluded to was observed, when the soldiers gave themselves up to plunder, to protect the palace at Potsdam: he suffered nothing to be touched, and merely asked, as a favour, that he should be allowed to take away a small portrait of the Prussian king, and also one of his flutes, as memorials of so great a monarch, and so valiant a warrior.

It was not, however, merely in a round of entertainments that the whole of the time of Mr. Rush was employed; he had at intervals, from the moment of his landing, interviews with Lord Castlereagh upon various points of policy in which the two countries were interested. Amongst these, there was none of greater importance than the power exercised by England, as a measure of state policy, of impressing her seamen to serve on board her ships of war.

The American Government certainly could have no business in interfering with this right, provided that the oppressive system was confined to British seamen, to the British dominions, and to British vessels exclusively. But this cannot be said to be the case, inasmuch as she has claimed the right of searching the vessels of other nations for her seamen at her own good-will. Suppose a British frigate, in time of war, meets an American trader, and stops and boards the latter; the English lieutenant can select from the crew any Englishman he may find, or *thinks* he finds, on board, and may compel him to enter the frigate. Now what the Americans complain of is this, that there is no appeal from the decision of the said lieutenant, but that any ruffian, assuming the badge of one, may thus attack an American vessel, and take out any of the men, under the pretence that the man selected is an Englishman; and that no redress is to be had, though the whole transaction could be proved to be founded on a villainous deception. The existence of so great an evil formed a constant subject of remonstrance from Mr. Rush to Lord Castlereagh, and at last a formal plan was submitted by the former for remedying it thoroughly. The principle of the plan, which originated with Mr. Rush himself, was, that a mode should be devised whereby British seamen should be previously excluded altogether from the American navy, because, if such a measure was effectual, there could be no motive for the right of search on the part of England. Mr. Rush was able ultimately to succeed in obtaining from Lord Castlereagh a pledge that the matter should be fully submitted to the Cabinet.

Upon one occasion, Mr. Rush tells us that he received a very particular visit from a certain Count, whose name he suppresses. The whole object of the visitor was, to let the minister into the secret that he was carefully watched by the spies of the English ministers, notwithstanding all their plausible show of consideration towards him. The honest American, in the absence of any sort of fact to justify the slightest confidence in his informant, fairly told him that he had no mysteries to be betrayed; and that, besides, such a practice as espionage was inconsistent with the genius of a government and a people who debated every thing in the open day, and whose press penetrated into the most sacred precincts of society. Speaking of the press, Mr. Rush joins every sensible foreign critic who has examined the subject in praising the power which it exercises in this country. To those who, in a spirit of wantonness, complain of the tyranny of the newspaper press, the following judicious remarks of Mr. Rush are cordially recommended:

> Some will suppose that the newspapers govern the country. Nothing would be more unfounded. There is a power not only in the Government, but in the country itself, far above them. It lies in the educated classes. True, the daily press is of the educated class. Its conductors hold the

pens of scholars, often of statesmen. Hence you see no editorial personalities; which, moreover, the public would not bear. But what goes into the columns of newspapers, no matter from what sources, comes into contact with equals at least in mind among readers, and a thousand to one in number. The bulk of these are unmoved by what newspapers say, if opposite to their own opinions; which, passing quickly from one to another in a society where population is dense, make head against the daily press, after its first efforts are spent upon classes less enlightened. Half the people of England live in towns. This augments moral as physical power; the last, by strengthening rural parts through demand for their products—the first by sharpening intellect through opportunities of collision. The daily press could master opposing mental forces, if scattered; but not when they can combine. Then, the general literature of the country, reacts against newspapers. The permanent press, as distinct from the daily, teems with productions of a commanding character. There is a great class of authors always existent in England, whose sway exceeds that of the newspapers, as the main body the pioneers. Periodical literature is also effective. It is a match at least for the newspapers, when its time arrives. It is more elementary; less hasty. In a word, the daily press in England, with its floating capital in talents, zeal, and money, can do much at an onset. It is an organized corps, full of spirit and always ready; but there is a higher power of mind and influence behind, that can rally and defeat it. From the latter source it may also be presumed, that a more deliberate judgment will in the end be formed on difficult questions, than from the first impulses and more premature discussions of the daily journals. The latter move in their orbit by reflecting also, in the end, the higher judgment by which they have been controlled. Such are some of the considerations that strike the stranger, reading their daily newspapers. They make a wonderful part of the social system in England. Far more might be said by those having inclination and opportunity to pursue the subject.—pp. 201—203.

The sights of London, and the great men of the day, particularly the distinguished senators, are subjects to which Mr. Rush frequently recurs as if from preference; and on one occasion we were exceedingly struck with the justice of a comparison which he institutes between Canning and Mackintosh as rival orators. Mr. Rush fairly taxed the memory of Lord Erskine with respect to some of the great men whom his lordship knew, and obtained a good deal of information, particularly respecting Edmund Burke. "What a prodigy, (exclaimed the ex-Chancellor) was Burke! He came to see me not long before he died. I then lived on Hampstead-hill. 'Come, Erskine,' said he, holding out his hand, 'let us forget all; I shall soon quit this stage, and wish to die in peace with every body, especially you.' I reciprocated the sentiment, and we took a turn round the grounds. Suddenly he stopped. An extensive prospect broke upon him. He stood, wrapt in thought. Gazing on the sky, as the sun was setting, 'Ah! Erskine,' he said, pointing towards it, 'you cannot spoil *that*, because you cannot *reach* it; it would otherwise go; yes, the firmament itself—

you and your reformers would tear it all down.' I was pleased with his friendly familiarity, and we went into the house, where kind feelings between us were further improved. A short time afterwards he wrote that attack upon the Duke of Devonshire, Fox, and myself, which flew all over England, and perhaps the United States."

Mr. Rush fears that his version of the story does injustice to the real one of Lord Erskine; but, for our parts, we think the characteristic force and energy of Erskine are in excellent keeping, and we were glad to find that the interest which he found in interrogating Lord Erskine on the interesting topic of Mr. Burke induced him to request of the noble lord some account of that great man's mode of delivery. Lord Erskine replied, that it was execrable. "I was in the House of Commons," he continued, "when he made his great speech on American conciliation, the greatest he ever made. He drove every body away. I wanted to go out with the rest, but was near him and afraid to get up; so I squeezed myself down, and crawled under the benches like a dog, until I got to the door without his seeing me, rejoicing in my escape. Next day I went to the Isle of Wight. When the speech followed me there, I read it over and over again; I could hardly think of any thing else; I carried it about me, thumbed it, until it got like wadding for my gun." Here he broke out with a quotation from the passage beginning, "But what, says the financier, is peace without money?" which he gave with a fervour, showing how he felt it. He said that he was in the House when he threw a dagger on the floor, in his speech on the French Revolution, and it "*had liked to have hit my foot.*" "It was a sad failure, he added, but Burke could bear it."

Of the remaining portion of Mr. Rush's volume, a considerable space is devoted to the progress of a general negociation for the settlement of commercial matters. This negociation, which was carried on chiefly by Lord Castlereagh, Mr. Rush, and Mr. Gallatin, terminated at last in a Convention, dated the 20th of October, 1818, which settled the points of difference existing between the United States and this country on the following subjects:—The Fisheries; the Boundary Line from the Lake to the Woods in the forty-ninth degree of north latitude; the claims of territory beyond the Rocky Mountains, and to Columbia River. The above questions were settled in the three first articles of the Convention; the fourth prolonged for ten years the existing commercial convention, by the provisions of which a reciprocal liberty of commerce is established between America and Great Britain. The fifth article embraced slavery, and the manner in which that question was treated deserves attention.

It appears, that during the war of 1812, a great number of slaves, belonging to proprietors in the southern districts of the Union, had found their way to the British ships stationed in the Chesapeake. Some of these came voluntarily, others by inducements held out to them on the part of the British naval commanders, whilst a third class consisted of those who were captured during the war. When peace was established by the treaty of Ghent, the whole of what had been taken by either party was ordered to be restored without delay. In the very first article slaves were expressly mentioned as forming part of the property which should be returned to the former owners. Now, the slaves, at the time of the signing of the treaty, were either in British ships, in forts, or other places on shore, under British protection; and it was a point of dispute as to the extent of the application of the treaty to these slaves. England contended, that those slaves only were to get the benefit of the treaty who, at the time of the exchange of ratifications, were in the forts, or other places in which they had been originally taken—whilst the United States held the meaning of the article to be, that the British were to carry off no slaves who were within the American limits, although in the possession of the British at the time of the exchange of ratifications of the treaty, no matter whether such slaves were on board or on shore. The dispute on this question lasted a long time; and on the occasion of the proposal of the new convention, it was again brought on. But all attempts to settle it were fruitless; for it was a mere contention about words, each giving to them what they mutually considered to be arbitrary meanings. They agreed at last to leave the matter to an umpire; and of all the men living, whom did they choose?—the emperor, Alexander, of all the Russias! His decision was,

"That the United States were entitled to claim from Great Britain a just indemnification for all slaves that the British forces had carried away from places and territories of which the treaty stipulated the restitution; and that the United States were entitled to consider as having been so carried away, all slaves who had been transported from the above-mentioned territories to British ships within their waters, and who for that reason might not have been restored."

The emperor, it seems, made known, in an official form, that he had devoted all his attention to the examination of the grammatical question, and that his decision was founded on the signification of the words in the text of the article. But, although the emperor decided in favour of the United States, the possibility of acting up to the measure of restoration required by the treaty was altogether out of the question, so many complications and difficulties had arisen during the period of delay.

Here, however, we are now under the necessity of taking leave of our highly interesting and instructive guide. We feel much more intensely than we can express, the whole magnitude of the value of such a work, at such a time as the present. It is the production of an American on the manners and character of Englishmen, written at an era when the works of Englishmen, and English women, too, on America, teem with the manifestations of the most inflexible national antipathies. It is highly creditable to the author that no feelings of indignation, which might be so naturally excited by these insults on his country, have in the slightest degree induced him to deviate from the line of an impartial and unprejudiced judge. Candour, moderation, and an unflinching love of truth, appear to have held uninterrupted dominion over his mind, from the first to the last page; and his work will furnish an example to our travellers, which will, at least, teach them how much they may gain in character by being only just and considerate to strangers.

ART. X.—*Memoirs of the Duchess of Abrantes (Madame Junot.)* Vol. fifth. London: Bentley. 1833.

THE commencement of this volume brings us down to the era of the death of Pitt, an event which we find the heart of the Gallican Duchess to be highly delighted with, because she knew that it was agreeable to her idol, Napoleon. She says, that the Emperor could not fail to rejoice in the demise of his arch enemy, not only because he was at the head of the government which was sworn in its hatred and hostility to the French ruler, but also because between Napoleon and Pitt there was actually existing a great personal animosity. Of this fact we own we were not previously apprised; but the story on which the representation is founded, has certainly all the aspect of its being genuine. The Duchess tells us, that during Bonaparte's career in Italy and Egypt, he frequently complained, in the most angry terms, of the publication, by the English government, of the entire correspondence of individuals. Then the affair of St. Jean d'Acre, and the treaty of El-Arish occurred; and all the fault of these matters was laid on Mr. Pitt. When Napoleon became consul, he sought to make overtures to the British minister, who seems to have refused them in a manner that excited, in the mind of the haughty general, a sense of humiliation. Bonaparte's exquisite sensibility to trifles, led him to resent this treatment with a degree of severity disproportioned to the nature of the offence; and from that moment Pitt became one of the objects of his most marked antipathies. The more intimate agents of the press of Bonaparte ransacked the history of Pitt's early life, and nothing that could redound to his disadvantage was omitted in speaking of him in the French journals. These diatribes were of course reiterated with a cordial echo by the opposition journals of England. Madame Junot seems, from a paragraph in this part of her memoirs, to imply, that some of the scandalous biographies which have appeared in this country of Napoleon, were got up in retaliation by Pitt. How far this was the case, we are not now in a condition to determine; we only know, that some of them were read by Napoleon himself, and that they threw him into a rage, a circumstance that must be regarded as strong evidence at least, that he considered them to be the emanations of some formidable enemy. No hostility, however, shown by Napoleon to Pitt, could exceed in its malice the deadly enmity conceived by Pitt towards him. Of the character of Pitt's hatred, a sufficient estimate will be obtained from the fact, that when the treaty of Amiens was decided on, Mr. Pitt resigned office, refusing even thus far to acknowledge a man whom he regarded as *the enemy of human nature.* The Duchess adds, that the spirit which Mr. Pitt always exhibited in his policy, both practical and theoretical, towards Spain, so impressed the people of that country with dislike for his person, that the news of his decease was received with marks of national rejoicing. The Duchess, in fact, was residing in Vittoria at the time, and the house in which she occupied apartments, and which belonged to one of the most considerable of the inhabitants, was illuminated completely in celebration, said the host, of an event so fortunate to Spain.

When the Duchess returned to France, she found Napoleon on the throne, and Josephine, to whom she had been godmother, sharing with the prosperous soldier his diadem. She found the Emperor peculiarly severe in demanding the most rigorous observance of the etiquette of the court. The authoress acknowledges that this severity was founded on a due appreciation of human nature; for she says, that restraint of some kind is indispensable to Frenchmen when they are admitted to the presence of power, and it was this necessity which justified the adoption of terror as the etiquette of the tribunal, and the conversion of the master of the ceremonies into an executioner during the revolution. The Duchess, very speedily after the fatigues of her journey were over, entered into the household of Madame Mere, the mother of Bonaparte, as a lady in waiting. Of all the false histories which even French biographies have supplied, there is not one, according to Madame Junot, more ridiculously inconsistent with the truth than that of Madame Mere. When the former became a member of the household, Madame Mere might have been about the age of fifty-three. She had been beautiful in her youth, but as years advanced, her shoulders increased in breadth, a circumstance which apparently diminished her height, and thus interrupted the beauty of her proportions. She was exceedingly careful and neat in her person and dress, indeed infinitely more so than some princes and princesses whom the Duchess could name, and who often, in consequence of their slovenly costume, were sadly, she says, at a loss for their royal titles, in order to distinguish them from the commonalty. The position of Madame Mere was altogether aloof from the court and the court party; for though Napoleon loved her, yet he did not allow her that extended state which perhaps the mother of the Emperor ought to have enjoyed: and she, too proud to impart what she felt on the subject, was only more decided in her forbearance from public life. Madame Junot sketches, with admirable ease and grace, the characters of the principal females who, with herself, composed the household of Madame Mere. There was one lady, who, though not nominally belonging to the household, yet was so constantly an attendant in the private circle of Madame Mere, as to be fairly entitled to be considered one of its most efficient members. The name of this female was Madame de Brissac. She laboured under a defect of hearing, which gave rise to some ludicrous consequences, very pleasantly described by the Duchess. Madame de Brissac was about to be presented to the Emperor; and in order to guard against the inconvenience which would result from her infirmity, she zealously made herself acquainted with the nature of the questions which Bonaparte was in the habit of putting to those in her circumstances, when they were presented. She was informed that the Emperor, in the first place, never failed to inquire from what department the party came: his second question, most commonly, was the age of the party, and the third, how many children he or she had. The day came, and Madame de Brissac was the best prepared in her lesson of any one in the palace. Having made her three curtsies to the Emperor, she saw, by the monarch, that he was addressing her. The question which he actually asked her was this—" Is your husband brother to the Duke de Brissac, who was killed on the 2d September, and did he not inherit his estates?" The poor lady, little dreaming that any other interrogatory than that which was previously set down for her would be put, answered as if she had been asked from what department she had come—" The Seine and Oise, Sire!" The Emperor, quite suprised, said to her then,—" I believe you have no children?" " Fifty-two, Sire," replied the deaf lady, thinking that Bonaparte asked her her age. The Emperor saw how it was, and without further observation, continued his tour of the circle.

Amongst the measures adopted by Napoleon for rendering his court the supreme example of brilliancy to the rest of the crowned heads of Europe, was the revival of the dance called quadrille; and this, by a specific regulation, was to be danced only by those who appeared in proper costume. The fundamental principle of these laws was, that the quadrille dancers should be distinguished each by one of four colours, white, green, red, and blue. The white ladies must wear diamonds, the red ones rubies; the green ones must be decorated with emeralds, whilst sapphires and turquoises were required in the blues. The costume was the Spanish, and consisted of a robe of white crape, slashed with satin, which must have the colour of the quadrille, and the slashings of which were to be trimmed with lama. A toque of black velvet, with two white plumes, formed the head-dress.

All this seemed to the Duchess absurd enough, but the dress of the men for the quadrille out-heroded every thing. This was a body-coat of *white velvet!* surmounted by a scarf of the colour of the quadrille.

It was tied in a bow at the side. The head-dress was exactly the same as that of the ladies. The quadrilles were usually rehearsed in the day-time, and large companies used to assemble for the purpose. Some curious instances of purloining costly articles from each other at these meetings are given by the Duchess. One is a case in which a young lady, a member of some exalted family, was caught in the very *manor*, after having picked up a shawl, precious in the eyes of its true owner, on account of the exquisitely beautiful parrots which expanded their variegated feathers on the borders. But what, in all these instances, we chiefly admire in the narrative is, the admirable coolness with which the lady thief meets the charge, though the evidence against her be as clear as the sun. A Madame Hamelin, for example, stood up at a ball to dance a country dance. She laid down a beautiful black shawl; and after the dance, on going to look for her shawl, it was gone. Presently she saw the identical shawl on the shoulders of a well-known lady, to whom she went up and spoke.

"Madame, I beg pardon, but you have got my shawl."

"I assure you, Madame, you are mistaken."

"By no means, I can prove it to be mine, for it has thirteen palms, a very uncommon number; perhaps you will do me the favor to count them."

"It is unnecessary, because my shawl has thirteen palms."

"But, *Madame*," said Madame Hamelin, "in coming here this evening I had the misfortune to tear it, and should know it by the rent."

"That is very singular," replied the other, "for mine has also its rent, which is precisely the reason of its being mine, as it enabled me to purchase it much cheaper than I otherwise could have done."

The possessor of the shawl knew her strength, and she left poor Madame Hamelin no other compensation for the loss of the shawl than what the latter might derive from having a capital story at her command.

In pursuing the history of the events of 1806, the Duchess has collected a considerable mass of facts, which tend to show the vast interest taken by Napoleon in enforcing the principle of the Berlin decree, so famous in modern story. It was promulgated after the triumphs of the French over the Prussians, and bore the date of the 21st of November, 1806. It declared "that the British Isles are in a state of blockade by France; all commerce and communication with them are prohibited. All subjects of Great Britain found in any country whatsoever under the authority of France, shall be made prisoners of war; all trade in articles of English merchandize is forbidden, and all English merchandize, of whatever species, is declared good prize."

The principles assumed in this decree were not mere affectation, as is sometimes suggested on the part of Napoleon, but seem to have been adopted from a conviction that he had found out the vulnerable spot where England might be most fatally struck. This honest impression appears at once breathing with all the energy of life in a private letter to Junot, then governor of Paris. The date is two days subsequent to that of the Berlin decree, and it contains earnest exhortations to the governor to assist with all his might in establishing the continental system, particularly in Paris. "Let your wives," enjoined Napoleon, drink Swiss tea, it is as good as that from the East, and chicoree coffee is as wholesome as the coffee of Arabia. Let them set this example in their drawing rooms, instead of amusing themselves, like Madame de Stael, with political disquisitions. Let them beware that I do not find them wearing dresses of English manufacture; tell this to Madame Junot; if the wives of my principal officers fail in setting an example, where am I to look for it? This is a question of life or death to France and England; and I expect assistance in carrying it through from those who are nearest to me. I rely, Junot, upon your zeal and attachment. The arch-chancellor will communicate my orders to you."

Amongst the matters which excited, at the time we are now alluding to, a strong sensation, was the affair of the Princess of Hatzfeld, in which it must be allowed that Napoleon behaved with the most creditable generosity. It appears, that, after the Emperor had effected his triumphs in Portugal, and after the King and Queen of Prussia withdrew from Berlin, the Prince of Hatzfeld remained in that city, and acted, in some respects, as a spy on the French army. He had the folly to put a letter into the Berlin post for the King of Prussia, giving his majesty a full account of all that was passing in the city, the movements of the French, their number, their sentiments, with other particulars. The letter was intercepted; it was placed in the hands of Napoleon, who, on perusing it, flew into one of his "glorious fits" of passion, as Madame Junot calls them, and directed a military commission forthwith to sit and investigate the conduct of the prince. The princess, hearing the news, and remembering that Duroc, who had great influence with Buonaparte, sought him every where; when, at last, she found him, he offered his best advice, and he recommended her to see the emperor on the same day, as otherwise her interference might be too late. "You shall see the Emperor," said Duroc, "rely upon me." We continue the narrative from the volume itself.

The emperor had been to a grand review of his guards; they were out of humour because they had had no share in the victory of Jena, and the Emperor, unwilling to give them the least pain, had been to visit them; this caused his absence from Berlin. On his return he was surprised to find Duroc waiting for him with an air of great impatience. Duroc had been much interested by the despair of the Princess of Hatzfeld; since his interview with her, he had seen two of her husband's judges, and had learnt that there was no hope for him. He requested an immediate audience of the Emperor, and followed him into his closet.

"You are come to tell me that the town of Berlin is in revolt: is it not so? I am not surprised, but they will have a terrible example to morrow to cure them of the mania of revolting."

Duroc saw that the Prince of Hatzfeld was in the worst case possible. He was convinced that the only successful advocate in his behalf would be the Princess herself; he obtained permission to introduce her, and went to fetch her. The unfortunate wife on being brought into the pressence of the man who could kill or spare her husband, had only power to throw herself at Napoleon's feet. He raised her immediately and spoke to her with the utmost kindness. Madame de Hatzfeld sobbed convulsively, and could only repeat, as it were, mechanically, "Ah, Sire, my husband is innocent!"

The Emperor made no answer, but went to his scrutoire and taking from it the Prince's letter, held it towards his wife in silence. She looked at the unfortunate paper, then burst into tears, and striking her forehead with her clasped hands, exclaimed, in consternation, "Oh! yes, it is his writing!"

The Emperor was affected, it appears, by the frankness which in the hour of peril acknowledged the whole truth to him; thus leaving him all the merit of the affair. He would not refuse it; but advancing to the Princess put the fatal letter into her hands, saying, with a graciousness which doubled the value of the favour, "Make what use you please of this paper, which is the only evidence against your husband; when it no longer exists, I shall have no power to condemn him;" and he pointed to the fire which was blazing in the chimney.

The letter was burnt, and its flame was a bonfire of rejoicing for the deliverance of the Prince: I know not whether he continued grateful, but I hope so for the sake of humanity.

I have since learnt from Duroc how much the Emperor was affected by the candour of the Princess of Hatzfeld. Her profound grief entrusting entirely to his mercy had penetrated to his heart. He had feelings of humanity and affection, whatever may be said to the contrary, and stronger perhaps than may be believed.—vol. v. pp. 152—154.

Amongst the leaders who accompanied the French army to the north of Europe in the great campaign of 1806—1807, Murat held a very conspicuous place. His character for valour is well known, but few are so well acquainted with a strange hobby, which completely suppressed, whenever a paroxysm came on, all the homely suggestions of his common sense. This was his absurd military toilet: he had a little riding-cloak a-la-Polonaise, and his schapskis and his schakos, and his colbacks, and never was such a heap of nondescript, fantastic head-dresses as he had made for his use. The Princess Caroline told Madame Junot, that the price of the plumes for these fine caps alone cost in four months twenty-seven thousand francs.

During the absence of the emperor, it occurred to the family, who remained at home, that it would be wise to determine in time who was to be the successor to Napoleon, in case a cannon-ball took him off in any of the battles, in which he did not fail to expose himself. The empress wished her son, Eugene Beauharnois, to be adopted; and Madame Murat did not fail to set up pretensions for her branch of the family. Junot, who had been always very distant with her majesty, was sent for by Josephine, who endeavoured to engage him in favour of her son: but Junot was ever staunch in his preference for Murat.

A great deal is said of the promise afforded by a child, Prince Louis, the eldest son of Queen Hortense. This child afterwards died of the croup in Holland. The emperor had been much attached to this boy; and frequently devoted hours of his time to narrations calculated to interest his favourite. A beautiful scene, founded on one of these occasions, is related by the duchess. One day, at St. Cloud, the emperor began to relate the tragic story of the burning of the ship L'Orient. The young prince, who was sitting on the knee of the empress, got down, in the midst of the story, and, placing himself opposite Napoleon, fixed upon him his large blue eyes, which were animated with a strong expression of interest. Napoleon's talent for narration was quite wonderful; and it was not surprising, that, when in the vein, he should have fascinated the young auditor. The story, in this instance, as we have already stated, was that of a naval battle; and the fire of his words, observes the duchess, seemed to bring to the ears of his hearers, the roaring of the waves, the thunder of the cannon, and the groans of the dying. "He placed you," she continues, "on the deck of a vessel, the planks of which, stained with blood, and covered with dead bodies, were already crackling under the action of fire, which sent its thousand tongues, of every diversity of colours, bursting through the hatchways, and climbing in serpentine wreaths along the yards and up the masts. This vessel, which, but a few hours before, rode in her pride, commanding the anchorage of Aboukir, and presenting at her forecastle above five hundred human faces, all full of energy and life, was now a desert; for, whoever of her crew had not been brought down by the enemy's cannon, had hastened to escape a certain horrible death, by throwing himself into the sea to swim ashore. One man only remained there, standing with arms crossed upon his large breast, his dress bathed in blood, and his face black with powder and smoke. He looked with deep sorrow upon another man, lying at the foot of the main mast, with both his legs fractured; breathing still, but losing his blood and life, without complaint: nay, thanking God for calling him from this world, and raising his dying eye to the republican banner of France, which still floated over his head. At some paces from him was a boy, about fourteen years of age, dressed in a blue jacket, without any mark of distinction; a small sword was by his side, and two pistols were fixed in his belt. He looked upon the dying man with an expression of despair, blended with resignation, which impressed the conviction that he also had done with life. This vessel was L'Orient, the admiral-ship of the expedition to Egypt; the dying man was her captain, Casabianca; the youth was his son.

" 'Take this child,' said the captain to the lieutenant, 'save yourself and him, and leave an old sailor, reduced to the value of a damaged cartouche, to die alone.'

" 'Keep your distance!' said the young hero, 'and save yourself: for me—this is my place; I will not leave my father.'

" 'My son,' said the dying man, casting upon his noble child a look which expressed all the happiness the human heart is capable of conceiving, 'my son, I command you to go.'

"At this moment a frightful crash evinced the mastery of the devouring element; the timbers of the deck became burning hot. The lieutenant started forward to seize the youth, who, presenting one of his pistols, threatened to lay him at his feet if he attempted to touch him. 'It is my duty to stay here, and I will stay,' he exclaimed; 'go you: may heaven protect you! but you have no time to lose;' then, laying himself down beside his father, and throwing his arms round him, he added, 'bless me, my father!'

"These were the last words the lieutenant heard; he jumped into the sea and swam towards the shore, which was but two hundred toises distant; ('For,' said the emperor, 'Admiral Brueys, stupid fellow! had crippled all his movements by fighting so close inland') but he had not made ten strokes towards it before L'Orient blew up with a tremendous explosion. He was saved by assistance from shore,' added the emperor, 'and came to head-quarters; and it was he who related to us the sublime filial devotion of the young Casabianca. 'What have I to do in this world,' said he, in reply to his father's earnest entreaties to him to save himself: 'I shall lose you; and the navy is dishonoured!' He was a noble child; and I am proud to think that he was related to me.'

"Meanwhile, it was curious to observe the countenance of the young Napoleon. He kept his large blue eyes fixed upon the emperor with an expression of anxiety it is impossible to describe; and when his uncle ceased speaking, he came to him, and climbed upon his knee; saying, 'Are you quite sure that is all true?'

" 'Why do you wish to know?' said the emperor.

" 'Because I shall pray to God for that little boy and his papa,' replied the young prince.

"The emperor was affected, and tenderly embraced his nephew, saying, 'You are a brave, good boy;' then, setting him down, his eye followed his playful movements with all a father's solicitude: he felt that this child was his hope. The empress was very happy in such moments.

The battle of Friedland, so famous in the annals of French victories, was quite unexpected; and it has been observed that Napoleon showed signs of exhilaration upon obtaining it, such as he scarcely ever displayed on similar occasions before. In one of these fits of jollity, he called for the bread of the people. This food was made of very bad rye flour, and was so indifferently made as to be full of long straws, and, in every respect, was truly a most detestable material of consumption. "Never mind," said Napoleon, "it is what the soldiers eat:" and from that moment the rye-bread of the Russian peasantry became a luxury throughout the army. This war ended in the treaty of Tilsit, which was signed in a chamber built on a raft; and, it is well known, that, when the the emperor Alexander approached to write his signature, in the presence of Napoleon, he grew pale, and trembled. Madame Junot entertained Alexander, in 1814, at her house; and, she states, that, in alluding to the meeting at Tilsit, he said, "'I stepped upon the raft, quite determined to sustain my dignity in my deportment towards the man whose treatment of the King of Prussia was, in my opinion, violently unjust. I intended to do much for my unfortunate friend, and much also for my own people; but, scarcely had I seen Napoleon, scarcely had he spoken, before I was overcome.'"

Prussia, it is scarcely necessary to state, was a party, and a very unfortunate one, to the treaty of Tilsit. By it she lost four millions and a half of subjects; by it she was obliged to open military roads into the heart of her remaining possessions; and her dominions thus dwindled into a parallelogram of merely one hundred and eighty leagues on the coast of the Baltic, whilst its breadth was no more than forty.

In this volume Madame speaks of the amours of Napoleon; and the earliest overtures respecting the divorce of Josephine are also mentioned here for the first time It concludes with a remarkable account of a fruitless attempt, on the part of Napoleon, to establish a reconciliation between himself and his brother Lucien. The dialogue which ensued places the character of Lucien in an exalted light. They met at Mantua; and the Emperor, unfolding a map of Europe, desired his brother to choose any kingdom he pleased, and that he (Napoleon) would engage, on the honour of a brother, to secure the same to Lucien. The latter told his brother plainly, that his principles were not changed, and that what he was in the curule chair on the 18th Brumaire, that he was at the moment in which he stood beside the Emperor of France. "I do not sell myself," said Lucien with enthusiasm. "Hear me, my brother, listen to me; for this is an important hour to both of us. I will never be your prefect. If you give me a kingdom, I must rule it according to my own notions, and, above all, in conformity with its wants. The people whose chief I may be, shall have no cause to execrate my name. They shall be happy and respected; not slaves, as the Tuscans and all the Italians are. You yourself cannot desire to find in your brother a pliant sycophant, who for a few soft words would sell you the blood of his children; for a people is after all but one large family, whose head will be held responsible by the King of Kings for the welfare of all its members.

The Emperor frowned, and his whole aspect proclaimed extreme dissatisfaction.

"Why, then, come to me?" said he, at last, angrily; "for if you are obstinate, so am I, and you know it; at least as obstinate as you can be. Humph! Republic! You are no more thinking of that than I am; and besides, what should you desire it for? You are like Joseph, who bethought himself the other day of writing me an inconceivable letter, coolly desiring I would allow him to enter upon kingly duties. Truly nothing more would be wanting than the re-establishment of the papal tribute." And shrugging his shoulders, he smiled contemptuously.

"And why not," said Lucien, "if it conduced to the national interests? It is an absurdity, I grant; but if it was beneficial to Naples, Joseph would be quite right in insisting upon it."

Napoleon became angry, and asked Lucien why he came to meet him, and precipitately said—"You ought to obey me as a father, the head of your family; and by heaven you shall do as I please!" But Lucien calmly told him that he was no subject of Napoleon's, and would never bow his head to the iron yoke of such a man. After a long and dubious silence, the Emperor sommoned sufficient calmness to say, "You will reflect on all that I have told you, Lucien; night brings counsel. To-morrow I hope to find you more reasonable as to the interests of Europe, at least, if not your own. Good bye, and a good night to you, my brother."

Lucien grasped the hand of his brother and exclaimed, "Good bye, and a good night to you, my brother. Adieu!" "Till to-morrow," exclaimed Napoleon: but Lucien shook his head, fled the room, and entering his carriage, ordered his postillion to get out of Mantua as speedily as possible. The brothers did not meet afterwards until Napoleon encountered adversity. It is well known that Lucien never forgave Napoleon for destroying the republic. He addressed him once, it appears, in the following manner:—"You are determined to destroy the republic!" exclaimed the enraged Lucien; "well, assassinate her, then;—mount your throne over her murdered remains, and those of her children—but mark well what one of those children predicts. This empire, which you are erecting by force, and will maintain by violence, will be overthrown by violence and force, and you yourself will be crushed, thus!" and seizing a screen from the mantel-piece, he crushed it impetuously in his hand, which trembled with rage; then, as if still more distinctly to mark his resentment, he took out his watch, dashed it on the ground, and stamped upon it with the heel of his boot, repeating: "Yes—crushed, ground to powder—thus."

This is one of the most interesting of the volumes which have yet appeared, and it does great credit to the talents and literary skill of the Duchess D'Abrantes.

ART. XI.—*The Journal of the Royal Geographical Society of London*, Vol. iii., Part 1. London; Murray. 1833.

IN this part we find the high character of the geographical journal still most worthily sustained. The articles which it contains are eight in number, and they chiefly relate to discoveries and descriptions in the eastern world.

From the first article we learn that a Geographical Society has been established at Bombay, and that one of its leading objects will be to maintain an intimate communion with the parent Society in London. There is no doubt that an example so fraught with advantages to geographical science, will be rapidly and extensively adopted in our colonies.

The second article contains an account of a tour through the province of Azerdbijan in Persia, by Colonel Monteith. This is followed by a paper giving a description of the river Usumasinta, in Guatemala, the production of Don Juan Galindo, of the Central American Service, and a Corresponding Member of the Royal Geographical Society. The account of the magnificent ruins of Palenque, on the banks of the river, forms a most interesting feature in this important communication.

The remaining papers, with the exception of one to which we shall presently call the reader's attention, are observations on the Gulf of Arta, an inlet of the Ionian Sea, by Lieut. James Wolfe, R.N.; an account of East Falkland Island, communicated by Woodbine Parish, Esq.; an account of the ascent of the Peter Botte mountain, in the Mauritius. This strange exploit was accomplished by Capt. Lloyd, chief civil engineer, accompanied by Lieutenant Phillpotts, of the 29th Regiment, Lieutenant Keppel, R.N., and Lieutenant Taylor, R.A.

The last article is a summary from the log-book of the brig Tula, Captain Briscoe, of the recent discoveries in the Antarctic Ocean.

The article which merits a separate examination is, the account of the route to be pursued by the arctic land expedition in search of Captain Ross. The paper is communicated by Captain Bach.

This expedition is to consist of two officers and about eighteen men, all of them accustomed to the duties and fatigues of travelling in America; and some of Sir John Franklin's men, who have volunteered their services.

The party should set out either in January, or early in February, so that they may reach Montreal in the month of April. This would enable them to engage Canadian voyageurs as guides, and also to lay in a good stock of provisions and ammunition. A *canot de maitre,* which is much larger than a *north canoe,* will be sufficient to carry the luggage and crew, and they ought to be on Lake

Huron on the first of May. The route lies along the northern shores of this lake, which are barren and uninteristing. The Manatouline islands are rich in fossils, and run parallel, terminating at the Sault de St. Marie, where it is usual to lay in a supply of fresh provisions, and then follow the trendings of the northern shore of Lake Superior, across Michipicoton Bay, to the entrance of the Kamanatekwoya, or Dog River, on the right bank of which stands the Hudson's Bay Company's post Fort William. The country on the north side consists of a succession of hills, based upon rocks and faced with precipices. At Fort William the *canot de maitre* is exchanged for the two north canoes, provided by the Hudson's Bay Company, and also a supply of corn and fat. Where other food is not abundant, these two substances form the rations of the travellers. The corn is prepared by boiling it in strong alkali, which takes off the outer husk; it is then well washed and dried; one quart of this is boiled in a gallon of water, to which a couple of ounces of melted suet are added, and these cause the corn to split, and make a pretty thick pudding, named *hominee:* the food is wholesome and easy of digestion.

In ascending the Dog river, the route is impeded by seventeen portagés and decharges. One is occasioned by the falls of Kakabikka, remarkable for the volume of water which they present—for the great height from which it falls—for the picturesque appearance of the rocks round the cascade—for the wildness of the vegetation—and, finally, for the very great noise which it produces, and which is said to be louder than that of Niagara. On the opposite side is a cavity in the rock, which is regarded by the Indians as the abode of an evil spirit. Muddy Lake, which lies a little farther on, is possessed of a peculiar property, which has not as yet been explained—it is that of attraction in a manner to require unusual exertion on the part of the voyageurs to force their canoes over it; and during the late expedition under Sir John Franklin, our heavy canoes met the same obstruction, the lake at the time being but slightly agitated by a moderate breeze, but devoid of whirlpools, or any bubbling, to account for such an effect. On leaving this we proceed to the 'Portage de la Prairie,' one end of which communicates with Lake Winnispeg, while the streams at the other end flow towards Lake Superior. After crossing the Rat Portage, we get to the River Winnispeg, which is a noble stream, but full of rapids and water-falls; and one is admonished of the fatal accidents that occurred by the number of wooden crosses placed on the banks by the survivors to the memery of their lost companions: these form so many beacons to point out the most dangerous spots. The expedition will then follow the regular route to Cumberland-house, where the canoes will be exchanged for two large boats, capable of containing the sixty bags of pemmican furnished by the liberality of the Hudson's Bay Company. The party will then make the best of its way across Pine Island Lake, and along some river tracks to Isle a la Crosse, Buffalo and Methye Lakes, as far as Portage la Roche, or Methye Portage. The boats are to be dragged across this height of land, and this is a business of time and trouble. Sailing against many obstructions, the party will next enter the Elk river, the country about which becomes less hilly. Passing through Stony river, the party follows the stream of the Slave river. On entering the Great Slave lake, the party will choose a different route from that taken by Franklin in his two journies; they will coast the southern shores of the lake to its eastern extremity, and thence it will proceed by a route well known to the natives to the banks of the Great Fish river.

These explanations are illustrated by a coloured sketch of North America, showing the proposed route of Captain Back. The interest and importance of this map, however, will not be felt until the expedition has advanced a certain way; and it is our advice to all those who take an interest in such things to provide themselves in time with the necessary materials for understanding the future operations of the expedition.

ART. XII.—*Ecclesia Anglicana: a Poem; containing an Historic Portraiture of the British Church; with a more particular reference to York Minster; an Apology for the National Reformed Church; and Reflections on the Opinions and Aspect of the Present Times.* By CHARLES OVERTON, Curate of Romaldkirk. London: Rivington. Bellerby: York. 1833.

A POEM, in five parts, in defence of the Church of England, is a phenomenon which few would have expected, at least in the present era. Surely the priests of that establishment have matters on their hands of much deeper importance at this moment than to afford time for recreations on the hill of Parnassus.

The poem is divided into five stages, called parts, each of which is a whole in itself. They contain historical and theological matter of all sorts connected with the foundation and progress of the church, and all the various subjects, sacred and profane, are alike subjected to the restrictions of the rules of metre.

Part I. directs our contemplations to the period of the first preaching of Christianity in Britain, and finishes at the era when the Saxons were made converts to that religion.

Part II. transports over some hundreds of years, and fixes us down in York city, to contemplate the burning of its cathedral.

In Part III. the glories of anthems, and other sorts of church music, are eulogized; the different orders of the hierarchy are described, and the sin of sacrilege meets with all the vengeance of the poet's fury.

Somewhat appeased by having vented his spleen against sacrilege, the poet proceeds with considerable serenity to the commemoration of those illustrious persons who protested against the errors of the papal system, and this leads him naturally to the great era of the Reformation.

Part V. is devoted to biographical sketches of the Archbishops of York, from the Reformation to the present time.

In going through the pages of our author, we have been frequently astonished at the nature of the policy which he seems to ascribe to the Creator in his superintendence of mundane affairs. Thus it appears beyond all dispute, that the author ascribes the burning of the cathedral of York to the anger of the Divinity, who must have looked with indignation on the profane use to which the sacred temple was put, when a musical festival was allowed to take place within its precincts. We can gather no other inference than this now stated from the following passage:

> Perchance depicted by the tree that grew,
> Fair, tall, and vast, Chaldean, in thy view,
> The wonderous pile in strength and size allied,
> Had serv'd to minister to human pride:
> No change we fear, exclaim'd the thoughtless throng,
> Thou, Lord, hast made our mountain stand so strong.
> Perchance, when late the viol and the lute,
> Sackbut and organ, dulcimer and flute,
> In sweet accord, these sacred courts among,
> Roll'd the full chorus of celestial song;
> Of earthly dross might heavenly themes partake,
> Be hymn'd Messiah but for Handel's sake!
> Did these things move, thou Holy One, thy frown,
> And wing the dread commission, "Cut it down?"—p. 37.

Here the reverend bard puts the question, did the Holy One dictate the destruction? and he answers it, not indeed directly by a categorical reply, but by presenting us with the realization itself of the malediction as its natural result. Thus he sings:

> That word gone forth, a Maniac's dreams fulfil
> The secret purpose of Jehovah's will.
> Wrapt in the veil of midnight's deep disguise,
> His reckless hand the flaming torch applies;
> Ere morning's sun his ardent course had wheel'd,
> To heights meridian in the azure field;
> Thoresby, thy Choir, with all its bright array,
> Has pass'd illusive, like a dream, away.
> For seven long years the moistening dews of heaven,
> Fell on the Monarch from his kingdom driven;
> What time forlorn, from human haunts he stray'd,
> And sought with prowling beasts the covert shade;
> Ere Heaven's dread king his yielding heart ador'd,

Then view'd his glory, and his realm restor'd.
Scarce half that period was the stated time,
For Ebor's fane to suffer for her crime.
From countless hearts emotion's torrent rush'd,
While deep submission rising murmurs hush'd:
Hurt for her hurt, and for her sorrow griev'd,
Each hand, each heart, her piteous state reliev'd:
From Harcourt first the ready succour flow'd,
And all her lovers willingly bestow'd:
That tribute, offer'd to his Temple's need,
Is own'd of God; he bids the work succeed:
And see, once more, the consecrated place,
Arise, completed in primeval grace.—p. 38.

The cathedral being now renovated, the solicitude of the author is directed to the important question, whether or not any thing is to happen again to the dome. He asks, will its desolation be accomplished by flames, or billows, or earth wide-gaping, or the furious gale, or, worse than even these, lawless rapine and ungovernable lust? Deeply interested is the reverend inquirer in finding out if papal Rome is once more to be lord of the ascendant, and again to be permitted to practice her sorceries? To which of these contingencies the author gives the preference, we have no means whatever of judging; it is only sufficient to say, that he seems most apprehensive of papal domination, because the blind policy of this country has facilitated that usurpation. As a circumstance worthy the attention of all pious Protestants, the reverend author calls our attention to the solemn and mysterious coincidence of time which has occurred between the burning of the cathedral and the passing of the Catholic Bill! We must hear the wrath of the excited bard on this occasion:

Should future years, intent, some mark require,
To fix the epoch of the recent fire,
Learn future years (if tuneless lay of mine,
Out-live the echo of the ended line,)
Oh! learn the record of that season dark,
By many a painful, many a mournful mark;
Learn what dire scenes of peril and of guilt,
Were acted, ere the ruin was rebuilt.
  Just ere it fell, indelible the stain,
Fix'd on my faithless country to remain;
The ancient fort, impregnable, that prov'd
Thro' many a hard-fought conflict was removed:
The blood-built bulwark of the Anglian state,
Dismiss'd its guard, and open'd wide its gate.
Now foes no more those battlements repel,
Departing fame, and trust, resign'd, farewell!
In vain *Experience* all her honours pleads,
To hoary proof, *Experiment* succeeds.

Hark! while abandon'd principle bewails,
O'er *murder'd* Truth, *Expedience* now prevails.
England, no longer Protestant thy realm,
Mourn o'er thy Pilot, parted from the helm!
That faithless deed shall latest ages date,
The woful epoch of thy falling state!
  Oh, mystery vast! the chieftain by whose hand,
Heaven pour'd its vengeance on the Papal land;
Whose name, once honour'd, and regretted still,
Or Minstrel's harp, or Patriot's heart could thrill;
The Warrior, crown'd with victory's choicest wreaths,
Whose splendid triumphs wondering envy breathes:
Blush, human greatness! ah, his glory! see,
His Country's Saviour, WELLINGTON! 'tis He,
Yields her palladium, and "at one fell swoop."
Her safe-guards crash; his thousand laurels droop!—pp. 41, 42.

No sooner was the Catholic Bill matured into an Act of Parliament, than great and universal disorder sprang up in every kingdom in the world. The Ottoman trembles before the Russian, the Bourbon is banished from the Gallic throne, and King George, "the fourth loved monarch of the Brunswick line," was consigned to dust. Belgium, in the meantime, rose like a troubled ocean, whilst ill-fated Poland is given up to grief; destructive fires blaze about the agricultural districts; fierce tornadoes tear up the produce of the sugar-cane islands; and lastly, to crown the misery of the country, the wild cry of reform is shouted from crowded street to echoing glen. Another ill remains, however, to be summed up, as coincident with those already lamented, namely, the condition of Ireland, of which the reverend bard thus gives us a description:

  And turn to Erin, restless as the surge,
That laves the crags upon her rocky verge:
Say, is she bless'd? and do her troubles cease?
Came on thy wings, Emancipation, peace?
What peace? what rest? while Babel's whoredoms still,
With rites unblest her sea-green borders fill!
Repose, farewell! when factious brawlers vile,
Supremely lord it o'er the spell-bound isle:
While wretched compromise, her wounds to heal,
Led by the mania of reforming zeal,
Brings God-denying error to unite
Her killing plague, to Neologian night!
Bids each with blazon'd blasphemy combine,
Blest Truth to poison, at her source divine;
And leave the hapless island to deplore
Heaven's glorious lamp, receding from her shore!—p. 43.

Many of the controverted points of discipline and religion are interwoven by our author with the general subjects of his poem. He points out the utility of that sacred awe with which all who enter a cathedral must be inspired; he touches on the introduction of psalmody, and praises it as an auxiliary to devotion; and after noticing the songs of Moses and Miriam, and of other Scripture characters, he proceeds to dwell on the beauty and excellence of the Psalms. From psalmody he transfers his attention to preaching in cathedrals, and draws a signal contrast between the early preachers and those of modern times. In vindicating the propriety of the honours and titles of the church governors, our curate is at the pains to show, that the whole order of nature, the existence of kings on earth and of angels in heaven, incontestibly prove, by analogy, the policy of retaining those distinctions.

One of the most striking pieces of novelty to be met with in this poem, is the discovery that England is one of the ten horns mentioned by Daniel the prophet. He next endeavours to show that the pretensions of the Romish church were protested against long before the Reformation; and he tells us, in choice hexameters, that Aidan observed Easter at a different time from Rome—that Alcuin opposed the worship of images—that Alfred protected Scotus, who opposed transubstantiation—that Athelstan promoted the translation of the Scriptures—that an earl of Mercia encouraged the marriage of the clergy—and that Archbishop Wulstan caused the writings of Alfred to be read, because they were adverse to transubstantiation. The author then passes through the series of historical events which succeeded, until the time of the Reformation, paying due tributes to the memories of the "martyrs," Rogers, Bishop Hooper, Taylor, Ridley, Latimer, and Cranmer. Biographical sketches are next given of some of the bishops who made themselves eminent soon after the Reformation. Of Grindall he says:

> First, holy Grindall, Anglian Eli, bears
> 'Mid fears and fightings, every Church's cares.
> In labours, perils, tenderness and tears,
> He more like Paul, exemplar blest, appears:
> But more to him the youthful Samuel's guide,
> In days, in sorrows, and in death allied.
> Surpass'd the term to mortal man allow'd,
> With head by more than four-score winters snow'd;
> While on his watch in season's wildly dark,
> His heart like Eli's "trembl'd for the Ark!"
> Nor causeless trembled: aching with remorse,
> He view'd the binding of the Gospel course;
> O'er-cast with clouds the smiling morning view'd,
> As grim revenge, the storm not lingering brew'd:
> Too soon it burst: the self-same fated dart,
> The fold that scatter'd, broke the pastor's heart.—
> Enlightened Father! welcom'd to thy rest,
> Thy name is honour'd, and thy memory blest:
> When kings and kingdoms, diadems and thrones,
> Shall crumble, crush'd 'mid dying nature's groans;

Thy wise remonstrance to the injur'd Queen,
Thy name from charge of trust betray'd shall screen.
Would, 'mid the courtier-herd that kings surround,
Such sterling honesty were always found!
Tho' bold, respectful; tender, tho' severe;
Commingling loyalty with godly fear:
To warn tho' prompt, reluctant to complain;
And when inflicting, clearly suffering, pain.—pp. 108, 109.

Sandys is the next in the eulogistic list:

Then Sandys comes, who Sorrow's cup had drain'd,
Exil'd for conscience, and in bonds detain'd:
And by that discipline his tutor'd heart,
Learnt how the stream consoling to impart;
Felt most the blessing of that cheering ray,
That brightest sparkles in the darkest day.
Ere hush'd his accents in the silent grave,
Pause on the blest confession that he gave.—pp. 107—109.

Hutton is characterized in the following manner:

Hutton succeeds ere Papal cries are still'd,
Mighty in Scripture, and with wisdom fill'd.
His voice with richest eloquence would plead,
What depth in doctrine! purity in deed!
Unlike some Teachers of succeeding times,
Denouncing only what the world calls crimes;
That leave all mystery, and would strive in vain,
By meagre morals purchas'd Heaven to gain!
Nor yet, like those, delighting to report,
How fair the fabric, and how neat the court;
But dare not, lingering in the outer pale,
Its holiest, brightest, glories to unveil:
More studious far, the goodly fane to praise,
Than drink the joys that at the altar blaze.
Preachers like these the pointers may adjust,
Varnish the case, and wipe away the rust:
But all is silent;—nor avails that care,
The inward wheels, and main-spring to repair.—p. 111.

These extracts will be sufficient to convey a general impression of the style and power of the author. We cannot, however, dismiss this work without bestowing what we deem to be a merited censure on the spirit and uncharitable feeling by which the writer appears to be actuated. The historical matter, which he employs as the machinery of his poem, consists, for the most part, of calumnies and other misrepresentations of the church of Rome, which, in the opinion of enlightened Protestants, deserve only contempt. Nevertheless, our rustic curate, for whom in vain time passes in its course, bringing its changes and improvements, still clings to the impressions received in his nurse's arms; and in his enthusiasm in adhering to these early prejudices, absolutely forgets his duty, both as a man and a minister of the benevolent religion of christianity.

NOTICES.

Art. XIII.—*Abolition of the Poor Laws, &c. with an Appendix, containing an Account of the Labourers' Friend Society.* London: Jackson and Walford. 1833.

The object of the Labourers' Friend Society, is to establish a system whereby the allotment, at fair rents, of small portions of land to the labourer shall be made. These allotments are to extend to a quantity which shall constitute a small farm or homestead; or they shall be of such an amount only as deserves the name of cottage-garden.

There are facts stated in the pamphlet before us, which justify the belief that such a system as this would do infinite good. One case is quite sufficient, and to that we shall now direct the reader's attention. A proprietor of an estate in Wiltshire has made a statement, which we have abridged, merely retaining the facts: He says, During the last ten years I have tried the plan of letting portions of land to the poor at a fair rent. My land consists of 1000 acres pasture, 350 arable, 100 heath, and 50 wood and other waste land. The estate is a manor in itself, and also a tithing, namely, having no overseers and a chapel, but not maintaining its poor. When I obtained it, it had been long neglected. The owner was a widow lady, who held it for sixty years, and visited it just once, and no more. No resident clergyman, no mansion-house, were to be found on the spot; but there was a deep soil, and roads altogether unpassable for any sort of vehicle.

I succeeded to the property in 1816, and in 1820 enclosed it by Act of Parliament. The 100 acres of heath were very indifferent, wet land; but capable of producing corn by management and some expense. The commissioner advised me to set apart eight acres of this land for the poor of the tithing.

It is to the distribution of this small plot of ground that I am particularly anxious to draw attention.

Several friends endeavoured to dissuade me from this application. They have now for ten years, however, been most successfully cultivated, and have proved a source of comfort to my village population, and happiness to myself.

My village is a good deal scattered; the population about 160 souls; and the heads of the cottage families, about eighteen. The land was, upon an average, about a quarter of a mile from each cottage. The price of this heath, to the farmer, was 16*s.* per acre, for a term of fourteen years—a moderate rent, in consideration of its being cleansed from the heath, furze, and briars. The cottagers had it at the same rent, but from year to year only; no stipulation was made with the latter that in no event should they receive parish relief, while holding the land—no threat that, if they should accidentally require such aid, they should be expelled from their holding—nothing, in short, to awaken their fears, or alarm their jealousies. No cottager had more than half an acre; some, indeed, rather less, according to the strength of the family; a few declined it, and what they refused was given to others.

In the spring, then, of 1820, these

allotments were measured, dug, and planted with potatoes. In the autumn of that year, I fitted up a cottage in the village for my own residence, during three months of the autumn, which professional engagements allowed me to enjoy in the country; and from this time I speak of these things from personal observation.

I believe I am correct in saying that, in 1820, not one of these humble tenants had either a pig-stye, or a pig. The crops of potatoes for the first year, the produce of the fresh soil, were very abundant. In the following year, and ever since, with slight exceptions, the land has been cropped as follows:—One half of the half acre, viz. one quarter wheat, and one quarter potatoes; about half the latter portion bears a coarse and very prolific potatoe for the pig; the remainder, a better sort, for the family. From this one quarter of an acre of wheat, after reserving enough to exchange with some farmer for fresh seed, together with the potatoes, a great progress is made towards the sustenance of the family for the whole year. I must remind you, that my restricted quantity of land does not prevent the earning of weekly wages besides.

The stubble is carefully cut and stacked, with which the pig is foddered till Christmas, when he is generally killed, and the manure is thus procured for the following season. The manure of this animal is of the strongest kind, and goes much farther than any other dressing.

About once in three years the rotation of crops is changed to oats, beans, or peas: some oats produced by the spade, this season, were really magnificient.

These portions are duly assessed to the general poor's rate of the parish, in the diminution of which, therefore, these humble occupiers are jointly interested with the farmer. I have known only one instance of these humble cultivators receiving parish relief—a man seventy-five years of age, who disabled his hand by the breaking of a rail.

The rent has been most cheerfully and regularly paid, without any request for reduction; although all my farmers' rents, since 1821, have been lowered 10, 15, 20, 25, and 30 per cent.; and although the wages which they may have earned have been on a very reduced, infinitely too reduced, a scale.

Thus, then, for ten years, has this plan been fairly tried, and has perfectly answered. I have never seen a failing crop; on the contrary, the produce of the spade has exceeded, by at least a fourth, that of the plough over the neighbouring hedge, on precisely the same soil.

The gentleman who has made this communication states, that he has been enabled to trace a very decided moral result from his arrangements. Upon his first residing in the village, he found the people neglected, poor, uncivil, thieves, poachers, mischievous, and idle; but now they are certainly contented, civil, laborious, and honest. Eight years ago he suffered for encouraging the good and punishing the dissolute, and had his plantations twice broken down and destroyed; but during the late tumults, the villagers came forward on two occasions to protect his property.

Such scenes as these are worthy of contemplation; and the ultimate effect on the public mind must be good and profitable to the improvement of the human race.

The condition of the labouring poor in this country cannot be too frequently urged on the attention of its more intelligent inhabitants, because the sooner a remedy is discovered for the moral disease by which they are nigh overwhelmed, the sooner shall we all get rid of the heavy and fearful responsibility which is daily accruing, in consequence of the continuation of calamities that in their nature must be capable of being extinguished.

Art. XIV.—*Statistics of the Trade, Industry, and Resources of Canada, and other Plantations in British America.* By Henry Bliss, Esq. London: J. Richardson. 1833.

The object of this pamphlet is to show the policy of continuing the Colonial system. The author begins by considering the subject of emigration. He dwells on the value and importance of North America, and then considers what resources that country offers, and what advances it has made in commerce and agriculture. The produce of the forests supplies shelter and fuel, and the trees form a branch of commerce which has proved very profitable under the name of the timber trade. Amongst these productions maple sugar is an important article; so is the fur trade, which is fertile of revenue. The other productions of Canada are treated in the same detail, and a full view is presented of the importance to which the Colony has arrived as a commercial community.

Mr. Bliss would draw from the example of Canada, the strongest arguments in favour of pursuing the Colonial system. This system, he contends, is eminently prescribed by nature and by society. In all ages and countries, the history of commerce and industry has shown, in some form or another, a modification of that economy which England was the only country at last to adopt as her general practice.

It is the opinion of the author, that if Great Britain be stripped of her Colonies, her foreign trade will barely exceed that of the United States. Upon it her maritime supremacy and, more than that, her commercial wealth and greatness depend. The efforts of the present writer appear to be directed to the object of stimulating the new parliament to take a warm interest in the Colonial system, and to support it if they wish the country to flourish.

Art. XV.—*Practical Gardening, clear, simple, and concise, for the use of all classes; containing many new and valuable directions for improved culture and early productions.* By Martin Doyle, Author of "Hints to Small Farmers," &c. &c. Dublin: Curry. London: Simpkin and Marshall. 1833.

With true Hibernian love of accuracy, Martin Doyle tells us that in this little work he proposes to teach the art, but *not* the science, of gardening.

The object of this work is to enable uninstructed persons to perform the duties of good scientific gardeners, and thereby improve their minds as well as their fortunes. Part I. contains a monthly calendar of the business to be done, and in each month directions are laid down, not only for what *should* be sown and planted, but for what *may* be sown or planted. Mr. Martin Doyle surely does not need to borrow his plans from other men, and he might, without impairing his credit in the least, have condescended to acknowledge that he found his *should* and his *may*, which give great advantage to these directions, originally in the *Englishman's Almanack*. But we will not quarrel with him for this venial offence. The directions occupy, in general, the upper half of each alternate page, whilst the remainder, as well as each opposite page, are filled up with remarks upon other matters to be executed in the garden during each month.

The second part presents an account of the mode in which seeds and plants, employed for popular use or luxury, may be best cultivated. In another division of the small work, Mr. Doyle favours us with instructions of a valuable kind respecting the culture of early productions. The work is really excellent on the whole; it is a model of printing; it consists of one hundred and twelve close pages, has a capital index, and (what is still more attractive) sells for the small sum of eighteen-pence.

Art. XVI.—*The Cottage Muse.* By T. Noel. London: Hatchard. 1833.

The *Cottage Muse* is a very pretty collection of lyrics in various metres, founded chiefly on passages of the Scriptures. They display good taste, correct judgement, and a bold but well disciplined fancy. They are highly calculated, from the melody of their numbers, and the pure and emphatic language in which they are written, to attract the attention of those who are but too little susceptible of being drawn to the serious subjects of these effusions; and this, in the present state of things at least, is no small merit in any book.

Art. XVII.—*The British Jew, to his Fellow-countrymen.* London: Ridgway, 1833.

In the article which will be found in the last Number, on the "Genius of Judaism," we have spoken of the Hebrews in their historical and moral character. The pamphlet before us presents them as political supplicants, demanding from British Justice, the removal of such a stigma on their nation as is implied by the combination of civil and political disabilities. The object of the author of this pamphlet is to show, that there is no just ground for this treatment of the Jews, that there is nothing in their tenets to give a good government alarm, and nothing in their principles inconsistent with their loyalty as subjects to the king.

He describes, in a strain of natural lamentation, (perhaps too truly felt by the writer) the humiliating condition to which a Jew is reduced by the force of prejudice. He challenges history to show where a Jew has been unfaithful to his political trust, or where he has not exhibited undoubted proofs of his love for his particular country, and his determination to support her true interests when those have been threatened with danger. He appeals to the general morality of the tribe, and asks if the marriage rite is not uniformly, and almost unexceptionably, held sacred amongst them. However, he is satisfied to leave their case to the good sense, and to that principle of justice, which are so characteristic of the English mind.

Art. XVIII.—*The Field Book, or Sports and Pastimes of the United Kingdom; compiled from the best Authorities, Ancient and Modern.* By the Author of "Wild Sports of the West." Large 8vo. London: E. Wilson. 1833.

The title of this book is calculated to do great injustice to the importance of its merits, for our readers will not be a little surprised to learn that the modest denomination of "Field Book" belongs to a vast and comprehensive Cyclopedia, in which every subject, every minute point that can in the least degree interest a country gentleman, is explained with a learning, an ability, and a general accuracy, such as render it one of the most valuable contributions of the time, to our standard literature.

We have had within the last twenty years, fewer works on the old and truly national sports of England, than it was the custom in former days for the sporting world to receive. The considerable innovations which have recently taken place in these pursuits, have in a great measure tended to give an obsolete character to the older works. But whilst the principal theme itself ceased to be, at least as frequently treated of as in earlier times, there have been wanting neither few, nor good writers to take up particular branches of the great subject. The object of the present author has been to collect from the detached works of the many eminent persons who have written upon the various topics embraced under the general head of Field Book, and to present to the public an ample and certain means of reference, whereby they might, at any given moment, have satisfactory information upon any point of curiosity.

The work is arranged in alphabetical order, so that the facilities of reference are equal to those of any of the most popular dictionaries. The number of words is not confined merely to those which would indicate only principal materials or subjects, but they are so extensive as to form a complete glossary of all those terms that are used in the field, or in the household of the farmer.

Veterinary medicine forms a very important part of this volume. The anatomy of the horse, the various diseases of that animal, and the methods of cure, are indicated in such a manner as to show very considerable research and judgment on the part of the author. This, however, is only a part of the very extensive zoological information given in the work, inasmuch as all those animals which come under the term domestic are fully described, and their management detailed.

Birds and fishes, such at least as can excite any interest in the country gentleman, are noticed in considerable detail, and on such a plan as that whilst the most illiterate can understand the description, the most scientific will be pleased with its technical accuracy. The more erudite portion of the contents, we are informed by the author, are drawn from Blaine, Percival, Cuvier, Montagu, and Rennie; the canine descriptions are given on the authority of Blaine and Browne; Daniel is followed principally in what relates to fishes; whilst the angling department is illustrated occasionally by choice information derived from such amateurs of the sport as Sir Humphry Davy. Strutt is the author most relied on by the compiler in matters of ancient practice; whilst Sir John Sebright's curious work on falconry supplies the chief materials on that subject. Mowbray cannot be excelled as a writer on the breeding and management of game; and his researches have accordingly been liberally made use of in this volume; whilst White's Selborne and Jesse's Gleanings, have been enlisted in the good work of expounding what is beautiful in natural history.

As the value of such a work as this is not to be justly understood without a specimen, we shall select a few articles, each of which shall be on a different subject, for the purpose of representing the merit of its general execution.

Turning over the first few pages of the letter A, we find excellent articles on Abdomen, Aberdevine (the siskin); Adder, a poisonous reptile; Age, in which the method of determining the ages of horses and dogs is given; Air-gun, and Angling. There are numerous intermediate terms between these, which are, of course, explained much more briefly. The words, however, which we have just mentioned, are placed respectively at the head of descriptions of some length, in which a great deal of useful information is conveyed. Thus, in the article Abdomen, we have an account of the mode of treating such wounds of the horse as he sometimes meets with in the abdomen in leaping hedges or pales: in that of Aberdevine, an excellent account is given of a very beautiful and popular bird, with its management: in that on the Adder, not only is a full description of this poisonous reptile presented to us, but the treatment of a wound made by its bite is fully described: in the article on Angling, a copious account is given of its history, and particularly of the measures which have been adopted by the legislature, for protecting both the practice of angling, and the fish themselves.

In the department of games and sports, we have very ample and practical descriptions of the most approved of those pastimes. Thus copious accounts are given of backgammon, billiards, &c.

A vast number of useful, or rather necessary receipts, together with directions regarding the health, comfort, and convenience of country gentlemen, is given, and will be found of great importance to families residing at a distance from the metropolis, or from any of the large cities.

Upon the whole, we regard this book as one of indispensable necessity to all persons living in the country: whatever be their station in life, they will find some piece of knowledge in this work that will be sure to serve them; but to those who are in a situation to require advice about horses or dogs, who seek the sports of the field, and would wish to do for themselves in a great number of small, but still important matters, that which they now require others to do for them, to such we say, that no house in which they are masters, or have an influence, should be for a single day without such a work as this.

Art. XIX.—*Rejected Addresses; or the new Theatrum Poetarum.* 12*mo. eighteen edition, carefully revised with an original Preface and Notes.* By The Authors. London: Murray. 1833.

How many pleasing and bitter associations, does the sight of this ancient friend of ours produce in our minds! What a strange and awful theme for contemplation is presented by the history of the interval since the first Rejected Addresses appeared before the world. We cordially welcome the happy countenance which first enthralled our affections, and meet it now, still vigorous in the flush of youthful strength as it is, with a perfect recollection of all we owed to it in its prime.

In this, the eighteenth edition, which the authors have been specifically called on to sanction and revise, the public will rejoice to obtain a carefully corrected edition of the original work, together with a variety of additional notes; but what is most deserving attention, is a long and highly curious preface, curious for the facts, as illustrative of some of our men of genius. Messrs. Smith, for it is idle now to pretend any mystery about the matter—these gentlemen, we repeat, commence their preface by an allusion to the difficulties which at first beset them, in finding out a bookseller willing to accept their very moderate terms; for they offered the manuscript merely as a speculation, out of which they were to take their chance of remuneration. Many (and some of these were eminent and knowing booksellers, too) rejected the manuscript: one in particular, declined it on deliberation, with that sort of tempered expression, such as if the fellow thought he was breaking some calamitous intelligence to the owners of the work. "The things," said the poor imitator of ancient days, "the things are very good—vastly good considering beginners—young men—not in the habit of writing—never do—would not pay for advertisements; such were the rejoinders usually to be met with in the market which the bibliopoles were in the habit of frequenting. In this extremity, the authors received an inspiration, no doubt from on high, and the finger of an unseen spirit must have pointed to the Covent Garden end of Bow-street, for it was thither that they took the manuscript; it was there that they sought Mr. John Miller; it was there that they bargained with him to have nothing to do with the risks, but to get half of the profits, if any arose; and it was there that, in a few years afterwards, they actually received one thousand pounds, as the value of the purchase of the moiety, which by the first agreement with the bookseller remained in their hands! Let this be a lesson to booksellers.

A very amiable feeling is manifested by these two gentlemen in commemorating the philosophic conduct of those eminent persons to whom they acknowledge, in several instances, that they had behaved in a manner very different, from what they subsequently thought they should. Of the twelve eminent writers who formed the models for the celebrated imitations, only seven now remain to the literature of the country. Sir Walter Scott once said before one of the authors, as he pointed to the description of the fire, which is really as good as the great poet himself could have made it, in his (Sir Walter's) supposed address, "I certainly must have written this myself, although I forget upon what occasion." Again, Miss Lydia White, a literary lady invited one of the authors to dinner, but recollecting that the Hon. Wm. Spencer was to be one of the party, she proposed to him not to come. On finding out by Miss White's answer, that she did not like, she said, to place him in the company of one of those men who made *that shameful attack* upon him, "Oh," replied that sensible and accomplished poet, "the very man upon earth I should like to know." Lord Byron desired Mr. Murray to tell Mr. Smith *his* opinions on the same offence, so far as he was concerned. "Tell him," said the noble bard, "that we forgive him, were he twenty times our satirist." Amongst other curious results to which the publication of this work gave rise, was that of a remark made by a Leicestershire clergyman:—He did not think that the addresses ought to have been rejected, for he was of opinion that some of them were very good. It is plain that his reverence mistook the drift of the matter altogether. Amongst the anecdotes appended as notes to various passages in the volume, we found the following; the subject of it will at once be our apology for violating our general custom of excluding extracts from our notices:

"At Mr. Murray's dinner-table the annotator met Lord Byron and Sir John Malcolm. Lord B. talked of intending to travel in Persia. "What must I do when I set off?" said he to Sir John. "Cut off your buttons!" "My buttons! what, these metal ones?" "Yes; the Persians are in the main very honest fellows; but if you go thus bedizened, you will infallibly be murdered for your buttons." At a dinner at Monk Lewis's chambers in the Albany, Lord Byron expressed to the writer his determination not to go there again, adding, "I never will dine with a middle-aged man who fills up his table with young ensigns, and has looking-glass panels to his bookcases." Lord Byron, when one of the Drury-lane Committee of Management, challenged the writer to sing alternately (like the swains in Virgil) the praises of Mrs. Mardyn, the actress, who, by the by, was hissed off the stage for an imputed intimacy, of which she was quite innocent.

The contest ran as follows:—

"Wake, muse of fire, your ardent lyre,
Pour forth your amorous ditty,
But first profound, in duty bound,
Applaud the new committee;
Their scenic art, from Thespis cart
All jaded nags discarding,
To London, drove this queen of love,
Enchanting Mrs. Mardyn.

Though tides of love around her rove,
I fear she'll choose Pactolus—
In that bright surge bards ne'er immerge,
So I must e'en swim solus.
'Out, out, alas!' ill-fated gas,
That shin'st round Covent Garden;
Thy ray how flat, compared with that
From eye of Mrs. Mardyn!"

And so on. The reader has, no doubt, already discovered "which is the justice, and which is the thief."

Lord Byron at that time wore a very narrow cravat of white sarsnet, with the shirt-collar falling over it; a black coat and waistcoat, and very broad white trowsers, to hide his lame foot—these were of Russia duck in the morning, and jean in the evening. His watch-chain had a number of small gold seals appended to it, and was looped up to a button of his waistcoat. His face was void of colour; he wore no whiskers. His eyes were grey, fringed with long black lashes; and his air was imposing, but rather supercilious. He undervalued David Hume; denying his claim to genius on account of his bulk, and calling him, from the heroic epistle,

"The fattest hog in Epicurus' sty."

One of this extraordinary man's allegations was, that "fat is an oily dropsy." To stave off its visitation, he frequently chewed tobacco in lieu of dinner, alleging that it absorbed the gastric juice of the stomach, and prevented hunger. "Pass your hand down my side," said his lordship to the writer; "can you count my ribs?" "Every one of them." "I am delighted to hear you say so. I called last week on Lady ——; 'Ah, Lord Byron,' said she, 'how fat you grow!' But you know Lady ——— is fond of saying spiteful things!" Let this gossip be summed up with the words of Lord Chesterfield, in his character of Bolingbroke: "Upon the whole, on a survey of this extraordinary character, what can we say, but 'Alas, poor human nature!'"

The writer never heard him allude to his deformed foot except upon one occasion, when, entering the green-room of Drury-lane, he found Lord Byron alone, the younger Byrne and Miss Smith the dancer having just left him, after an angry conference about a *pas seul*. "Had you been here a minute sooner," said Lord B. "you would have heard a question about dancing referred to me;—me! (looking mournfully downward) whom fate from my birth has prohibited from taking a single step."

Art. XX.—*The Operation of the Corn Laws during the last Sixty Years, stated in the shape of Substantive Propositions.* By Alexander Mundell, Esq. London: Longman, Rees, and Co. 1833.

The effects of the policy of the corn laws on the two great interests of the country have been long the subject of anxious and heated controversy. The plan which the author of this pamphlet has struck upon for the purpose of removing the misconceptions so generally prevalent on these points, is to set forth the whole case consecutively in a series of plain propositions. The latter amount to 19 in all, and the result which they convey may be summed up in the following brief manner:—That, in comparing the five years ending with 1830 and the five years ending with 1815 together, it will appear that in the more recent period there were grown three millions and a half quarters of corn a year less than were produced in the former; that the importation of foreign corn has since increased; and that, as a natural consequence, the hands employed in the extra production of 1815 were thrown out of work in 1830. This circumstance, according to the author, is a main source of the distress which has been so lamentably obstinate in its visitation ever since; here, too, he says, is the key to the knowledge of the cause for the great augmentation of the tax for relieving the poor, as may be partly proved by the fact, that whilst those rates did not exceed, in 1815, five millions and a half, they reached, in 1832, the goodly amount of seven sterling millions. The last two of the propositions are expressive of what the author wishes to be done in the way of a remedy. He recommends that for the purpose of restoring to this country the source of the increase of the home growth of corn, its great and increasing demand for corn should be allowed to produce the effect of raising the price abroad, which it does at home; he would therefore abolish the importation-price, and allow corn to come in at all times, subject only to a duty moderated in such a way as not to prevent the operation of our demand in raising the price of the article abroad. Mr. Mundell suggests, in addition, that it would be most in conformity with sound policy to allow a drawback on the exportation of corn, which would be equal to the amount of the duty on importation, as this plan, he says, would have the practical effect of bringing the best grain by the duty, and sending out the worst grain by the drawback.

Art. XXI—*Lord Brougham's Courts' Bill Examined.* By H. B. Denton, Esq. London: Crofts. 1833.

Without having ever heard of the author's name before, we must say that there is quite enough in this pamphlet to satisfy us how little worthy he is of entering into a discussion on any subject which demands the exercise of an impartial, temperate, and discreet judgment. In conformity with the classical practice of all persons placed in similar circumstances as Mr. Denton, this gentleman sets out with a very animated declaration of his gallant attachment to the cause of legal reform. He loves it, as tenderly as the apple in his eye, and would eulogise and bespatter it with all the profuse idolatry of a Covent-garden declaimer. But, as the ancient priests used to do, Mr. Denton merely decorates his victim before the sacrifice: for, before we get half-way through the pamphlet, it becomes as palpable as the sun in the meridian, that he is a foe, heart and hand, to all change of the present constitution of the legal tribunals. If his reasoning were as cogent as his language is violent, this pamphlet would be entitled to a ponderous crown of victory. But, since assertion is uniformly the substitute for proof, and as Mr. Denton seems inclined to argue more in obedience to his inclination than his better judgment, we do not in the least wonder that this idol of Sir Robert Peel should see in the Local Courts' Bill of Lord Brougham nothing but a series of projects involving useless expense, and unnecessary violence to the established order of business —projects needlessly injurious to the interests of large bodies of respectable individuals — projects which change any thing or every thing, merely for changing sake— projects, in a word, which swell enormously the legal patronage already too extensively enjoyed, and we suppose Mr. Denton would say, too corruptly disposed of. From this description of the nature and import of Mr. Denton's contribution to the legal department of our literature, the sensible reader will easily pardon us if we abstain from inviting him to a nearer acquaintance with its contents.

ART. XXII.—*Sonnets*. By EDWARD MOXON. London. 1833.

THE collection of sonnets forming the contents of this beautiful specimen of the art to which it belongs, is marked by the evidences of a warm imagination and a tender sensibility, but chastened into a subdued and somewhat melancholy tone, which is far from diminishing the interest of these effusions. Nothing, certainly, can be said to be new in either the thoughts or in the subjects, the latter being almost all derived from the great mart of poetry over which Venus, to this hour, with undiminished jurisdiction, presides. Mr. Moxon evidently has too much good sense to accept the homage that might be offered to him as an original poet. But we venture to affirm, that no person who has a relish for the beautiful, can read these charming compositions without being affected by the gentle and uninterrupted harmony of his numbers, the spirit of elevated contemplation which breathes in every line, and the indescribable touches of grace, taste, and feeling, which it is never the fortune of ordinary minds to be able to develope. We consider this little emanation, as we presume it to be, as a promise to be succeeded by a much more important performance. Let Mr. Moxon not mind the neglect or the rash and indiscriminate criticism that may pronounce unfavourably on his essay; let him bear in mind that it is one of nature's sovereign laws; that the blossom should die before the fruit is ripe; and therefore analogy would teach him that should this, the earliest of his emanations, be consigned to the tomb, the event is no more than one stage nearer to the period of intellectual maturity.

ART. XXIII.—*Lives of English Female Worthies*. By MRS. J. SANDFORD. Vol I. London: Longman, Rees, and Co. 1833.

THIS is the first of a series of volumes, undertaken most properly by a lady, with the view of illustrating the lives of those females who have made themselves conspicuous in history by their merits. Mrs. Sandford, with great good sense, seems to have taken the necessary steps to ascertain the difficulties which she was to encounter as a preliminary measure of importance. She certainly must have felt that the exclusion of the gentle sex from the political arena, from the field, and from almost every scene where fame and the usual rewards of merit are to be obtained, left the female race but very few opportunities of manifesting that power of efficiently acting for the general interests of the world, with the ambition for doing which they are no doubt duly supplied. But though the biographies of which she has to treat are not associated with the glory of military triumphs, or the conquest of kingdoms, or with beneficent plans of legislative wisdom, yet that interest of mankind which is directed alone to the investigation of human character in all its varieties, will be to Mrs. Sandford a guarantee that her labours will be adequately prized. Notwithstanding the ingenious apology made by this lady, we shall, we hope, with perfect impunity to our character for gallantry, take the liberty of remonstrating against the introduction of more than a very small proportion of royal and purely historical characters. Mrs. Sandon will surely remember that she is weaving her web of instruction for the fireside of an old English habitation, and that the more the circumstances of the character from which the moral is to be inferred, resemble the circumstances of those who are to be impressed by the history, the greater chance will there be that the grand object of her enterprise will be accomplished.

At all events, queens, princesses, and peeresses, may, in such cases, be dispensed with; for there is no possible community of feeling or motive, capable of being established between them and the women who form the true female population of the country. We think those anomalous beings called maiden queens, and celebrated mistresses, even those that had their heads cut off, deserve no sympathy at present. The less that is said of them the better; and for an exemplification of the justice of our statement, we would refer the reader to the two lives which form the contents of the volume before us; we would put it to him boldly to declare if he did not think that the portrait of the domestic Mrs. Hutchinson, the heroine of the one, is infinitely more worthy of being studied than that of the exalted Lady Jane Grey, whose chequered career furnishes the materials of the other.

Art. XXIV.—*The Archer's Guide; containing full Instructions for the Use of that Ancient and Noble Instrument, the Bow: Directions for the choice of Arrows; and all Information of Archery, &c. &c.* By an Old Toxopholite. London: Hurst. 1833.

We are very happy to hear, from so unobjectionable an authority as our Old Toxopholite, that there is scarcely a county in England, at the present moment, in which at least one association for the practice of archery does not exist. This noble amusement is recommended to our attention by associations calculated to kindle the honest pride of every Englishman: for it was by the bow that England first manifested that innate valour which has carried her arms triumphantly almost to the ends of the earth. The historical matter with which this excellent little work commences, will therefore be read with infinite delight, as it exhibits, in rapid and glowing descriptions, feats of chivalrous bravery by the archers of England—such as are calculated to dwell upon the memory, as objects of permanent contemplation.

After carrying us through the interesting historical account of archery, our Toxopholite proceeds to dwell particularly on the several implements which go to constitute the engine generally known by the title of the bow and arrow. Under the head of "Bow" he describes the different kinds of wood used in its manufacture; next, he considers the "Bowstring," and gives ample directions for the important processes of stringing and unstringing a bow. The "Arrow" receives a long and curious illustration; after which the author successively describes the quiver, the bracer, the shooting glove, the belt, pouch, tassel and grease box, and the target.

The next section of the work embraces the whole of the methods of using the implements. In this department due veneration is conceded to the *Five Points of Archery* of the renowned Ascham. A sensible chapter is devoted to the description of the best means for attaining skill in the art of archery; the different kinds of shooting, and the value of each, are then dwelt upon, and their distinctions elaborately pointed out; and the whole concludes with a glossary, in which the various terms of this patriarchal amusement, as handed down by our forefathers, are familiarly explained.

Art. XXV.—*Poor Laws and Paupers Illustrated. The Parish.* A Tale. By Harriet Martineau. Published under the Superintendence of the Society for the Diffusion of Useful Knowledge. 1833.

Terrible as this picture is of domestic calamity, yet it is only a copy of a sad reality. It is evident that the able authoress has carefully gone over the whole of the parliamentary documents connected with the poor laws, and that in the numerous facts which these presented, she was enabled to construct the plot of "The Parish." Never was the desolating plague of the English system of poor laws brought to our bosoms and homes in a more terrific shape before. There is great propriety—nay, there is benevolence with solid virtue—in making such afflictions as are here described, the familiar subjects of daily contemplation. They are not necessarily the lot of human beings—they are not a curse which cannot be evaded, like the avalanche that crushes, or the earthquake that devours whole communities—no, no; the evils that we are now dealing with are curable diseases; they may be remedied; and no legislator in the country, no minister, should be allowed to sleep, by the dinging of these misfortunes in his ears, until the absolute specific is administered, and administered with effect.

Art. XXVI.—*Sermons delivered on occasion of the Death of the Rev. John Dick, D.D. Grey Friars Church, Glasgow; Professor of Theology to the United Secession Church.* By John Mitchell, D.D. S.T.P. Glasgow; and James Peddie, D.D. Edinburgh. Glasgow: Robertson. 1833.

The history of the reverend gentleman, the subject of these mournful eulogies, is somewhat remarkable. He gave, at a very early period of his life, undoubted proofs of innate genius, and was only twelve years of age when, without the knowledge of his parents, he presented himself before the senatus of King's College, Aberdeen, as one of the candidates for a bursary, the possession of which was to be determined by open competition. He went through the examinations, and though incomparably the youngest of the competitors, still he was the successful candidate. He entered the Divinity Hall before he was sixteen, and received license from the Associate Presbytery of Perth and Dunfermline at the age of twenty-one. He preached before a newly-formed congregation at Slateford, near Edinburgh, and they immediately gave him an unanimous call: he was ordained their minister at twenty-two. Dr. Dick was an able minister, and proved his zeal in the cause by indefatigable labours, and by his literary contributions.

LITERARY NOTICES.

In the Press,

"The Mother's Manual; or Illustrations of Female Education." By Mrs. Trollope.

A complete Series of the Works of "The Scottish Poets," with Biographical Notices. By Mr. Atkinson.

"A Treatise on Astronomy." By Sir John Herschel.

"Dictionary of Commerce and Commercial Navigation." Second and Improved Edition.

Longman, Rees, and Co.'s "Catalogue of Second-Hand Books for 1833."

"Elements of Musical Composition." By Crotch. A New Edition preparing in small 4to.

"A Treatise on the Construction, Preservation, and Repair of the Violin, and of all other Bow Instruments." By Otto, Musical Instrument-Maker to the Court of the Archduke of Weimar.

"Zophiel; or, The Bride of Severn." A Poem. By Maria del Occidente. Dedicated to Robert Southey, Esq., L. L. D., who has expressed the highest opinion of the genius displayed in the Poem.

Mr. Morris's "Memoirs of the Late Rev. Robert Hall."

"The Infirmities of Genius." By Mr. Madden, Author of "Travels in Turkey."

A Tale entitled "Sir Guy de Lusignan," from the pen of Miss Knight, Author of "Dinarbas," and "Marius Flaminius."

On the 1st of July will commence, in Monthly Numbers, "The National Gallery of Painting and Sculpture," in the best style of Outline Engraving on Steel, &c.

Just Published,

"Valpy's Shakspeare," with the whole of Boydell's 170 Plates. Vol. VIII. 5s. Cloth bds.

"Valpy's Classical Library," No. 42. (Cicero. Vol. I.) 4s. 6d. Cloth bds.

"Prometheus Bound, Translated into English, and Miscellaneous Poems." 5s. Cloth bds.

"Seager's Græcorum Casuum Analysis. 12mo. 2s. 6d. Boards.

MISCELLANEOUS INTELLIGENCE.

Priority of Constitutional Principles.—A close attention to historical details, is often rewarded by some important discoveries. The charter which granted constitutional liberty to the little Canton of Neufchâtel and Vallangin, is dated just 12 months before the date of our Magna Charta.

Advice to the Friends of the Blind.—The Master, Wardens, and Court of Assistants of the Painters' Company, whose hall is in Little Trinity-lane, Doctors' Commons, have the distribution annually of nearly 70,000*l.*, 3 per cents. in sums of 10*l.* to poor blind persons of 60 years of age and upwards, who have been deprived of sight 3 years, and whose incomes do not exceed 10*l.* per annum. Any respectable person who has never received parochial relief, may apply at Christ's Hospital, Newgate-street, for a petition for Mr. Hetherington's charity for the blind. They are, if approved of, allowed 10*l.* a-year. The Cordwainer's Company distributes annually 5*l.* each to more than 100 blind persons, male and female, who reside within 100 miles of London; when the objects of this charity have been approved of, they receive a donation for life. At the Eye Infirmary Moor-fields, applicants will be informed of other charities for the blind.

March of Paper.—At a dinner, recently held in the city of Dublin, which was given by a respectable printer, to a large number of persons who had exerted themselves for the preservation of his premises from fire on a previous occasion, the table was covered by a single sheet of paper, the dimensions of which were—length 125 feet—breadth 5 feet.

Statue of Memnon.—The true solution of the cause of the musical sound which proceeds from this statue, has been lately discovered by an English gentleman. The learned and ingenious Mr. Wilkinson, who has resided at Thebes upwards of ten years, studying the monuments of Egypt, appears to have solved the mystery of this music. He discovered that some metallic substance had been inserted in its breast, which when struck, emitted a very melodious sound. From the attitude of the statue, a priest might easily have ascended in the night, and remained completely concealed behind the mighty arms, while he struck the breast; or, which is not improbable, there was some secret way to ascend, now blocked up; for this statue, with its companion, although now isolated, was once part of an enormous temple, the plan of which may now be traced.

Mysteries of Nature.—It is related by Mr. Mantel, the distinguished geologist, that when a new pond is formed on the heights of the South Downs, near Brighton, and receives a small supply of water from a few showers, it becomes inhabited by various fresh water plants, by shell fish, by even frogs and lizards.

This phenomenon has occurred in cases where the new pond was altogether remote from any other, and its elevation above the level of the surrounding country was from four to five hundred feet.

Ten Miles of Paper.—Paper used to be sold by the sheet, the quire, or the ream; but in the march of improvement, stationery will not remain stationary; and so it is now sold by measure. The following order was received from a pottery firm the other day: the writer, it will be observed, gives his orders with as much coolness and indifference as if they were not at all extraordinary:—"Gentlemen,—Please to send us ten miles of your best printing tissue paper in length—six miles to be thirty inches broad, and four miles twenty-two inches broad—to be wrapped on wooden rollers, according to the plan given to Mr. George Fourdrinier." The object of having the paper of such great length is, that it may be printed from engraved cylinders, in the same way as calicoes, &c.

Wall of China.—One of the most prodigious efforts of man is the Chinese wall separating the Celestial empire from Tartary. This wall is 2000 years old, and is about 1200 miles in length; its height, indeed, varies according to the circumstances of the surface; but it is no exaggeration to say that the medium height is thirty feet, and the medium breadth twenty-four feet! The foundation is laid upon enormous square stones, the superstructure is brick, and the centre is a kind of mortar, covered with flag stones. A parapet of no ordinary strength runs on each side of an embattled wall, on which are turrets placed at distances, by which signals can be communicated with the rapidity of the telegraph.

Gas Light.—Winsor's patent gas preceded, by many years, the successful introduction of gas as a source of street light. It was tried, however, first on the Carlton-house side of Pall Mall, (the Athenæum side now (and afterwards in Bishopsgate Street. But in both cases it failed, and was hooted out of use by the voices of some of the first philosophers of that day.

Labours of the Senate.—There are now sitting, by authority of Parliament, *commissions* respectively to inquire into the poor laws, into the condition of the poor in Ireland, into the state of the population employed in factories, into the collection of the excise, into the state of the law, into charitable bequests, and into ecclesiastical revenues: committees to inquire into the state of corporations, into the state of agriculture, the state of trade, manufactures, and shipping; to consider the state of the woods, forests, and crown lands; extraordinary committees on several elections, and many other committes on subjects of minor importance. The military and naval expenditure is to be submitted to a committee.

Hobbies of Philosophers.— A curious book might be formed of a collection of the follies of the wise. Every body has heard of Sir Humphry Davy's fantasic costume which was worn by him when he went out to fish; but few, we believe, are aware that a similar obliquity of taste was shown by one of the most judicious and sagacious philosophers of any age, we mean Saussure. During his scientific excursions in the Alps, this celebrated inquirer always wore a full dressed scarlet coat and gold laced hat; and on one occasion, whilst sitting on Mount Bremen, the lace of his gaudy hat attracted the electric fluid from a passing cloud, an accident which might have seriously, if not fatally, injured him.

March of Newspapers.—A journal called *Miszr Wekaiesi* (Egyptian News) has lately been started in Alexandria; it is written in the Arabic and Turkish languages, but is confined entirely to civil and military matters. In the vignette which adorns this paper, there is a representation of half a sun just rising from behind a pyramid, at the side of which is a flourishing young palm tree.

Possessions in Africa and on its Coast.—Those of England are the islands of Bathurst, Sierra Leone, establishments on the Gold coast, slave coast, Cape coast, islands of Fernando Po, Ascension, St. Helena, Tristan d'Acunbra, Cape of Good Hope, Mauritius, and several small islands belonging to the Madagascar Archipelago.

Iron Houses.—The new process for melting iron by raw coal and hot air blast, is producing a great change in the iron trade; and it is anticipated, by good judges, that no long period will elapse before cast iron of good quality will be manufactured at about 40s. to 50s. the ton. When this takes place generally, it must inevitably produce an effect which will pervade almost every condition of society. Rich and poor will, by degrees, find themselves inclosed in iron cages; and fir joists, and slate roofs, will become things to be alluded to as betokening something venerable from antiquity.

Abbatoirs.—There are five of these establishments (public slaughter houses) in Paris. The buildings are large and erected of stone, and contain every accommodation for the slaughtering of cattle, without any of the ill consequences which too often arise to the health of the inhabitants in the neighbourhood. The propriety of imitating the French in this very necessary establishment will be felt, when it is known that upwards of two millions of heads of oxen, sheep, calves, pigs, &c., are slaughtered every year in London, and mostly in the crowded parts of the metropolis.

A Strange People.—In the province of Chaco lived a race called Abiponians, the most remarkable in the world for longevity. They lived on horseback; and it is supposed that it was in this way that they gained the power of maintaining existence so long. One of this race, at the age one of hundred years, will leap on his horse, as nimbly as any youth, and sit on the animal's back for hours. All his bodily functions, teeth, and eyes, are in the best state of preservation. In this district an individual who dies at eighty is considered to be cut off untimely.

Longevity.—The belief that great abstinence is favourable to long life seems to be justified by facts. The primitive Christians who retired into the deserts of Arabia and Egypt, lived in health and cheerfulness on twelve ounces of bread per day: of these Christians, we find that St. Anthony lived 105 years, James the Hermit 104, St. Epiphanius 115, Simeon the Stylite 112, and Romauld 120.

Italian Taste.—A strange rage for peculiar and ludicrous titles for their institutions has prevailed in Italy. The famous Academy of Della Crusca took its device of a sieve, as well as its title from those of a former Italian academy, called Degli Scossi—that is, the Academy of the Well Shaken. Its emblem was a sieve; and the object of such a selection was to imply that the mind requires to be shaken and well freed from chaff. There were other institutions, well known in Italy, called the Academies of Fools or Simpletons, of the Anxious, of the Confused, of the Impatient, of the Unstable, of the Drowsy, of the Sleepers, of the Awakened, of the Undeceived, of the Agitated, of the Humid, of the Inflamed, of the Insipid, of the Audacious, of the Dead, of the Fantastic, of the Thundery (Fulminales), of the Smoky, of the Ramblers, &c. The Academy Della Crusa is called, in Latin, Academia Furfuratorum, or Academy of the Bran-sifters.

THE

MONTHLY REVIEW.

JULY, 1833.

Art. I.—*Report of the Experiments on Animal Magnetism, made by a Committee of the Medical Section of the French Royal Academy of Sciences. Read at the Meetings of the 21st and 28th of June,* 1831. Translated, and now for the first time published, with a Historical and Explanatory Introduction, and an Appendix. By J. C. Colquhoun, Esq. 1 vol. 8vo. Edinburgh: Cadell. 1833.

For the last half century the scientific circles of France have been agitated by discussions on the strange subject of animal magnetism. It was first taken up by the learned societies of that country, in consequence of the unusually bold pretensions set up by some of the early advocates of this practice, but particularly by Mesmer, whose name is handed down to posterity in association with the art.

Mesmer was a Swiss physician, who, about the middle of the last century, attracted much attention by his astrological writings. He held that the planets exercised a certain influence over the bodies of men, and that the agent in this influence was electricity. In the next work, however, which he published, he showed that his devotion had been directed towards a new object altogether, and that, instead of the stars, he now chose the magnet as his favourite subject of contemplation. It is well known that Mesmer practised magnetism to a great extent in France, and certainly he gained the reputation of having performed some wonderful cures. There was, however, about him a mystery, in which he may be said to have shrouded himself altogether from the prying eye of curiosity; and those who might have sustained his principles, were disgusted with the elaborate empiricism which so unfortunately characterised his practice. In the meantime animal magnetism throve apace in France; it became popular, and threatened to establish a system, whereby all regular medical science would be completely superseded. The profession took alarm; they united their exertions; and, in a short time after they began to co-operate, a royal ordinance appeared, directing that two commissions of inquiry should be forthwith appointed by the medical faculty. This ordinance bears the date of the 12th of March, 1784. The commissions consisted, the one of the members of the Academy of Sciences, the other of the members of the Society of Physicians. Both investigated the subject minutely, and were decisive and nearly unanimous in their declaration, that animal magnetism was altogether unworthy of credit.

Notwithstanding the high authority of the commissioners, there were many individuals, of great sagacity and learning, who differed altogether from the tenor of the unfavourable report. Jussieu, the celebrated naturalist, was one of these. This distinguished man had been originally appointed as one of the commissioners; he examined the question with his colleagues, and came to a very different conclusion from them on the merits of animal magnetism. Instead, therefore, of signing the report, which condemned the new art, Jussieu declined to do so, and published a full account of his own sincere impressions. In this condition animal magnetism has remained up to a very recent period, still scoffed at by the learned, still practised partly in secresy by a few intrepid men. In England, we scarcely know any thing of the art, except historically, and then it is called to our recollection by the term Mesmerism. It is only a few years back that Mr. Chenevix attempted to introduce the practice into these countries; but, though what may be regarded as a fair trial was granted him, still no other general effect was produced than that of increasing the contempt in which Mesmerism was previously held. Nevertheless, it is a very curious fact, that in the chief countries of Europe, now and then some individual, fully entitled to the character of a philosopher, was to be met with, who looked upon the principle of animal magnetism as one full of promise. Indeed, it is impossible for one who is well informed in ancient and modern history, not to feel that he has no right to be incredulous when he hears an account of any phenomena which may have been produced by violent moral emotions. In Greece, the Delphic Oracles were universally respected; and the moral feelings of human nature have been at all times made a convenient medium for acting on the physical powers. The testimonies in fact are abundant, which prove the influence of the imagination over the judgment. Hence it is, that those persons who are eminent for their knowledge of human character, have ever been most prone to treat every suggestion connected with the phenomena of life with great attention; and it is to this cause that we attribute the indulgence which has been so frequently granted to Mesmer and his doctrines by individuals apparently the most opposed to him in sincerity and good sense. To such a pitch have men of discernment lately carried this indulgence, this willingness to be persuaded, that, at the very moment in which we write, there exists in Berlin a " magnetic Clinic," in which the practice is permanently established. In short, this general feeling, particularly in France, has been attended with some practical results, which are likely to prove important to the best interests of mankind. In the kingdom just mentioned, so late as the year 1826, the experience of the good effects of animal magnetism was so very striking, that a proposal for a fresh inquiry into its merits was unhesitatingly adopted by the French Academy of Science. A young physician, named Foissac, who had witnessed the effects of the practice, made a distinct proposition to the Academy, when a commission was appointed, consisting of the following members:—Messrs. Bourdois, Double, Itard, Gueneau de Hussy, Guersent, Fouquier, Laennec, Lerous, Magendie, Marc, and Thillaye. The commission commenced its labours in 1826, and only made its report in June, 1831, when its contents gave rise to an extraordinary sensation, and ultimately to a long discussion. The report forms one of the most curious documents which was ever submitted to the world; it contains the results of examinations and experiments which appear to have been undertaken and conducted with the severest caution and circumspection; and, from the first to the last line, exhibits a spirit of uncompromising preference for truth, which at once commands our confidence and admiration.

The experience of the commissioners, it appears, was of a very various nature, so as to allow them to class the total results under four distinct heads. The first comprehends all those cases in which the magnetism had no effect at all; in the second class are included those in which the effect was very slight indeed; the third class is made up of cases where the effects that were produced might be attributed to other causes than magnetism, such as ennui, whilst the last class consisted only of such cases as presented circumstances to justify the conclusion that the effects could only arise from magnetism. As an example of the first class, the member of the commission who drew up the report, stated that he himself had submitted to the operation with the determination of experiencing its effects, both in health and during illness, but he experienced no change whatever. The persons belonging to the second class experienced always a sensation of some change taking place, both in the pulse and in the breathing; a sense of coldness in the fingers which were touched by the magnetiser; a disposition to sleep, a slight heat in the stomach, and sometimes a moderation of slight disorders, whenever these existed.

The third class of cases were those principally of an order of persons evidently of very strong imaginations. It is a proof of the impartiality with which the experiments were carried on, that the commissioners used many legitimate subterfuges, in order to test the real efficacy of the magnetic power. Thus it was that the magnetiser placed himself behind one of the patients in the third class, affecting, for aught she believed, to be going on with the operation. In fact, he was merely in pretence; but still the patient showed the same tendency to sleep as during the operation itself. Before we proceed to the details of the wonders which are unfolded under the fourth head, we deem it convenient, with the view of rendering the account intelligible, that we should explain the nature of the operation itself.

Mesmer, who certainly laid the foundation of the modern art, was in the habit of operating not only by actual contact of his hands with the patient, but by means also of a long rod of iron, which he held at some distance from his body. One of his principal methods was to convey the fluid (for he represented the acting principle to be in that form) by cords, either from magenetised trees, or out of covered vessels, to his patients, and was in this manner able to throw them into a condition, in which they could not be said to be either awake or asleep. In his most palmy days, however, this skilful conjurer was enabled to save himself an immensity of trouble; for one glance of his eye was quite enough very commonly to rivet the subdued patient in a profound slumber. He always operated, except in case he employed the magnetised trees, in a chamber darkened to a sort of partial light resembling twilight. The chamber was lined with mirrors; and the place, on occasions when the operation was going on, became a wilderness of solemn silence, which was broken only by the liquid sounds of an Armonica, of which Mesmer was a perfect master. Many improvements of this plan have since taken place; and the best mode of practice, as now adopted in Paris, is fully described by Mr. Colquhoun.

The magnetiser has two ways of operating; that by his hands in contact with the patient, called *manipulation*, and that in which he uses certain media of intercommunication with the patient. In the process by manipulation, the author says, that the usual practice is to move the hand, the palm and fingers being on some part of the patient, in one direction downwards, from the head to the feet. Then the operator is to return, throwing the hands round in a semicircle, turning the palms outwards, in order that the effect of the direct or downward stroke of the hand may not be disturbed. It would appear, from the cautions of all experienced magnetisers, that it is contrary to all the laws of this great remedy to attempt to direct the hand in a course contrary to that which was first selected; so that bringing the hands up direct from the feet to the head, after they had been brought down from the head to the feet, would neutralise all the efficacy of the first friction. Mr. Colquhoun goes on to say,—

> If we attempt to operate with the back of the hand, no effect whatever will probably be produced upon the patient. If, in the course of this process, the hands or fingers of the operator are made actually to touch the body of the patient, it is called *manipulation with contact*. If, on the contrary, the operation is conducted at some distance, it is called *manipulation in distans*.

The *manipulation with contact* is of two kinds. It is accompanied either with considerable pressure, or with light touching; manipulation with *strong*, or with *light* contact. The manipulation with strong contact is certainly the most ancient, and the most universally prevalent mode of operating, and traces of it are to be found in almost all ages and countries. In manipulating with light contact, the hand, indeed, is conducted very lightly along the body of the patient; but the magnetizer must perform this operation with the utmost energy, and always have the desire of applying strong pressure to the body of the patient.

The *manipulation in distans*, is applied at a distance of from generally two to six inches from the patient's body. In the case of very susceptible persons, it is performed at a still greater distance. The effects of this mode of manipulating are less intense than those produced by actual contact, and, besides, it requires a greater energy of volition on the part of the magnetizer. It is, however, frequently employed in magnetizing very irritable patients, who cannot endure any stronger method.

It would be tedious to enumerate and describe all the various kinds of manipulation detailed in elementary works on this subject. They may all of them, however, be combined, according to the skill and judgment of the magnetizer, who will vary his modes according to the effects produced, and the degree of sensibility evinced by the patient.—pp. 80—82.

Kluge, professor of Berlin, who has had ample experience in the practice of magnetism, and who, we believe, is chiefly followed in Germany, lays down the following plan of proceeding:

Before commencing the magnetic manipulations, it is necessary that both the magnetizer and the patient should be conveniently placed, in order that the former may be enabled to perform his operations, and the latter prepared for the expected crisis of sleep. A semi-recumbent posture of the patient is, upon the whole, the most convenient, the body being. at the same time, so far bent, that the operator can reach, without difficulty, from the crown of the head to the toes. Should the patient be unable to leave his bed, we must endeavour to place him in a properly bended position, by means of pillows. It is not necessary that the patient should be completely undressed, only no silk covering should be allowed to intervene. The best situation, perhaps, in which a magnetic patient can be placed, is in an easy arm-chair, with his hands resting on the arms, his feet upon a foot-stool, and his knees bent somewhat forward. The magnetizer then places himself upon a common chair, opposite to the patient, and so near as to be able to enclose his knees within his own, but without designedly touching them. The magnetizer then proceeds to the manipulations, which are distinguished into the *preparatory* and *effective*. The preparatory manipulations are then performed in the following manner:—

The operator lays hold of the shoulders of the patient with both his hands, in such a manner that the balls of his thumbs are placed in the arm-pits, and the other fingers rest upon the shoulders. In this position he continues for a few seconds, excites in himself the intention of pressing the shoulders together, and then laying hold of the upper part of the arms, glides down to the elbow, tarries there a little, and then proceeds down to the hands, where he applies the points of his thumbs to those of his patient,

and allows the remaining fingers to rest upon the back of the patient's hands. He then returns by means of the dorsal manipulation (*i. e.* the hands being thrown round in a semicircle, in the manner already described) to the shoulders, and repeats the same operation two or three times; after which he commences the effective manipulations, of which a general description has already been given.—pp. 83, 84.

We need not give an account of the method by which the commissioners had their experiments performed in the different places to which they were allowed to have access. At all events, there is ample testimony in the report that they used the utmost diligence, caution, and care; and it is impossible for any reasonable and impartial man who reads their most candid narrative, to doubt for a moment that he himself would have drawn exactly the same conclusions as they did were he placed in the same circumstances. There are many facts in the report to prove the truth of the character which we have given to the commission. In the first place the members of the commission were induced to begin their labours by examining the case of a somnambulist who was presented to them by Dr. Foissac, the individual who challenged the inquiry, and who seemed to set the fate of magnetism upon the evidence which this case would furnish. But it turned out a sad failure, for the woman presented no more than a few physiological phenomena, and she was so fatigued by the questions of the commissioners, that she begged to be allowed to discontinue the exhibition. The committee, after doing all that it was possible for men to accomplish in order to obtain facilities for carrying on their important inquiries, either finding no proper cases in the hospitals, or being refused the opportunity of experimenting in them, found that they had no other resource than to appeal to all the physicians who had either sanctioned the practice or themselves practiced magnetism. Their appeal was heard, and several of this class of practitioners came forward with patients. The reporter pauses at this statement to apprize us, that in no case did the commissioners intrust to any but their own members the task of directing the experiments, or noting down the proceedings; he says that they uniformly directed the modes of experimenting, the plan of inquiring, and the course that was to be pursued, with the exception of the single case of the celebrated Cloquet, whose veracity was not to be doubted, and whose statement, therefore, they with implicit credit received.

We have already shown that some of the cases were failures, and that it was not until we came to the fourth class of patients in the reporter's arrangement that we met with any manifestations of the magnetic effect which could be regarded as unequivocal. We therefore proceed at once to those cases, giving the reader fair warning that he will be called on for a very considerable share of fortitude to risk all the dangers by which his credulity is about to be assailed. Cases are given in numbers, of which the members of the commission were witnesses, where attempts were made by magnetizers to produce somnambulism. Most of these efforts failed, and the promises sometimes made by both magnetizers and patients were in many instances unfulfilled. One exception, of a very particular nature, struck the commissioners with astonishment. It was that of a M. Petit, a tutor, who had been previously magnetized by Dr. Dupotet. The doctor confidently presented this patient to the examiners as a person over whom he had supreme power. The hour being appointed, and all the parties assembled, the operator commenced by putting his patient to sleep; this was the work only of a few minutes. The wonderful part of the operation was now to be done, namely, that the doctor was, at his pleasure, and without speaking, but by merely approximating his fingers to any part of the body of the patient, to cause in that part a convulsive motion of the muscles. In order to guard against any possible collusion between patient and doctor, the committee at this moment handed a paper to M. Dupotet, on which were written their instructions as to the particular parts. The result of the operations was such as to surprise all those who witnessed it; still the committee did not acquire thus far a sufficient number of facts to warrant them in drawing any certain conclusion on the subject. They resolved, under these circumstances, to persevere; and, in the course of their subsequent experience, came to the knowledge of facts, such as left no doubt whatever on their minds that a great and important principle, directly affecting the condition of mankind, now formed the subject of their inquiries.

One of the most singular and overwhelming of the cases which come under the head of the more recent and important ones, is that of Jules Cloquet, the well-known anatomist in Paris, who had, of his own accord, sent in an account of this case to the surgical section of the academy. He was no magnetizer, but, very likely, laughed and ridiculed the art with as much asperity as the most determined of its enemies. This gentleman, it appears, was called, on the 8th April, 1829, to see a Mrs. P., then residing at 151, Rue St. Denis, Paris. He found that she had cancer of the breast, and that nothing but extirpation of the disease could effect a cure. The lady, at this time, had been attended by the physician whom she had long employed, and who was in the habit of magnetizing her into a sleep, or rather somnambule (for there is a great difference between them), to produce an oblivion of her sufferings. The physician, M. Chapelain, was sensible that no other hope of saving his patient from a miserable fate remained than that held out by Mr. Cloquet, and he proposed to the surgeon that he should perform the operation whilst she was in a state of magnetic sleep. The surgeon agreed to it, and the operation was performed accordingly. The patient knew nothing whatever of the proceeding, but was kept asleep for two days, and, upon being awoke, and informed of what had taken place, she experienced, says M. Cloquet, a very lively emotion.

The power which, it was represented, some somnambulists possessed of seeing perfectly through their closed eyelids, formed the subject of some very close and attentive examinations. The result was, that the commissioners were satisfied, for they looked on, that in one case a patient, in this state, was able to read a book by seeing it through his eyelids! But this was not all; for although his somnambulism continued, yet the patient became very much fatigued, and was invited to play a game at *écarté*, of which he was very fond. He showed amazing dexterity all the while, and always beat his opponent. It is to be remembered, that during all this time the patient was in a state of somnambulism, and, of course, was unconscious of what he was doing. The following is the exact language in which this respectable commission describe a portion of the scene. The name of the patient, it is proper to remember, is Petit:

> One of the gentlemen present, M. Raynal, formerly inspector of the university, played a game at piquet with M. Petit, and lost it. The latter handled his cards with the greatest dexterity, and without making any mistake. We attempted several times in vain to set him at fault, by taking away or changing some of his cards. He counted with surprising facility the points marked upon his adversary's marking card. During all this time, we never ceased to examine the eyes, and to hold a candle near them; and we always found them exactly closed. We remarked, however, that the ball of the eye seemed to move under the eyelids, and to follow the different motions of the hands. Finally, M. Bourdoise declared that, according to all human probability, and as far as it was possible to judge by the senses, the eyelids were exactly closed. While M. Petit was engaged in a second game at piquet, M. Dupotet, upon the suggestion of M. Ribes, directed his hand, from behind, towards the patient's elbow, and the contraction previously observed again took place. Afterwards, upon the suggestion of M. Bourdois, he magnetized him from behind, and always at the distance of more than a foot, with the intention of awakening him. The keenness with which the somnambulist engaged in play resisted this action, which, without awakening, seemed to annoy and disconcert him. He carried his hand several times to the back of his head, as if he suffered pain in that part. At length he fell into a state of somnolency, which seemed like a slight natural sleep; and some one having spoken to him when in this state, he awoke as if with a start. A few moments afterwards, M. Dupotet, always placed near him, but at a certain distance, set him again to sleep, and we recommenced our experiments. M. Dupotet being desirous that not the slightest shadow of doubt should remain with regard to the nature of the physical influence exerted at will upon the somnambulist, proposed to place upon M. Petit as many bandages as we might think proper, and to operate upon him while in this state. In fact, we covered his face down to the nostrils with several neckcloths; we stopped up with gloves the cavity formed by the prominence of the nose, and we covered the whole with a black handkerchief, which descended, in the form of a

veil, as far as the neck. The attempts to excite the magnetic susceptibility by operating at a distance in every way, were then renewed; and, invariably, the same motions were perceived in the parts towards which the hand or the foot was directed. After these new experiments, M. Dupotet having taken the bandages off M. Petit, played a game at *écarté* with him, in order to divert him. He played with the same facility as before, and continued successful. He became so eager at his game, that he remained insensible to the influence of M. Bourdois, who, while he was engaged in play, vainly attempted to operate upon him from behind, and to make him perform a command intimated merely by the will. After his game, the somnambulist rose, walked across the room, putting aside the chairs which he found in his way, and went to sit down apart, in order to take some repose at a distance from the inquisitive experimentalists, who had fatigued him. There, M. Dupotet awakened him at the distance of several feet; but it seemed that he was not completely awake, for some moments afterwards he again fell asleep, and it was necessary to make fresh efforts, in order to rouse him effectually. When awake, he said he had no recollection of any thing that took place during his sleep.

Marvellous and utterly confounding as are these statements, yet they are altogether thrown into the shade by some that are to follow, and which, we confess, that we ean hardly bring our minds to believe. Here are numerous cases related, in which somnambulists who are put to sleep by magnetism are immediately endowed, not merely, as in the case of Petit, with a power of seeing through their eyelids, but with an actual gift of prophesy, as well as of superior knowledge, not to be obtained by any natural or ordinary methods. What will the reader think when he is told that the somnambulist in his period of sleep, whatever may have been his previous education, is suddenly invested with the faculty of discovering exactly the nature and character of his own disease, of determining the extent of the period within which he is to suffer, what is to be the issue of his complaint, and, above all, the sort of treatment that will most certainly cure him, should his disease be at all susceptible of a remedy. Paul Villagraud, a student at law, who was paralysed as to half his body by a stroke of apoplexy in the country, was admitted into La Charité, at Paris, after having been treated in all manner of ways at home for sixteen months. Now, the committee actually went to the bed where this patient lay, in the hospital, and saw the physical marks, as they were strongly indicated, of his disease.

They found that the lower left limb was much thinner than the right, that the right hand was closed much more firmly than the left, that the tongue when drawn out of the mouth was carried towards the right commissure, and that the right cheek was more convex than the left. Paul was then magnetized, and the result is thus stated in the report:—

"He recapitulated what related to his treatment, and prescribed that, on that same day, a sinapism should be applied to each of his legs for an hour and a half; that next day he should take a bath of Bareges; and that, upon coming out of the bath, sinapisms should be again applied during twelve hours without interruption, sometimes to one place, and sometimes to another; that, upon the following day, after having taken a second bath of Bareges, blood should be drawn from his right arm to the extent of a *palette* and a half. Finally, he added, that by following this treatment, he would be enabled, upon the 28th, *i. e.* three days afterwards, to walk without crutches on leaving the sitting, at which, he said, it would still be necessary to magnetize him. The treatment which he had prescribed was followed; and upon the day named, the 28th September, the committee repaired to the Hôpital de la Charité. Paul came, supported on his crutches, into the consulting-room, where he was magnetized as usual, and placed in a state of somnambulism. In this state, he assured us, that he should return to bed without the use of his crutches, without support. Upon awaking, he asked for his crutches,—we told him that he had no longer any need of them. In fact, he rose, supported himself on the paralysed leg, passed through the crowd who followed him, descended the step of the *chambre d'experiences*, crossed the second court de la Charité, ascended two steps, and when he arrived at the bottom of the stair he sat down. After resting two minutes, he ascended, with the assistance of an arm and the balustrade, the twenty-four steps of stairs which led to the room where he slept, went to bed without support, sat down again for a moment, and then took another walk in the room, to the great astonishment of all the other patients, who, until then, had seen him constantly confined to bed. From this day Paul never resumed his crutches."

But these wonders are nothing compared with the miracles which were subsequently performed by the agency of this patient during somnambulism, particularly in the facility with which he saw through his closed eyelids. Many trials of this power were witnessed by the commissioners, who took every imaginable method within their power to guard against deception.

If our utmost astonishment has been excited by the recital of the prodigies to which hitherto our attention has been confined, what shall be the nature of our feelings when we come to the contemplation of two more cases, the circumstances of which are just as authentic as those of any of the former cases! What will any reader think when he is told that two persons, from the commonest ranks of life, are suddenly inspired, by means of magnetism, with such a degree of supernatural endowments, that they can predict to the instant the period when they themselves shall be seized with fits, or can point out the true seat, nature, and proper treatment of diseases in others! We have just seen an illustration of the first of these cases, and an example of the other will be found in the following most extraordinary narrative:

Miss Celina Sauvage was made the subject of experiment upon eight different occasions, in the presence of the members of the committee. On three of those occasions, it was found that this lady exhibited a strange tendency to discourse of the diseases of those whom she touched during her state of somnambulism, and she always concluded by pointing out, with astonishing accuracy of information and judgment, the remedies best adapted to the complaint. One of the members of the commission, M. Marc, determined upon putting her powers to the test, and announced that he would submit himself to her investigations. The lady was accordingly magnetized, and upon being requested to examine attentively the gentleman's state of health, she proceeded in her inquiries, and literally overwhelmed the spectators in amazement at the perfection of her diagnosis. Another case is likewise given, where she showed the same unaccountable skill and knowledge: the third of the cases cited by the commissioners, in which this somnambulist manifested her power, is exceedingly curious:

> Upon an occasion of great delicacy, when very able physicians, several of whom are members of the Academy, had prescribed a mercurial treatment for an obstruction (*engorgement*) of the glands of the neck, which they attributed to a syphilitic taint, the family of the patient under this treatment, alarmed at the appearance of some serious consequences, wished to have the advice of a somnambulist. The reporter was called in to assist at a consultation, and he did not neglect to take advantage of this new opportunity of adding to what the committee had already seen. He found the patient to be a young married woman, Madame La C—, having the whole right side of the neck deeply obstructed by a great congeries of glands close upon each other. One of them was opened, and emitted a yellowish purulent matter.
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> Mademoiselle Celine, whom M. Foissac magnetized in presence of the reporter, placed herself in connexion with this patient, and affirmed that the stomach had been attacked by a substance *like poison*; that there was a slight inflammation of the intestines; that, in the upper part of the neck, on the right side, there was a scrofulous complaint, which ought to have been more considerable than it was at present; that, by following a soothing treatment, which she prescribed, the disease would be mitigated in the course of fifteen days or three weeks. This treatment consisted of some grains of magnesia, eight leeches applied to the pit of the stomach, water-gruel, a saline cathartic every week, two clysters each day, one of a decoction of Peruvian bark (kina), and, immediately after, another, of the roots of the marsh-mallow, friction of the limbs with ether, a bath every week; food made of milk (*laitage*), light meats, and abstinence from wine. This treatment was followed for some time, and there was a perceptible amelioration of the symptoms. But the impatience of the patient, who did not think her recovery proceeding with sufficient rapidity, determined the family to call another consultation of physicians, who decided that she should again be placed under mercurial treatment. From this period the reporter ceased to attend the patient; and he learnt that the administration of the mercury had produced very serious affections of the stomach, which terminated her existence after two months of acute suffering. A *procès-verbal* upon opening the body, signed by MM. Fouquier, Marjolin, Cru-

veillier, and Foissac, verified the existence of a scrofulous or tubercular obstruction of the glands of the neck, two small cavities full of pus, proceeding from the tubercles at the top of each of the lungs; the mucous membrane of the great cul-de-sac of the stomach was almost entirely destroyed. These gentlemen ascertained besides, that there was no indication of the presence of any syphilitic disease, whether old or recent.

With respect to the degree of credit to be attached to these statements, we really have nothing to say, but that they are placed before us on as sound a basis as it is possible for human evidence to be put on. Thus, then, we are strongly urged to believe in the existence of facts which are altogether contrary to our experience. Is it possible, one may reasonably ask, if such things can happen? Is it possible that individuals, under any circumstances, can see through their shut eyelids, and can be suddenly endowed, by any ceremony conducted by another person, with knowledge and foresight such as no mortal was ever endowed with before? These are questions which will suggest themselves to every reasoning mind. One admonition, however, is applicable to those who are interested in contemplating such subjects as these. Experience has proved, that the influences which may be exercised over the nervous powers of man, are altogether unlimited both in their extent and in their nature. Hence is it always unwise, and even irrational, for any one to say, on a subject so mysterious, that *this* fact is impossible, and that *that* fact could never have taken place. Let us humbly and diligently inquire, but not decide. Vast and beneficial are the uses of deliberation in such matters. We are not at liberty to doubt when evidence is positive; and if only half of what we have read in Mr. Colquhoun's work be founded in truth, how magnificent is the prospect of utility, in the largest sense of that word, which science, in this particular department, affords us.

ART. II. — *Teoria Delle Leggi Della Sicurezza Sociale.*— Theory of the Laws for the Security of Society. By GUIVANNI CARMIGNANI, Knight of the Order of Merit, and Professor of the University of Pisa. 4 vols. 8vo. Pisa. 1832.

UP to a comparatively recent era in the history of European civilization, the theory acted on in every community where a legislative power existed, was that the best method of putting down crime was to denounce against its commission the heaviest of penalties. The severer the punishment, thought our ancestors, the greater will be the dread of incurring it. That this erroneous view is not quite obliterated from the minds of intelligent men, may be easily proved by a reference to some late proceedings of the French chambers. During the discussions of the 28th April, 1832, which took place on the penal code, several members showed by their speeches how deeply they had imbibed the principles of this false theory; they considered the efficacy of a penal law to consist altogether in the influence which its denunciation of extreme punishment would have in preventing men from committing crime. This notion has been the source of a series of penal laws in many countries; and, though the cruelty which characterised them had been frequently the theme of complaint, yet it was only in modern times that the deficiency of those laws to effect the object for which they had been framed, was made manifest to the eyes of every civilized nation in the globe. Italy counts amongst her sons some of the earliest and the most useful apostles of the new principles, among which are the names of Beccaria, Filangieri, and, as a worthy successor of such men, Carmignani, the author of the present important work. In France the doctrine has been zealously and ably diffused by Cousin, Guizot, the Duc de Broglie, &c.; whilst in England the names of Romilly and Mackintosh have derived their chief lustre from their connection with its advocacy. The object of the labours of these illustrious writers has been to prove that the threat of punishment is not sufficient to deter from crime, and that regarded in its real character, it is only a means of expiation.

The principle which enforces the belief that human societies cannot be maintained without coercion and restraint, is discussed at considerable length by M. Carmignani, who opposes it not merely with zeal, but with a powerful artillery of reasoning. The instincts, this writer contends, of human nature would always directly tend to the happiness and security of society, whilst the laws which they possess, should be the result principally of experience, and the judgment exercised upon the facts which that experience had collected. These laws would constitute what is called natural law, and as such would necessarily from their origin, command the obedience of every community. But then it is further made apparent by the author, that the aid of political law is essential to the execution of the natural law. In all cases where the happiness of society is to be attained, the principle of utility is that which prevails; but when the safety of society is to be provided for, when danger menaces it either in the persons of its members or their property, then the paramount principle to be acted on is that of necessity. It is evident, then, that social happiness is the consequence of the natural tendencies of men's instincts, whilst the security of society must result from their united deliberations; and, in this case, the law is not the guide of human actions—it is rather the limit to them. Such being the case, it follows that the members of society ought to have the power of maintaining their safety, and therefore they are justified in making laws for that purpose. But that purpose fulfilled, they have no right to go farther. If such principles as these were in action, it would follow that no act would be an offence except that which is injurious to society. Now, though every act of this nature is morally, as well as legally, an offence, still the legislature, in punishing it, has no right to go upon any other criterion than the amount of the injury to society, and certainly not upon the quantity of perverse malice which may have actuated the delinquent.

One of the most interesting parts of these volumes, is the series of pages devoted to the consideration of the question as to the degree of guilt in certain cases where physical and moral causes can be traced as having had influence on the individual committing the offence. Under this head, M. Carmignani calls our attention to a variety of important questions. He unhesitatingly condemns the practice of nearly all legislatures, in fixing too early an age, such as that of sixteen, as the period when youth ceases to afford impunity to crime. With respect to attempts to commit offences, the author would propose to make a very careful distinction. By the word attempt, he understands some act maliciously done, and having the apparent character of being a suitable means for the completion of a crime. He shows, next, that this attempt should never be punished with the same severity as the crime itself, inasmuch as in the latter case the safety of society is not violated, it is merely put in danger.

In speaking of the principles by which the infliction of punishment by a state should be modified, M. Carmignani contends that no tribunal ought to assume the power of imitating Divine justice, and to punish an offender merely by way of making him expiate his crime. No other consideration, he maintains, should enter into the question of the amount of punishment, save that which exclusively referred to the safety of the state; and even then a government is morally obliged to keep strictly within the bounds of actual necessity.

The author recommends the constant exercise of moral power to restrain the tendency to crime; and hence, that all manifestations on the part of a government of its power to punish crime, should, as much as possible, bear the character of being combinations, in which prudence and strength are guided by justice. It is a great error to look upon punishment as a sort of compensation for crime; and the greatest calamities have followed from the adoption of a principle which holds out that the threat of punishment will be most successful when its denunciation is most severe. M. Carmignani considers it altogether impolitic to attempt to make their punishment the means of moral improvement to delinquents. We, however, are far from agreeing with the author in these views; and we are persuaded that very different ones from those avowed would have been entertained by M. Carmignani, were he acquainted with the beneficial consequences of measures adopted in the United States of America, and in Geneva, founded on the principle of moral correction. Indeed, it would appear that there is no attribute of state punishment so precious in the eyes of our learned professor, as its *certainty;* and, if that be secured, every thing else, he seems to be convinced, will go smoothly and successfully forward. Every government, therefore, should make it a point to satisfy, by every means in its power, that portion of society in which there is the greatest tendency to crime, that the application of punishment, in case it is provoked, will be as certain as the return of the morning sun. This assurance is the only resource of a state that seeks to eradicate all disposition to criminal acts. Every bad project, observes the author—every wicked contrivance—is the effect of a speculation—a calculation founded on the chances of impunity. Break up those chances—destroy the possibility of impunity—and then, and then only, do you effectually stop crime. The legislature which inflicts the punishment should mix up with their laws for that purpose, a sentiment of generosity which would induce them to avoid every sort of cruelty, every thing in the shape of unnecessary severity, as nothing can be more unwise, in any view of the case, in a government, than to reckon upon the gross feelings or insensibility of a people.

To that portion of the work of M. Carmignani, which treats of capital punishment, we directed our attention with the greater interest, inasmuch as Italy was the country in which, for the first time, the great proposal was promulgated for abolishing the penalty of death. It is evident that he feels himself in a dilemma as to the recommendation which he should offer in respect of this punishment. Theoretically, he would say, that no judge constituted by a state, has the power, on the part of the society composing that state, to take away the life of another, unless the end that is to be gained cannot be reached by milder means. The right of existence is the fundamental and primary attribute of a man when he enters into society, and it should stand good, under all circumstances, until he became the common enemy of society. An individual who perpetrates high treason, makes himself the foe of the whole community; the death of such a person would be produced simply by the general impulse of society to rise up and kill the culprit; and, therefore, the law, in consigning him to death, only decently and officially declares the natural conviction of society. Here, then, the punishment of death is indispensable; it is inflicted, not for the purpose of frightening others from a similar crime, but it follows as a necessary consequence of the horror with which men are inspired against an intolerable nuisance. In all cases, then, which do not come under the description here set forth, the punishment of death is not only unjust, but it is impolitic, because insufficient as a menace, inasmuch as the threat confounds the effect of death already experienced with the contemplation of death yet to be undergone.

M. Carmignani shows, in several parts of his work, how mischievously his mind is acted on by the influence of the false theory which he holds, to the effect that there is no use in attempting to turn the circumstances of a captive criminal into the means of his moral amelioration. With such sentiments in his breast, it is not surprising that he should propose to attach infamy and civil death to certain classes of crime. But this proceeding would be not merely an act of weakness, but also one of guilt, because it assumes the incorrigibility of the human mind, under certain circumstances, and, indeed, very effectually contributes to realize the very theory which gave it birth. Experience shows that this speculation has no real foundation in human nature, and that great advantage may accrue from leaving to the unhappy delinquent a hope that, by repentance, he may assuage his evil fortune, and merit the forgiveness of the society which he had injured. In allotting the amount of the punishment according to the nature of the offence, M. Carmignani recommends that all crimes should be rated in importance according to the extent to which they prejudice the safety of society. Finding out the offence which is most injurious, that should be the one against which such a punishment ought to be denounced as would be calculated, from its mildness, its accordance with public opinion, and other necessary qualifications, to put a stop to the commission of the crime.

When the author comes to consider the constitution of the tribunals of criminal justice, it is wonderful to contemplate how bereft he is of his usual sagacity and liberality. There are two principles, he says, of criminal proceeding: the one is by open accusation, the other by inquisition or information. The first mode is essentially nothing more than a regular contest between two adversaries, each seeking to influence the judge in his favour, and using all the arts of rhetoric to do that which was formerly accomplished in the arena by mortal combat for similar purposes. In the second mode of prosecution, that by inquisition, M. Carmignani tells us (and he appears to be delighted with the opportunity of opening our eyes), that the judge performs his duty deliberately, and at first, in a secret manner, weighing every thing with the greatest caution, carefully investigating every fact, and accumulating the proofs only after the severest and most delicate analysis. We cannot follow the learned author through this portion of his work, and shall content ourselves with noticing his remarks on the institution of juries, which, in our humble judgment, he very unjustly disparages. He says, that, on a great many occasions, the administration of justice is not properly effected, unless those who decide are as good judges of the law as of the fact in a given case; but that such qualification is wanted in the class which most contributes to make up juries. The verdict of a jury is often capricious; it is often given from mere impulse; and is not to be relied on as an unimpeachable authority even in matters of fact, to say nothing of questions of law; and, further, the author observes, that the unanimity which is essential to the value of any jury at all, can only be obtained by measures of coercion, such as the starvation system that is in such vogue in England. The upshot of the professor's remarks upon this part of the subject is really neither more nor less than this—that an inquisition, a private and irresponsible tribunal of justice, is the best for a state! However, even he, who, by strictly following his theory of justice, comes to the conclusion that such a tribunal as that composed of a secret judge, who prosecutes in the dark, is the most to be preferred by any wise government; even he, we repeat, is under the necessity of yielding a little to that extorting force which the weight of truth is always sure to exercise upon every mind which admits it. He acknowledges, in total defiance of every principle of consistency, that, in trials for political offences, a jury is the safest medium of decision, because, in all such instances, the question at issue is, whether the act impugned is one of hostility against the state, or merely a legitimate act performed by a citizen. In these cases, M. Carmignani condescends to make the strange admission, that there is a greater chance of the government acting with a selfish bias when a party, than the people. But, whether or not, it shall be by juries or commissioners, or appointed agents of any kind, that the proceedings connected with criminal justice shall be carried on,—this rule, at all events, should ever prevail—namely, that the institution in which the people have greatest confidence is the one to be preferred.

The work of M. Carmignani should be in the hands of every sound lawyer; and we trust that some spirited member of the profession will contribute a version of the contents to English literature, if it were only for the purpose of showing, by a specimen, what a rich mine of legal and constitutional knowledge may be obtained from foreign writers.

ART. III.—*Characteristics of Goethe, from the German of Falk, Von Muller, &c. with Notes, Original and Translated, Illustrative of German Literature.* By SARAH AUSTIN. In 3 vols. 8vo. London: Wilson. 1833.

THE plan of this work is altogether new, and, on the whole, it appears to us a very successful one. The contents are composed of a series of selections, either from the published or manuscript accounts, given by the intimate friends of the hero of the biography, and thus a variety in the picture of his character is attained, which very considerably adds to the pleasure of the reader.

The materials of these volumes have been chiefly drawn from a recent work, entitled *Recollections of Goethe*, by Johann Falk, an intimate friend of the deceased. To these materials, it had been originally the intention of Mrs. Austin exclusively to adhere; but her resolution was subsequently changed, by finding that much of what would prove new and interesting to the British public, might be added from various sources, to which she was so fortunate as to have access. The first two volumes, then, may be properly described as containing a series of illustrations of Goethe's mind, in the several important relations in which he stood to his cotemporaries. The third volume is devoted to memoirs of the noble family of the Grand Duke Carl-August of Saxe-Weimar, whose intimate association with Goethe appears, to Mrs Austin, to merit a niche in the same temple beside the bust of her own adoration.

The first volume contains Falk's reminiscences, in which Goethe is presented to us in the agreable shape in which he appeared amongst his familiar friends. In common with many other great men, Goethe seems to have been indebted for the peculiar impress which marked his genius to his mother. All who were acquainted with parent and child, concur in the fact, that his moral character was almost a complete imitation, even in the smallest details, of that which she possessed, and developed before him from his earliest existence.

The love of nature which has so strikingly characterised the long life of Goethe, manifested itself whilst yet he was very young. We learn, too, from his associates, that no subject for conversation seemed to be prefered by him with more ardour, than that which related to natural history. Falk declares that a person could not better recommend himself to Goethe for ever, than by presenting him with some object of nature, which differed in any respect from those forms of organization with which he was every day familiar. The paw of an arctic bear, the tooth of a lion, the twisted horn of a chamois, made Goethe the eternal friend of any one who presented it.

But to these subjects of natural history alone, Goethe was far from confining himself. Falk gives us a highly interesting account of a conversation which he held with the great poet on the immortality of the soul, and on political institutions. The first of the topics was introduced by the occurrence of the death of Wieland, which produced a change of tone and manner in Goethe that astonished all his friends. Falk ventured to put the question to his companion, what he thought was, at the moment of speaking, the occupation of Wieland's soul. Goethe, who had always been a firm believer in existence after death, replied, "Nothing petty, nothing unworthy, nothing out of keeping with that moral greatness which he all his life sustained." Following up the train of thought which this interrogatory had opened upon his mind, the eloquent speaker proceeded to develop his views of a future life in a strain of solemn feeling, which renders them worthy of the deepest attention. Goethe then declared it to be his firmest conviction, that the destruction of such high powers of soul as his friend possessed, was a thing that never, and under no possible circumstances, could even come into question. Nature, said he, is not such a prodigal spendthrift of her capital. Goethe was now warmed by his theme, and proceeded thus to unfold his sentiments as to the individual existence of the soul after death. He begins by stating, that his hypothesis of the continuance of existence hereafter, has been recommended to him after the experience of many years of observation; but how much or how little of this individual existence is worthy to endure, is a point which can only be known to the Deity. He assumes various classes and orders of the primary elements of all existences, as the germs of all phenomena in nature; these he calls souls, as they are the source of the animation of the whole, and proposes to give them the designation of monades. Now experience shows, that some of these monades are so insignificant, that they are adapted merely to some subordinate use only; whilst other monades, which are strong and powerful, draw into their sphere all that approaches them, transmitting into their own nature every thing over which this influence prevails. Thus the human body, a plant, any of the inferior animals, and even a star, has this power of assimilation. The inference to which Goethe arrives at last is, that there are monades of worlds, souls of worlds, as well as monades of ants and souls of ants; and that both, if not actually identical, are at least of cognate origin. He then proceeded as follows:

> Every sun, every planet, bears within itself the germ of a higher fulfilment, in virtue of which its development is as regular, and must take place according to the same laws, as the development of a rose-tree, by means of leaf, stalk, and flower. You may call the germ an idea, or a monad, as you please; I have no objection. Enough that it is invisible, and antecedent to the visible external development. We must not be misled by the *larvæ* or imperfect forms of the intermediate states, which this idea or germ may assume in its transitions. One and the same metamorphosis, or capacity of transformation in nature, produces a rose out of a leaf, a caterpillar out of an egg, and again a butterfly out of the caterpillar.
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> The inferior monades, too, belong to a superior because they must, not because it particularly conduces to their pleasure. This takes place in general naturally enough. Let us observe this hand, for instance. It contains parts which are every moment at the service of that chief monas, which had the power, at their first rise into being, to attach them to itself. By means of them I can play this or that piece of music; I can make my fingers fly as I will over the keys of a pianoforte. They certainly thus procure me a delightful intellectual pleasure; but they are deaf: it is the chief monas alone that hears. I may therefore presume that my hand, or my fingers, are little or not at all interested in my playing. The exercise of monades, by means of which I procure for myself an enjoyment, is very little for the good of my subjects; unless, perhaps, that it tires them.
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> How much better off they would be as to sensual enjoyment, could they, instead of idly roaming over the keys of my piano, fly about the

meadows like busy bees, perch in a tree, or revel among its blossoms; and doubtless the materials for all this exist in them. The moment of death, which is thence most appropriately called dissolution, is that in which the chief or ruling monas dismisses all those subordinate monades which have hitherto been faithful vassals in her service. I therefore regard the quitting life, as well as the rising into it, as a spontaneous act of this chief monas; which, from its very constitution, is utterly unknown to us.

All monades are by nature so indestructible, that even in the moment of dissolution they do not abate or lose any thing of their activity, but continue their progress uninterruptedly. They quit their old connections only to enter into new ones at the same instant. At the change, all depends upon the degree of strength of the germ of fulfilment contained in this or that monas. Whether the monas be that of a cultivated human soul, of a beaver, of a bird, or of a fish, makes an immense difference. And here, as soon as we desire to explain to ourselves in any degree the phenomena of nature, we come to the class or order of the souls which we are compelled to assume. Swedenborg examined into this in his peculiar manner, and employs an image for the illustration of his thoughts, than which a more felicitous one could not perhaps be found. He likens the abode in which souls dwell, to a space divided into three main chambers, in the centre of which is a large hall. We will assume now, that out of these three chambers various sorts of creatures, as for instance, fishes, birds, dogs, cats, &c. repair into the large hall; certainly a very mixed company! What would be the immediate consequence? The pleasure of being together would soon be at an end. Sudden and violent friendships would give place to more violent quarrels; at length, like would consort with like, fish with fish, bird with bird, dog with dog, and cat with cat; and each of these several kinds would endeavour, if possible, to get possession of a separate chamber. Here we have the full and true history of our monades, and of their departure from this earth. Each monas goes to the place whither it belongs; into the water, into the air, into the fire, into the stars; nay, the mysterious attraction which draws it thither, involves at the same time the secret of its future destination.

Annihilation is utterly out of the question; but the possibility of being caught on the way by some more powerful, and yet baser monas, and subordinate to it,—this is unquestionably a very serious consideration; and I, for my part, have never been able entirely to divest myself of the fear of it, in the way of a mere observation of nature.—pp. 72—76.

At this moment, M. Falk relates, Goethe was interrupted by the barking of a dog; and having a natural antipathy to the canine race, he sprang hastily to the window, and cried out, "Take what form you will, vile larva, you shall not subjugate me!" Then turning to his companion, after a pause, he said, "This rabble of creation is extremely offensive; it is a perfect pack of monades, with which we are thrown together in this planetary nook; their company will do us little honour with the inhabitants if they happen to hear any thing about them."

We have not hesitated to devote a considerable space to the exposition of Goethe's principles on these, the most important subjects of consideration to mankind; for our object was to hold up to the contemplation of every serious thinker, an example of a man so highly endowed, a genius sinking blindly into paradoxes, which would be ridiculous if they were not mischievous. So then, according to the imaginative theory of Goethe, all our knowledge of the planet which we inhabit is nothing more than (as Falk expresses it) mere botch-work. But we cannot follow the writer through the whole of the extravagances of Goethe's moral and religious system; we infinitely prefer meeting him in the quiet circle of his friends, when he is amusing himself so very amiably by seeking to afford amusement to others. Falk observes of his friend, that upon certain subjects, and before persons of uncongenial character and sentiments, he was extremely reserved; but if any favourite topic rose in his mind, then was it that all the abundance of his fancy was displayed. His merriment was sometimes purchased at too dear a rate, and his love of fantastic exploits sometimes impelled him to acts which he might have had reason to regret. One evening Goethe, Wieland, and Falk, were assembled at the country-house of the Dowager Duchess Amelia, at Tiefurth. It happened, that as the party were seated together listening to Wieland, as he read out the *Knights of Aristophanes,* which he had translated for the *Athenæum,* the reigning duke, who had just returned from the chase, entered the apartment. As the evening was chill, a fire had been lighted; but the duke, who had just come out of the air, found the room too warm, and raised one of the windows to admit fresh air. Goethe, seeing that some of the ladies, who were thinly clad, suffered from the draft, left his chair, walked on tip-toe lest he should disturb Wieland, and let down the window. The duke, on seeing the window closed, became angry, and asked who had dared to resist his commands. Goethe presented himself with reverential gravity before the duke, and said, " Your highness has the power of life and death over all your subjects. Upon me let judgment and sentence be pronounced."

One afternoon in August, Falk paid a visit to Goethe, whom he found sitting in a white waistcoat on a little grass plot, under the shade of some trees. The day was Friday, and the next evening was appointed for a performance at the theatre. A principal actor had just sent in his resignation in the piece, a circumstance which threw Goethe, then we believe a superintendant of the drama, into a mortal passion; for it was the obligation of every director of a theatre to provide that there should be a regular performance, and a piece of the highest merit, for every night. " There," exclaimed Goethe, as soon as he saw Falk, " there sits the monster in long sleeves, and laughs at me for being such a fool as to be out of humour with the world—as if I did not know how things are ordered in it, and that every thing in it and upon it is covered with dirt."— " Such *avanies,*" resumed Goethe, still somewhat angrily, (while he poured out a glass of red wine, and motioned me to sit by him on the bench,) " must I now endure with patience from people who, when they come into Weimar at one gate, are looking for another at which to quit it. For this, I have been for fifty years a favourite writer of that which you are pleased to call the German nation; for this, I have had seat and voice, for twenty or thirty years, in the privy council of Weimar—at last, to be at the mercy of such fellows as these! The devil! That I, at my time of life, should suffer such a trigi-comedy to be played, and act the principal character in it myself, I never could have conceived nor dreamt! You will tell me, I know, that all theatrical affairs are, at bottom, nothing but dirt—for you have looked far enough behind the curtain—and that, therefore, I should do well to let the whole beggarly business go its own way as soon as possible: but I must tell you, in answer, that the intrenchment which a good general defends is also dirt; yet he must not turn his back on it, unless he would have his own honour trodden in the dirt. We are not, for that, to accuse him of any predilection for dirt; and so I hope you will acquit me of any such tastes, on the same grounds."

During the reign of the young Duke of Weimar, that place became the resort of men of genius from all parts of Germany. The most motley of groups was to be found there betimes. The Duke's treasurer used to delight in recounting many items of expenditure paid from the royal funds on behalf of these dependants, such as payments for breeches for so many poets, so many ducats for waistcoats, or shoes and stockings for the use of the literati. The Duke passed a great deal of his time with the intellectual circle, with which his court was always crowded, and his *maitre d'hotel* frequently received a nocturnal summons to prepare, by the next morning, a sumpter waggon, or travelling kitchen, for that the court would start on an excursion at the earliest dawn. In the morning the company sallied forth for the neighbouring forest, where they mixed in merry groups, and passed their time delightfully. One of the staple amusements of these gipsy parties was a drama of a greater or less kind. The theatres consisted of some beautiful spots where imposing scenery abounded, and at Ettersburgh, the traces of these forest stages are still pointed out. Wieland used to tell very humourously an anecdote about Goethe. The venerable Gleim came to Weimar after having read *Werther*, and hoped to be able to see the promising young author. He brought with him the last Gottingen almanack, and was reading it to the company where he had been invited to spend the evening, when a young man, booted and spurred, dressed in a short green shooting jacket, which was thrown open, entered the room, and mingled with the audience. After listening for some time with great attention, the sportsman rose from his chair, and bowing with great courtesy, offered to relieve Gleim in the duty which he had undertaken of reader to the company. The old gentleman could not resist a proposal so liberally made, and he placed the almanack in the hands of the stranger, who began forthwith to proceed where

Gleim had left off. "But oh! Apollo and all ye Muses—not forgetting the Graces," exclaimed Wieland, telling the story after old Gleim's fashion, "what was I then to hear?" At first, the young man read smoothly enough, and no one could complain that any portion of the beauties of the pieces read, lost their effect from not being conveyed to the audience with due emphasis. "All at once," used old Gleim to say, "it was as if some wild and wanton devil had taken possession of the young reader, and I saw the Wild Huntsman himself before me in his own person!" The fact was, that Goethe, for such was the real name of the pretended sportsman, took up the office of reader for the purpose of having a little fun; for he poured forth all manner of poetry, hexameters, doggrel verses, iambics, and lyrics, in the greatest profusion, pretending that he read them from the almanack, at the same time that they were merely the creatures of his own brain. Gleim used to add, that in the midst of the wild and humourous fantasies with which Goethe treated his audience that night, he heard many detached bursts of magnificent thoughts, such as would have made the persons to whom Goethe attributed them, go down on their knees and thank God for such favours. At last, Gleim turned round to Wieland, who was present in the company where this exhibition was going on, and exclaimed, "This is either Goethe or the devil!" "Both," declared Wieland, "Goethe has the devil in him again to-day."

The characteristics of Goethe which we have hitherto been considering, belong to that class which are distinguished by Mrs. Austin under the head of "Goethe pourtrayed from familiar personal intercourse." Before concluding this branch, it is proper to notice some particulars which have been given, under very interesting circumstances, of the person and habits of Goethe. A young German student made a journey to Weimar in 1822, for the purpose of gratifying his longing desire to see the great poet. He walked about the residence of Goethe for upwards of two months, without being able to gratify his curiosity, until at last he prevailed on a neighbour of the famous lion to allow him to look over his wall. This he received full liberty to do, and having taken his station, on the very day he obtained the privilege, he enjoyed a full view of Goethe in his garden. We shall give the description, not only as the subject itself is interesting, but also as a specimen of the temper and feeling of a German boy, who had only attained sixteen years of age:

"Dearest friend, be well assured Goethe's greatness manifests itself in his whole form and aspect. He is hale and active as a man of forty. His majestic gait, his straight and lofty forehead, the noble form of his head, his fiery eye, arched nose—all about him cries aloud, Faust, Margarethe, Götz, Iphigenic, Tasso, and I know not what besides. Never did I see so handsome and vigourous a man of so advanced an age.

"I see him, when the weather is fine, daily in his garden; and that is as great a delight and amusement to me, as it is to others to look at busts, and fine pictures, and beautiful engravings. You may believe me or not, as you please; but when I tell you that I had rather see him than all the engravings and pictures in the world, I tell you only the pure and naked truth.

"He usually goes up and down the garden-walks with slow steps, without sitting; but often stops over against some plant or flower, and stands still for half an hour at a time, observing or meditating. Could I but guess his thoughts and his discourse with himself at such moments! Then, when he turns away from the plants and flowers, he sometimes goes to play with his sweet grand-children.

"I speak with Goethe through my eyes, though he sees me not; for I stand behind a hedge, hidden from him by the bushes. This all sounds very strange and romantic, but it is truly thus. And, indeed, thus is it well; and better than if I had really seen him and spoken with him;—*I* well know why. For suppose he condescended to talk with me,—what in all the world could a boy of sixteen, like me, be to him in conversation? He talk to *me!* He has something better to do, indeed!

"Oh, my most honoured friend, if you were but here for once—in the garden, and by my side! How happy shall I be when it is really spring; when the buds burst: then will I diligently watch Goethe's conversation with the flowers, and the birds, and the light, in his nearer intercourse with nature; and I will write you all that I know about it, and all that I can so much as guess.—"Yours," &c.—vol. ii. pp. 102—104.

After having thus seen Goethe contemplated in all the bearings of his character, as that character was appreciated by his intimate friends, we are next led to regard him in the light of a man of action. The materials for this illustration are deduced from the speech spoken by the Chancellor of Weimar, Von Muller, at Erfurt, on the 12th September, 1832, at a meeting of the Academy of Useful Sciences. But there is nothing material in the statement of the chancellor, concerning Goethe, which is not afterwards more fully detailed in the early portion of the third volume, entitled, "Notes on Goethe," and even these are only extracted from the *Bibliotheque Universelle de Geneve.* In the notes will be found a long enumeration of the principal works of this great author, as well as a copious account of the chief events of his life; but the portion which deserves most attention, on the score of novelty, is the defence of Goethe against the charges of servility to those in power, and of his illiberality in his views of popular rights. The writer of the article begins by assuring us, that his hero had a decided aversion to all violent shocks, particularly in settled governments. At the same time he was an enthusiastic stickler for reform, and hailed every fresh accession of light on the human race with a sort of transport. That Goethe had a love of improvement, and that he sympathised very cordially with his kind, are facts established beyond all doubt by the reform which he established in the government of his country. In Weimar, he founded a most excellent institution, called the Free School of Design, which was destined to have the effect of continually bringing forward useful talent and skill, and of diffusing amongst the inferior classes a taste for art and science. The sphere of activity for the mind was still more nobly extended by Goethe in a plan, in which he was joined by his friend Meyer, of giving prizes for attempts in the art of design. The prizes were given annually, and produced a degree of competition which was attended with a vast diffusion of a spirit of industry amongst the people of Germany. But the merits and faults of Goethe, as a writer and politician, have been frequently and amply discussed in this country. His personal and private history are less known amongst us.

Goethe was always happiest when he was in the society of his daughter in-law and grand-children. He had them about him in all his leisure moments, and always betrayed for them a deep and tender attachment. His daughter-in-law proved, by the sincerity and continuance of her attentions, a source of consolation and comfort to his declining years. From his earliest youth, Goethe's mind had to endure a struggle between two adverse influences—his ever-active fancy, and his pure love of nature. By the balance in which he was held by the opposing forces, was Goethe enabled to maintain an extraordinary serenity. Whilst, as a youth, he delighted in the fairy scenes which his imagination had hourly raised before his delighted eyes, he yet was induced to deliberate and set himself practically to the troublesome duty of seeking an explanation for every natural phenomenon that caught his attention. As an evidence of the sound views which he adopted of civil life, Goethe, though having reason to be confident of his mental strength, still saw the necessity of taking advantage of the general prejudices of mankind. It was, therefore, with great pleasure that he accepted the invitation of the reigning duke to go to Weimar, well knowing how much his reputation as a poet, the great object of his ambition, would be served by his attainment of an honourable station in society.

It is well known that Goethe was, after Linnæus, the botanist who explained satisfactorily the principles of that strange process of metamorphosis by which the progress of the individuals forming the vegetable kingdom, from infancy to maturity, is effected. By the theory which was so ably and beautifully established by Goethe, the various organs of plants are each only modifications of leaves. It is for the discovery of the true construction of the pistillum, as being formed of a leaf, that modern botanists agree in conceding so much credit to Goethe. In his history of his studies of the vegetable kingdom, he describes his taste for the pursuit to have been awakened during his free and joyous career as a hunter. This taste was further stimulated by friendly intercourse with scientific men; and thus was it that botany seduced into her service a genius which has done so much for the elucidation of her curious mysteries.

The last moments of Goethe were by no means the least interesting or instructive of his life. To the end he retained the full power of his faculties, the exercise of which was only rarely interrupted by intervals of dreamy speculations, which were by no means uncommon to Goethe, even in his most vigorous days. Our authority above-mentioned, the Genevese publication, contains the following details of his last moments:

> He repeatedly astonished those around him by the activity of his mind, by his return to reading and occupation whenever he felt himself at all better, by his felicitous and profound remarks. Though no one was permitted to enter his room, except his daughter-in-law, the children, and the physician, he kept up his communication with the world without, occupying himself with things which had interested the grand duchess: inquiring with a sort of solicitude about friends, whom he regretted he could not receive, but whom he loved to know in the house; showing the greatest tenderness for his grand children and their mother, whose indefatigable cares soothed his last moments. The name of Ottilia wandered over his lips when he thought she was not at his side. During the six days of his short but fatal illness, he betrayed no symptom of anxiety as to its possible termination: once only he seemed to fear, being threatened with a vomiting of blood, and desired that, if it came on, they would not hesitate to bleed him. But all his conversation showed that if he felt himself dying, he did not fear death. Faithful to his principles, he constantly occupied himself, that he might not give the thinking faculty time to grow dull and inactive. Even when he had lost the power of speaking, his hand preserved the character of his life; his voice was mute, but he traced characters in the air;—and when his hand sank slowly on his knee, the radiant star had sunk beneath our horizon.
>
> It is needless to speak of the effect of Goethe's death upon all classes of society, nor the intense interest evinced by all the people of Weimer during his illness. Up to his latest moment he continued to receive from the ducal family, proofs of the affection which had bound him to their predecessors.
>
> Just before he expired the grand duke was in the house, and expressed a strong desire to be allowed to see him once more, and to speak some last words of love and consolation to him. A few moments afterwards Dr. Eckermann quoted to the friends assembled in the adjoining room the two last lines of Faust:
>
> "Es kann die Spur von meinen Erdetagen
> Nicht in Æonen untergehen."
>
> At that moment Goethe breathed his last.
>
> His funeral, which was described in all the public papers, was such as befitted his station and his fame. The grand duke gave immediate orders for the execution of his predecessor's desire. The remains of the great poet were deposited in the royal vault, by the side of the master and of the friend he loved so well—Carl-August and Schiller.
>
> "In death they were not divided."—pp. 91—94.

The plan, as a mere theoretical project of the present work, we now repeat, is one that might be turned to valuable account: but it is with deep regret that we state it as our opinion, that the execution of it is by no means entitled to an equal tribute of approbation. The substance of the whole of these pages might, with very great advantage to the clearness of the details, and the moral effects of the biography, have been limited to a single volume; and when we find Mrs. Austin adverting to the possibility of a charge of book-making, we confess that we have some misgivings as to whether these allusions should not be taken as the unconscious suggestions of a predominating sentiment of candour in the mind of the fair authoress.

Art. IV.—*Observations on Professions, Literature, Manners, and Emigration in the United States and Canada; made during a residence there in* 1832. By the Rev. Isaac Fidler, for a short time Missionary of Thornhill, on Yonge Street, near York, Upper Canada. 1 vol. 8vo. London: Whittaker, 1833.

Mrs. Trollope has no great reason to be proud of such disciples as the Rev. Isaac Fidler; and, indeed, it is a subject of great congratulation, that an example so unworthy of her country and her sex as that which Mrs. Trollope has afforded, in her observations on America, finds admirers only in the dull herd of narrow and prejudiced minds.

The reverend gentleman, the author of the present work, sets out by telling us, that, having been bred up to the church, but having no powerful interest to aid him in his vocation, he was forced to engage in the profession of teacher. This calling, it seems, did not prove very fertile of revenue; and the reverend gentleman, under the persuasion that his poverty was all the fault of a bad government, and worse laws, took the resolution of migrating to America. This step he was induced to adopt, chiefly from a hereditary longing, he says, derived from a father, who had long meditated a similar voyage. Had Mr. Fidler confined the explanation of his motives to the one cause alone, we should not have thought it necessary to dwell on this part of his narrative; but we can have no patience with a man who went out (as is perfectly manifest from his book) armed with a violent hatred and contempt of the American character; and who, in spite of that feeling, affects to make it be believed that he entertained a high admiration of the American republic, and "that his imagination and his hopes took refuge among the free wilds and rising communities of the great republic!" The very language of the man betrays the artifice with which it is used. In giving out this imputation against Mr. Fidler, we act advisedly, and upon a full consideration of the contents of his book. How is it, we ask, if the reverend writer be so profound an admirer of America, how is it that he scarcely sets foot on her territory than he finds matter for bitter reproach? The first business, he tells us, which he and his family had to manage, upon landing at New York, was to seek out lodgings. "For two rooms," he continues, "badly furnished, three meals a day, and water to drink, I paid twenty-one dollars a-week. Myself, my wife, two children, and a servant, constituted my family. Fire and candles cost us four dollars a-week, and would have cost double that sum had we continued longer at the same house." Mr. Fidler, accordingly, went to another lodgings, in the house of an English emigrant like himself, who railed furiously against the Americans; but who, the reverend author is forced to confess, was an idle, disorderly, and dissolute fellow. The servant whom Mr. Fidler brought out very suddenly quitted his service, and he found that she had taken up with the mistress of the lodgings which he had at first occupied. Here the reverend writer is worked into a most unseemly passion; he declares that the base landlady had seduced the servant, but that as such unprincipled practices were common in America, no great notice was taken of the transaction.

As soon as Mr. Fidler had leisure to look about him, he sallied forth into the streets, to take a glimpse at the population. Nothing could equal his disgust at seeing as many paupers as he ever observed in England. His feelings of disappointment were still further aggravated by the price of coals and all sorts of fuel, the dearness of which did not spring from a scarcity of the article, but from the sheer roguery of the coal-merchants. But a pressing necessity now urged Mr. Fidler to abandon, for a time, the unprofitable amusement of picking holes in the American character; as his object, in going to the United States, was professional employment, it was high time that he should put his projects in train for effecting his purpose. Here, again, the ill-fated Mr. Fidler found some obstacles peculiar to the climate. His intercourse with the Americans was often confined to short calls, because of the extent of illness which existed in New York. The clergy could scarcely see him, so busy were they with the dying. Now, Mr. Fidler is of opinion, that even the very bad weather, and we suppose the bad habits that were so prevalent in New York, would not have been able to produce half the average mortality in the place, if any thing like a decent physician could be found amongst its inhabitants. But there is no encouragement in America for the arts and sciences; the benighted creatures of Yankees have neither the taste nor common prudence to make a little sacrifice for a great advantage in the encouragement of a good medical staff. There is a striking want, says our traveller, of a classification of society, of an aristocracy, and consequently of a due protection of scientific and literary men. In the vast assemblage composing the inhabitants of New York, Mr. Fidler did not meet with a single person "able or willing to promote the object of a stranger, nor to take him by the hand!" What! did not the Yankees come to meet the great Mr. Fidler, and welcome him to the land of freedom? Did they not go down upon their knees in multitudes in his presence, and beseech him to inform them in what manner they could best serve him? Wonderful it is, indeed, that his reverence was so barbarously received, as that there was no one of the Americans to take him by the hand! Nay, high recommendations from England, exclaims the reverend gentleman, are a man's detriment in America! No wonder that this statement should be true; for what is it that the Americans can gain by civility from Englishmen?

Mr. Fidler found, even among the clergy of his own persuasion, a disposition to be cautious of strangers, which became a source of no small annoyance to his feelings. In fact he found, that in the opinion of the ministers of the English Established Church, he was one clergyman too many in the United States. The church doors being thus closed against him, Mr. Fidler resolved to bring his proficiency in the Eastern languages into play; but inquiries soon convinced him that his hopes of success by such means would end in disappointment. He, therefore, abandoned all the expectations which his Sanscrit learning had excited in his mind, and professed himself to be contented with the humble functions of a day-schoolmaster. But then, what a life would he have had of it in this unfortunate capacity. So pervading is the principle of independence throughout America, that Mr. Fidler was quite astonished at the perfect equality which the pupils usually maintained with their instructor. No correction of any sort is allowed—the boys may do as they please, and the master must respect, in the person of the least amongst them, the inviolable character of transatlantic liberty. This state of things was quite sufficient to satisfy the reverend gentleman how vain it would be for him to condescend to the proposed station of schoolmaster; but the following anecdote, related to him, no doubt with the true American object of making him still more uncomfortable, settled for ever the great question as to his designs on American children:

> A person from England, with every characteristic of a gentleman, who had moved in better circles, solicited the place of school-master in a country village, and was successful. The emoluments arising from his teaching were barely adequate to the supply of indispensable necessaries, and left him without any of those little comforts which sweeten civilized life. The boors and store keepers of the village, unaccustomed to such a school-master, observed, indeed, the propriety of his conduct, and his sad and silent mein; but took no interest in him, beyond the education of their children, and the exercise of a prying curiosity, which he was unwilling, and all others were unable to gratify, by any information or disclosure. He entered into none of their parties, partook of nothing cheerful, nor joined in any pastime. He found, in the contracted souls around him, no kindred spirit with his own; none with whom to interchange ideas, or communicate his griefs. His mind had, consequently, no intervals of social relaxation; and his bodily wants were but scantily supplied. His nights were spent in a wretched apartment, and on a bed of straw; and his days, in educating

those who were strangers to the feelings of civilized life, and whose earthly existence would be bounded by rustic toils, or sordid calculations. This situation he filled for some time, with increasing sadness, but without a murmur or complaint. At last, his strength became completely exhausted; and, unable longer to attend his school, he was confined to a solitary room. Too poor to hire attendance, he prepared his own food, and lived by himself. Some of the neighbours, not having seen or heard of him for a longer time than usual, entered his lonely abode, and found his lifeless body stretched upon the straw, where, bereft of every earthly comfort, he had sickened without a hand to help him, and died in absolute solitude. His pockets and apartments were ransacked, to discover his real name, and the place of his nativity: but every inquiry was useless. An impenetrable secrecy rested upon his birth and misfortunes; and his remains were deposited by strangers in unconsecrated ground, without a sigh of sympathy, or even common Christian burial.—pp. 57—59.

There is a horrible picture in this book of the neglect of moral improvement, for its own sake, in America. If it be a true representation, we only wonder that so many other authors, who would be glad of a favourable occasion for wounding the United States, should observe a complete silence upon the fact. But if, in this statement, Mr. Fidler have abandoned the sober limits of truth, there is no penalty by which a man can be punished by his own conscience that does not await his hours of reflection for the author. He relates the account of his destiny, given by a stranger, who had gone to America with similar expectations as himself, of turning his erudition to his profit, but a woeful disappointment marked the termination of the stranger's career; for the insubordination of the children, and the impossibility of instructing them in any thing to which their own inclinations were opposed, raged with as much severity in the time of the narrator of the story, as in that of Mr. Fidler.

Our author was quite amazed at the little attention which was paid to the Greek language in America. Scarcely a play in the language was read there; and as to metres and versification, these were matters seemingly altogether beyond the reach of Yankee comprehension. So backward is the classical education in the best institutions in America, that, according to Mr. Fidler, the young men who have passed through Colombia College, would be beat to atoms were they to contend with the scholars about London of the age of from ten to fourteen years. The result of all his inquiries, then, ended in this—that the classics were but little cultivated in America, and that mathematics were pursued nearly with the same rate of industry.

At Boston, whither our wanderer went to find if fortune wore the same forbidding mask which had already frightened him from New York, he found, at last, something that was so singularly framed as to please him. Here he met with a cultivator of the Oriental languages, and seems to take the utmost delight in having proved, at least to his own satisfaction, that the lingual knowledge of the Bostonian might be comprised in a nut-shell. Another feat was performed in Boston, at the recollection of which the reverend reminiscent chuckles with all the gaiety of self-conceit. At a tea-party, to which he was invited, a student was presented to him, and recommended as a prodigy of learning. The young man had been well educated, and had the reputation amongst his acquaintance of being a capital hand at Arabic. With the instinctive delight of a condor did the wicked old schoolmaster pounce upon the innocent prey, and sink his talons into him as his victim. He asked the youth to pronounce some Arabic words in Sir William Jones's Persian grammar, and the latter began by spelling the first word—"Can't you read without spelling?" demanded the tyrant of the ferula. The young American replied, that he knew most of the letters, but was unable to pronounce the words. How long had he been at Arabic? was the next bold interrogatory—"Two years," was the answer. "Oh, then you must have many times endured the infliction of chastisement *for such unprecedented neglect and idleness*, had you been educated in England!" "I perceived," said the veteran flog-boy, "that discipline and chastisement sounded harsh upon his ears, and he retired from the party at an early hour." Haply, reverend Sir, this is not the only boy that you sent off by your partiality for flogging; and if we were to conjecture the cause of your failure in this country, with all your mathematical skill, and the whole of your eastern lore, we should be apt to conclude, from your own acknowledgment, that you were a very indiscreet, and a very inconsiderate companion for the youthful mind.

Mr. Fidler, finally despairing of bettering his condition, or even his hopes, in Boston, returned to New York, where he applied to the British Consul, informing him of his intention to go back to England. The Consul, who seems to have very properly estimated the man, told him without ceremony, that he had committed a great error in going out at all, but that there would be no end of his folly were he now so soon to retrace his steps: he advised the impatient clergyman to try his hand in Upper Canada, and for the purpose, we presume, of providing for the disposal of the minister in that remote region, and thus keeping him out of the States, the Consul gave him a letter of cordial recommendation to the Bishop of Quebec.

Before his departure, however, the mild and Christian and forgiving minister pauses to have another fling at the people of New York. He positively denies the existence of any thing like freedom in the United States; neither is there the least stability for private or public character.

Our author tells us that he was once of opinion, that in England the people were enslaved and oppressed; but after what he experienced in America, he is decided on the point that England is the only place where rational and perfect liberty is enjoyed. No one, he has the boldness to affirm, dares express his sentiments with half the freedom in America, that he can in England! It is quite comical to hear how the unemployed schoolmaster denounces the want of taste and want of patronage for literature, which he has felt to be so uniform in America. A man finds great difficulty in giving his approbation to a system which offers no loop-holes for emigrant pedagogues (who have exhausted their abilities at home) whereby they can escape from deserved poverty; and hence the gradual departure of Mr. Fidler from his allegiance to republicanism, and hence the new light which has been shed upon him, revealing the grave truth, that a monarch and an aristocracy are by no means nuisances in any country.

Speaking of the prejudices entertained by the Americans against Englishmen, Mr. Fidler tells us, that indeed the brutal conduct of the lower orders was not generally countenanced by the higher classes; yet he declares, that he heard some of the individuals belonging to the upper classes, justify the barbarian mob. The worst of America, he asserts, is, that the sensitiveness of the body politic is so powerful, that the feelings of one small community in New York, will be communicated by the lightning conductors of the press to every corner of the States with the rapidity of a solar ray. Woe to the man whose conduct or whose expression has excited American indignation; the whole country will be against him; and though he may not be stoned to death, he will suffer a moral excommunication, and be treated as a thing unfit for human intercourse. Such is the profane nonsense—such the uncharitable judgment, which worldly disappointments can extort from a professed minister of that charity which takes in its kind and endearing embrace the whole of the human family, no matter what soil their feet may tread.

So effectual were the recommendations of the British Consul, that Mr. Fidler succeeded in obtaining from the Bishop of Quebec the duties of minister of a small church at Thornhill, a village on the road between York and Newmarket, in Canada. In this very uncomfortable abode, which was sorely out of keeping with Mrs. Fidler's ideas of house-keeping, the village was visited with cholera. But the minister and all his family escaped not only this, but every other plague, moral and physical, with the exception of the Methodists, who, in an especial manner, carry on a vexatious guerilla war against the Protestant clergymen in those districts where the number and influence of the latter is very small. Some anecdotes respecting different religious sects in Canada appear worthy of being extracted:

> There is, perhaps, no body of ministers so systematic as those of the Methodist persuasion, as well in their modes of declamation, as in their plans of church government. They are the same in every place, and with the same hostility to establishments of all kinds. The salaries of their

ministers are small; yet I was told, that wherever they go, they have houses always ready to furnish food and lodgings for them and their cattle. The expenses of their maintenance are very small, because they mostly live at other people's tables. They are, therefore, as well paid as ministers of our own church; and much better, if we have respect to their inferior education, and the trifling expense it costs them in acquiring.

A gentleman of great influence, on Yonge-street, related an anecdote characteristic of the preachers and denomination as a body. He had often seen a carter who drove the waggons of a farmer along the road, and admired his steady and sober habits. Having missed him for some time, the gentleman inquired of his master what had become of him; and was answered that he had turned preacher. "Preacher!" said the gentleman, "what qualifications had he for the office?" "He is sober and moral, and can read his Bible," said the master, "and is very well qualified, I assure you."

Another preacher of the same denomination was a cobbler, a little distance from Thornhill. A gentleman, whose residence was close to the cobbler's, went once to hear him, and found his sermon to consist of Scripture quoted at random, without any connexion, method, or order. Perhaps such sermons, addressed to very ignorant people, may be quite as edifying as more elaborate discourses.

Perhaps as ignorant methodist preachers and class-leaders, could be found in England as in that country. Two well authenticated anecdotes were told me, when filling the situation of parish priest in a part of Yorkshire; the former illustrative of the ignorance, the latter of the daring metaphors, prevalent among them. At a class, or prayer meeting, one person, when praying, uttered this petition: "Make us, good Lord, like Sodom and Gomorrow." All present, except one, cried amen. The one who refused, raised his voice, and declared his unwillingness to say amen. On being demanded his reason, he replied, "Sodom and Gomorrow were two very wicked men." The other anecdote was of a ranter, who, when preaching, informed his hearers—"We'll make the devil a bankrupt in this place." "We'll sell him up," vociferated one of the company. "Yes," replied the modest preacher, "we'll sell him up, pots and pans and all." The above anecdotes were told me by persons who declared they were present and heard them.—pp. 319—321.

The ministers of the Roman Catholic population, which is exceedingly numerous in the Canadas, are allowed by Mr. Fidler to be second to the episcopalian clergy alone in learning. At Newmarket he found a Quaker establishment, which is characterized by some very striking peculiarities;

Their superintendent is an old man, styled King David; but why graced with regal appellation I could never learn. He assumes the entire control of both their temporal and spiritual affairs. I am disposed to believe, that where large concerns are under the direction of one person, competent to manage them, there is greater uniformity of operations, and more success, than where the direction is conducted by the multitude individually. This society has all along been, and is now, in a flourishing condition. King David has erected a sumptuous temple, of great extent and elegance. He has his singing men and singing women, all obedient to his nod. The women of his establishment assemble previous to entering the temple, and march thither for public worship, two abreast, with as much regularity as a file of soldiers.

King David frequently goes to a great distance, in order to edify the people of other townships by his music and eloquence. I have often seen him passing along the road, with two waggons in his train: he proceeded in a third waggon. He never performs such religious errantry, without being accompanied by his virgins, six in number, selected from among the females of his household, for their superior voices. These virgins are conveyed in the same waggon with himself, over which there is an awning, to shelter them from the inclemency of weather, and from sultry rays. In one of the other waggons follow as many youths, who form an accompaniment to the damsels, and swell the anthems and hosannahs by vocal and instrumental music. In the remaining waggon are transported from place to place, their musical instruments, and apparatus of various kinds. These two last waggons have no covering. He never fails to attract a large assemblage of people, wherever his royal presence is announced. The music of his sacred band is considered curious; and the oddity of his manner, and his condemnation of the Established Church, and of the Government, are approved of by many. He never concludes a sermon, in which bitter anathemas have not been fulminated against bishops and governors.—pp. 324—326.

A great deal of information on the results of emigration to the Canadas, is collected in this volume. Mr. F. dwells successively on the subjects of farming and agricultural produce; and, finally, recommends Canada as a place of emigration far superior to any portion of the United States. But the statistics of Canada, and its capabilities as a colony, together with every other important detail concerning it as a residence for British emigrants, have been so repeatedly presented from authentic sources to the public, that it would be a mere waste of space to dwell on the statements of the author on these points.

Very little of importance remains to be noticed, except that the author and his family returned hastily to England, where he lost no time in announcing that he was preparing a Sanscrit Grammar. We are happy to find the author so laudably engaged, and we sincerely hope that the innocent employment in which he is now occupied, will prove, by its pecuniary results, a much more profitable speculation than his paltry slanders upon the great American Democracy.

Art. V.—*The Parson's Daughter.* By the Author of "Sayings and Doings," &c. In 3 vols. 8vo. London: Bentley. 1833.

Since the demise of the illustrious father of the Waverley creation, there is not a disciple of his celebrated school to whom we should sooner look for the inheritance of his mantle, than the very individual who has written the present novel, all darkened as he is by his political extravagances. We never were less disposed to doubt the truth of this impression, which has long rested on our minds, than after the perusal of the *Parson's Daughter*, a work in which the most exalted attributes of the novel-writer shine out with a lustre which certainly no cotemporary competitor will be able to eclipse. But we have enough of matter in the narrative itself, fully capable of occupying us to the last line of the space which we can devote to the work: so, without further preface, we shall proceed to the story.

At the very outset we are struck with the announcement of the nature of the moral which is intended to be developed in the tale. Who would ever expect to catch Mr. Theodore Hook in the flagrant crime of running down the aristocracy, and striving to hold up to public reprobation any institution or custom which the members of that order hold in perpetual reverence? It is scarcely necessary to remind our readers, that, according to the laws of descent in these kingdoms, the eldest son of every peer takes the shoes of his father after the father's demise, and stands possessed of the title to all which his predecessor possessed. The younger portion of the family, under such circumstances, is but very inadequately provided for; and they, male and female, as they may be, are often compelled to form alliances, which become the source of misery to both the parties engaged in them. The right honourable the Lady Frances Sheringham, the first of the personages to whom we are introduced in this agreeable drama, had the misfortune to have been born under the star which burns with such malignant influence at the births of the younger children of English lords. She forms an illustration, which is followed up with extraordinary skill by Mr. Hook, of the nature of the calamity that befalls the daughter of a nobleman, who, accustomed through her early life to all the splendour and luxury of her father's mansion, mixing in society on terms of equality with the most elevated in rank, is, in the midst of her dream of happiness, suddenly bereft, by her father's death, of all those blessings, and sent forth from the paternal roof, by an elder brother, to seek protection where she can find it. To dwell on the consequences of such a system as this would be useless, as they are too frequent and too striking in this country, not to be universally familiar to the public.

The lady just mentioned was the daughter of the Marquis of Pevensey, and in her youthful days was one of the most popular of the leaders of the *ton*. She was married at an early period of her life to the Hon. Herbert Sheringham, the second son of Lord Weybridge. At first the married couple resided at the mansion of the lady's father, but on his death they were obliged to create an establishment for themselves, and that, too, upon an allowance which forbad any thing like a continuance of the state to which they had been accustomed. It is not until many years after her marriage that the scenes of this novel first open. During the interval her husband died; and a son, the Hon. George Sheringham, having been educated at Eton, and having entered the navy service, where he was finally promoted to the rank of commander, is found to be just returned from sea, having been placed on half-pay. The curtain then being drawn up, we discover Lady Frances and her son clubbing their several incomes together, she being worth 600*l.* as her jointure, and he contributing his half-pay. They agree that a country residence would be the most advisable course for them to adopt, as it was the only resource they had against exposing themselves to the disgrace of not being able to maintain the former rank of the family. A residence, called Dale Cottage, beautifully situated at a short distance from London, was immediately engaged by them; and after Lady Frances, with that unthinking liberality which formed so peculiar a feature in her character, had incurred a debt for costly furniture which it would take some years to pay, the mother and son went down to make the best of their rural retreat. It happened that at Binford, the name of the village where they were located, several families resided with whom the Sheringhams were by no means unwilling to form an acquaintance. An intimacy very rapidly sprang up between them and two of the families, that of Harbottle and Lovell. The head of the latter family was the rector of the parish, and had an only daughter, whom "he loved passing well," and who, the reader is apprised, is destined to perform a very important share of the functions which the author has prescribed to his characters. Harbottle is introduced to us as a curious, and rather disagreeable, specimen of that race of country squires with whom Fielding was so deeply acquainted, but who now, thanks to the march of intellect, are nearly as extinguished as the ravenous wolves in Ireland. Harbottle is stated to be a swaggering, boisterous, bragging fellow, exceedingly fond of his glass, heard-hearted, passionate, determined, egotistical, purse proud, always boasting of his money, and of his disposition to lay it out in the purchase of the most expensive articles for use and ornament. He was obtrusively loquacious, sometimes very coarse, and ever apt to forget that it was necessary to chose sometimes his words. His wife's was so complete a contradiction to the character of her husband, that their association in so close a relationship was quite inexplicable. But her good sense, her amiable temper, and her firmness, enabled her so completely to disguise her real aversion to the man, that every body of their acquaintance concluded that she was the happiest of wives.

At the period when the Sheringhams joined the society at Binford, Miss Lovell was the intimate confidant and frequent companion of Mrs. Harbottle. On a visit at the house of the latter was also a Mr. Charles Harvey, a friend, on the most confidential terms with both the husband and wife, and always regarded as a sort of *cavaliere serviente* to the latter. Harvey was a most interesting person; he possessed a fine intelligent countenance and an agreeable manner, which, it may be convenient to the reader to know at this early stage of the piece, proved—as many a man's good qualities have done before—proved, we say, a source of the most serious calamities to the possessor. The assemblage together of the limited number of personages which we have just enumerated, gave rise to many curious and interesting results. Young George Sheringham fell in love with Miss Lovell, the parson's daughter, and the history of the origin and progress of his passion, together with the manner in which it was met by the lady, constitutes a portion of the narrative which, by deeply engaging our sympathies for both, on account of the favourable light in which each is presented, is calculated to make a strong impression on the heart. In conformity with the eternal rule which novel writers are bound, under all circumstances, to respect, namely, that the course of true love should never be allowed to run smooth, Mr. Hooke has been at the pains to raise up a considerable host of obstacles to the current which had thus unexpectedly burst forth. Lady Frances, the mother of the Hon. George, was some time before she perceived any symptoms of the partiality of her son for Miss Lovell; and as soon as she came to comprehend what was to her a sad truth, she devoted her best energies to the task of disappointing the young parties, not that she held in a low estimate the happiness of her son, but because her very nature was wrapped up in the extravagancies of aristocratic assumption. The daughter of a poor clergyman, with no greater dowry than her petticoat, forsooth, to be the wife of the descendant of the Marquis of Pevensey, was a thought that infused its bitterness into every moment of her existence.

Another of the rocks constructed by the author for the purpose of swelling the billows into which the smooth waters of mutual affection had been now converted, was the work, under his direction, of several unconscious agents, of whom it is necessary in this place to speak. We have mentioned that Charles Harvey, an intelligent and fascinating young gentleman, was reputed as being the chosen attendant of his friend Mrs. Harbottle, and (we may as well let it out at once) there is every reason to believe that he extorted from the lady that heart which certainly her lawful husband had never pre-occupied. But Mrs. Harbottle was deeply imbued with the heroism of virtue; and as soon as she found reason to think that her fidelity to her husband, even in thought, was placed in jeopardy, that moment she resolved upon cutting the tie by which she had been so fatally bound. Emma Lovell being, as we have already stated, her confidant in all things, Mrs. Harbottle, opened to her all the hidden treasure of her soul, made to her a full confession of her thoughts, and besought her to be the agent of a message to Harvey, which would inform him of her desire, that he should as speedily as possible depart from their house. It is necessary to inform the reader that the new visitors, the Sheringhams, were taught, by the general impression of those around them, to believe that the object of Harvey's affection really was Miss Lovell, and, by a clever arrangement of scenery and characters, the author succeeds admirably in contriving that the earnestness of Miss Lovell, in her interview with Harvey relative to the very delicate affair between him and Mrs. Harbottle, should appear to several witnesses, particularly to young Sheringham, as an expression of that personal regard with which she viewed her intended husband in Mr. Harvey. The effect was soon manifested on the mortified lover; for, in his interview with Emma Lovell, she afforded him all the encouragement which her circumstances and sense of delicacy would permit, and he had reason, from her own declarations, to be convinced, before the occurrence of this strange interview, that there was no feeling whatever of a particular kind between her and Mr. Harvey. George Sheringham could not now avoid the inference to which this state of facts, so far as he could reason upon them, gave rise, and he did not hesitate to set down the mistress whom he had so devotedly loved, as a heartless coquette, who had proved herself capable of such wanton and criminal hypocrisy. But Sheringham little knew the vast error into which he had fallen. He never conjectured that poor Harvey dragged the heavy chains which Mrs. Harbottle unwillingly had wreathed for his wear. The remonstrance addressed by Miss Lovell to Harvey, was necessarily conducted in such a way as exactly to conform with the tenor of those apprehensions that haunted the mind of Sheringham; the energy with which the young lady urged Harvey to comply with Mrs. Harbottle's request, appeared to Sheringham the devotion of an adoring lover; and, no doubt, the perfect innocence of Emma could never have allowed her to suppose that there was any necessity for her to impose restraint on her enthusiasm whilst engaged in the interview with Harvey.

In the meantime a visible alteration of character was observed in the society of Binford. Every member of that, which was lately so gay a community, had some misfortune peculiar to him or herself, which withdrew them from the crowd; and Harbottle, ever noisy and riotous, began to suspect that all was not right when he found his gay table deserted. Some hints from his upper and confidential servants gave a particular direction to his fears; these vigilant inquisitors into other people's affairs took notice of some stolen interviews which Mrs. Harbottle gave accidentally to Harvey, with the view of imploring him to absent himself; and one of the dames of the chamber mentioned the damning fact that she carried a billet from Mr. Harvey to Mrs. Harbottle. The reader will be now in a fair way to comprehend the following graphic scene, if he will remember these few preliminary facts—that, in the first place, young Sheringham had, in a fit of disappointment, abandoned the village, for some place with which even his mother was not acquainted; and next, that Mr. Harvey, in compliance with the message delivered by Emma Lovell from Mrs. Harbottle, also withdrew from the village, leaving a letter for the husband of the lady, to the effect that he was under the necessity of making a journey to London on material business:

So, Fanny, said the Squire, with a scowling look, which generally portended a storm, Mr. Harvey is gone—suddenly—without stopping to say good-bye, or shake hands, or any thing else. He leaves a note to say he must go to London on particular business, and now I hear that he is *not* gone to London at all; that he is for the present gone over to Ullsford, and that he is expected to spend a week or ten days at the Mordaunts.

Upon my word, said Fanny, I am not at all aware of his engagements.

You saw him, I think, before he went, Fan, said the Squire.—I did.

Alone in the library?—Yes, alone in the library.

I thought, perhaps, continued her husband, you had some particular wish that he should go.—I *had* a particular wish that he should go, replied Fanny, he had promised to go before.

Who did his staying annoy, asked Harbottle.—The reports which had been circulated about his attachment to Emma, rendered his remaining here injurious to her.

Why more to-day than a week ago.—After that long interview in the conservatory, said Fanny, not quite so collectedly as she usually said things.

Ah! that was it. Oh! and that frightened away the Captain, and now you are making up a match between the Captain and the Parson's daughter. —I do not consider myself making up a match, said Fanny.

Helping it on, though, said Harbottle; my motto is, never meddle or make in matters like these; however, I suppose you would rather she should marry *him*, than Harvey.—To *me*, said Fanny, it is, of course, a matter of perfect indifference.

It may be, said Harbottle, but a lady sometimes grows so used to a favourite, that she does not like to lose him.—Favourite! exclaimed Fanny, what on earth do you mean?

Why, I mean, said the Squire, in a tone of the bitterest severity, I mean that everybody in the house is talking of your conduct with my "young friend," as they call him. Your own maid—your pet maid—Mrs. Devon —Devil I believe would be a better word—talks of his notes to you, and your conversations with him. I have heard it all, Fanny; but I have affected, for *your* sake, to treat the tale with contempt, and threatened those who spoke of it, if they ever breathed it to me again, to send them all packing. —If you had so treated their intelligence because you disbelieved it, rather than in consideration of me, said Fanny, you would have better deserved my affection. Am I to defend myself against these imputations—am I to explain—am I to humiliate myself?

No, no! Fanny, said Harbottle. The principal part of the history, and which does you the most credit, you have carefully concealed from me. Harvey's going had nothing to do with Emma Lovell. Come, come, no disguise; more people than two may be in a conservatory or in a library at the same time. I give you credit for all you have done; I should have liked it better if I had been consulted. Kiss me, Fanny; all is forgiven and forgotten, as far as *you* are concerned. But as for my "young friend," as my servants call him, who, under the mask of friendship, has made me absurd and contemptible: for *him*—

—— Dearest William! said Fanny, who knew how terrible his revenge would be, if permitted to have full play, listen to me: you say you have treated your informants—spies upon my words and actions—as such persons should be treated, and declared your utter disbelief in all their histories for *my* sake, is it not clear—consult your own judgment, let reason master passion—is it not clear that any steps taken against Mr. Harvey, in a case where, if you consider *him* faulty, *I* cannot be blameless—

Yes, yes, interrupted Harbottle, you *are* blameless.—But will the world think so, if my name becomes publicly coupled with an object of your avowed hatred and vengeance. If, as you say you do, and as I deserve you should, believe me innocent, and should it be your intention to break off your acquaintance with Mr. Harvey, would it not be better to let the intercourse and intimacy cease, without any open declaration of hostility?

Perhaps it might, said Harbottle, but then, continued he, clenching his fist, he escapes scot-free.—Escapes! said Fanny, what has he to escape from? what has he done? what act—

Come, come, Fan, interrupted her husband, I cry peace, but I must not hear him or his conduct defended. For *your* sake—. For *my* sake! exclaimed Fanny; believe me, if I did not think you were thoroughly and entirely convinced of my innocence, your tenderness or compassion would break my heart—a heart, which, God knows! has never entertained a thought derogatory to your honour, or harboured a wish injurious to your happiness. I cannot live under your suspicions; indeed—indeed, it would be greater kindness to kill me at once.

Come, come, my poor girl! said Harbottle, no crying—no crying. I *do* believe you innocent of any thing wrong. I myself thought Mr. Harvey was getting rather too free and easy, but I was confident in *you*, and troubled my head little about it; but when other people begin to talk, and wink, and nod, and laugh—that I cannot bear.—The opportunity of checking any such impertinences, if indeed you can imagine they exist, said Fanny, presents itself. Mr. Harvey is gone—let him never return. You parted not in anger, and if you meet—

Meet—God forbid that I should meet *him*, exclaimed Harbottle, with an expression of countenance worthy the hand of Fuseli, except face to face, at twelve paces distant, a— Oh! William, William, said Fanny, banish such thoughts—he has never deserved your hate.

You think not, said Harbottle; was his conduct in the library, when you parted, that of a dear friend? was— Oh pray! pray William! sobbed Fanny, end this painful, dreadful conversation; acquit me entirely, or discard me totally—I am conscious of my own rectitude.

Do I deny it?—Then, for mercy's sake—for the sake of justice, spare me all these allegations, raked together by persons whose duty would be better pursued to their master by attention to their own services, than by poisoning his mind with details of circumstances of which they can neither comprehend the causes nor effects, and which—. Come, come, interrupted Harbottle, no preaching, and no running down my servants, who have for years and years been faithful to me, and to whom I have been before indebted for acts of kindness and affection, which I am very proud of and thankful for. Dry your eyes—I hate to see your eyes look red—and dress for dinner. Let's have no more of this; it is all over, forgiven and forgotten, as far as *you* are concerned: but— vol. i. pp. 211—218.

Quitting the unhappy scene of this dialogue, and proceeding in quest of George Sheringham, we at last find him at an inn on the London road, where he is in the depth of a profound meditation on the caprice of women, and the little dependance that is to be placed on their sincerity. From this trance he was roused by the presence of no other than Harvey himself, who had just quitted Binford under the unhappy circumstances just alluded to. Here the whole of the true condition of the relations which existed between Miss Lovell and George Sheringham were unfolded; and, to his unbounded delight, the latter saw that the facts which made so powerfully in his mind against his beloved Emma, were, by the talismanic key afforded by Mr. Harvey, turned into so many proofs of her moral perfection. Thus finding that all his fears and doubts were dissipated, he came to the resolution, which was sanctioned by Harvey, of returning at once to Binford; there, throwing himself at Emma's feet, to implore her to become his bride. Having settled this important point, the friends agreed to remain together till the following afternoon.

In the meantime, we shall precede the happy George to the seat of all his dearest expectations; and here we find in Miss Lovell's boudoir, that lady herself in close conversation with the melancholy Mrs. Harbottle, who unveiled to her friend the commencement of a system of cruel persecution at home, on the part of her husband, as annoying in its details as it was unjust in its principle. Emma, upon her side, complained of the conduct of Sheringham, and thus, by striving to make out their cases of misery respectively, each lady afforded some consolation to the other.

But an extraordinary accident which happened at the inn where Harvey and Sheringham were together, now recalls us to their company, and we find the latter in a sort of renewed ecstacy, by the intelligence contained in a morning paper just received, of the shipwreck of a vessel off the coast of Malta, in which, strange to say, all the members of the remote kindred of Sheringham, who stood between him and the peerage of Weybridge, happened to be asembled, and consequently to be consigned to a watery grave. George knew but little of any of the defunct parties, though they were his relations; and the little acquaintance which he did chance to contract with one of them, had a very different tendency from that which would make him sympathize in their misfortunes. Whilst still doubting the genuineness of the report of the shipwreck, a post-haste messenger arrived at the door, despatched by Lady Frances, to whom the intelligence was officially transmitted. George Sheringham, thus, with the suddenness of the shock of a thunderbolt, was elevated to the dignity of, and saluted by all around as, Lord Weybridge. He parted with his friend Harvey, proceeded in post-haste to Binford, was welcomed by his mother, who, in a subsequent conversation, railed against his notions about Miss Lovell, and told him, with evident satisfaction, that, in a sudden fit of indisposition, her father the rector had suddenly taken her to a distant watering place. Lord Weybridge proceeded without delay to Mrs. Harbottle, and there, having told her his circumstances and the necessity he was under of departing forthwith for London, he commissioned her, in the most solemn manner, to communicate his resolution to Emma. Mrs. Harbottle literally forgot her own misfortunes in the anticipation of her dear Emma's bliss, and she assured her friend, in whose temper and affability his elevation made no change, that the announcement of the news which she had in store for Emma, would be the means of saving her from an untimely grave. The following moral reflections of the author, on a survey of the conduct of Mrs. Harbottle, under her very trying circumstances, are well worthy of attention:

> Nothing can more strongly point out to women situated as Fanny was, the absolute necessity of maintaining the straight course, deviating neither to the left nor to the right, than her own particular case. The moment her delicacy had been alarmed—the instant her mind was awakened to the state of her feelings, she acted morally, virtuously, and heroically—but this was in the second stage of the proceedings; and disguise it or palliate it as we may, Harvey must have become an object of much greater interest to her than he ought to have been, at the period when she felt it necessary to her character and comfort that they should part. Once admitted, the passion so closely resembling friendship at his birth, goes on gradually gaining an influence, till at last—as was the case with poor Harvey—its victims awaken too late to a certainty of the delusion.—vol. i. p. 297.

Following the new lord to London, the author presents us with a great variety of scenes through which his lordship passed. They are marked by that extraordinary aspect of truth which Mr. Hook is so well able to pourtray when the business and proceedings of ordinary life, in any of its stages, are the subject of his powers. We must pass over some very humorous adventures of our hero, and yield to the superior claims of the heroine, now placed in a very critical situation. Emma heard with delight the tidings communicated to her by Mrs. Harbottle; she came up to Binford from the watering place, and remained in the most interesting state of expectation for the next visit of Lord Weybridge. But her evil genius had not done with Emma as yet. One morning, at an unusually early hour, she was roused from her innocent slumber by a loud knocking at the door. She rose, and found that it was Mrs. Harbottle. This lady appeared like a wild demon, threw herself on Emma's bed, and demanded, with solemn emphasis, that she would call her father. The Reverend Mr. Lovell, an early riser, soon appeared; Mrs. Harbottle wished to speak to him in secret, and, Emma having left the room, a horrible secret was communicated to the clergyman, of which Miss Lovell was kept in ignorance. All that was told her on the occasion was, that Mrs. Harbottle had abandoned for ever her husband's house, and that within one hour she (Emma) must accompany the distracted woman to the residence of her aunt, in the West of England. Emma, who waited impatiently for the visit of her George, was thunderstruck at the proposal—a compliance with which might have the most serious consequences on her destiny; she hesitated, but when she heard the voice of command from her father, she knew no other influence, and gently entered the vehicle with her wretched companion. Upon the night previous to this eventful morning, Mr. Harbottle, being out hunting, by the most unlooked-for chance, got into company with Charles Harvey, once the friend, but now the foe, who was thought by him worthy of the fiercest vengeance. It must be sufficient, at this stage of the denouement, to state, that, the same night, Harvey, with his horse, was found dead in a sand-pit. The whole of these events were diligently and promptly related to her son by Lady Frances, who dwelt with peculiar zeal upon the unaccountable conduct of Emma, in accompanying Mrs. Harbottle in an elopement from her lawful husband. Shortly afterwards Lady Frances proceeded to London, for the purpose of clenching, in person, the arguments which she previously only put down in a letter. All the circumstances which subsequently occurred tended to increase the suspicions entertained by Lord Weybridge of Emma's character, and the arts which his mother, assisted by a powerful reinforcement of relations, put in practice at a country seat in Worcestershire, whither he was induced to retire, went a great way in preparing the young lord for surrendering Emma for ever, and substituting for her image in his breast that of another, named Lady Katherine. Indeed, so far was his indignation against poor Emma carried, that he allowed himself to be pledged to the new candidate for the honour of being his wife. Whilst still in Worcestershire, and whilst the intrigues of his mother were in active progress in that quarter, Lord Weybridge received a hasty summons to Binford, to receive an important communication from the wretched Harbottle, then in his last awful moments. The young lord arrived in sufficient time to find his old acquaintance alive: but what must have been his astonishment to hear from the dying man, the terrible confession, that he had instigated, by money, the murder of Charles Harvey. This was the grand secret, which was disclosed first to Mr. Lovell, and which justified him in giving the assistance, already spoken of, to Mrs. Harbottle, in her escape.

Some attempts at a reconciliation were now made by Lord Weybridge with Emma; but he found her exceedingly disinclined to encourage his overtures, and the real motive of her conduct was subsequently explained by herself. She told him, in a beautifully written letter, all her reasons for despairing that they could ever come together; she saw that Lord Weybridge's mother was hostile to her, and that no consideration would induce her to become a cause of contention between them. "I tell you"—continued the spirited girl—"because I have been taught to speak plainly and truly, and because truth is, in me, habit, that when I first became acquainted with you, I admired those qualities which you appeared to possess, and sympathized in those sentiments which you were in the habit of expressing; your mind, your manners, your accomplishments, all combined to increase the prepossession I felt; and I saw in you candour, and honour, and rectitude. Your conduct and conversation evidently inferred that the feeling I entertained was reciprocal, and I would have sacrificed every hope in the world to have ensured your welfare and comfort; you suddenly became ennobled, did I seek you *then?* did I value your rank? did I gaze with delight on your coronet? No. The very first act of your life in your new station, was to seek me out—and in a manner to me the most flattering—why should I not say, the most delightful; you, for the first time, solemnly and seriously declared your affection, and vowed eternal constancy to me; why—why did you do this? Believe me, I do not reproach you for attending to the advice of Lady Frances, nor do I blame you for connecting yourself with the house of Hargrave: it is right, it is prudent, it is wise, it is dutiful to do so. But why break a heart, which you knew was your own, by singling out a being, who never would have aspired to think of you as a husband in your new position in life, merely to delude, and then deride her. Oh! how—how can this be reconciled with your previous conduct? How, when we met after that—how, only three days since, could you again allude to the declaration you had made, while your beautiful bride was waiting your return from the house of mourning, to be led to the altar."

Such was the language in which this virtuous lady made a sacrifice of strong inclination to virtue. When young Weybridge, in astonishment at her firmness, proceeded to the rectory to consult with her father, he found Mr. Lovell not only echoing his daughter's sentiments, but adding to the force of her expressions in such a manner, as to make the suitor quite ashamed that he had ever allowed himself to doubt, for a moment, the pure morality of such innocent beings.

On his return to Worcestershire, George had to endure the annoyance of a resumption, on the part of his mother and her partizans, of the old warfare, the object of which was to place the lady Katherine on the throne of his affections. But his discovery of the complete freedom from guilt of Emma, his admiration for her and her father, under circumstances the most trying, more than ever placed it out of the power of Lady Frances to succeed in her scheme. In these straits, George took it into his head that his best course on the occasion would be to fly from the danger which he found himself unable to keep off. For this purpose he made an application at the Admiralty for a ship, and his request being politely complied with, George announced to his almost petrified mother, that he was posted to his Majesty's frigate Destructive, of forty-four guns, and that he should join the ship in a few days.

A great deal of space is devoted to the history of the further proceedings of Lady Frances, of the contrivances of various sorts which she put in practice for the purpose of securing that one measure upon which she appeared to have set her life, the marriage of her son with Lady Katherine. It is impossible to say how successfully she would have conducted her operations, had not an event turned up, so extraordinary and unexpected in its nature, as to effect a complete revolution in the feelings and fortunes of the family. A communication was made to George by Mr. Snell, a lawyer, who came down on purpose to impart the momentous intelligence, which was neither more nor less than to declare the cashiering of George from the peerage:

> Sit down, my dear mother, said George, and prepare yourself to hear something, which, I am quite sure, even with your felicity of imagination, you are not prepared to guess at.
>
> Answer me, George, said Lady Frances, is it connected with Binford—with your marriage.
>
> It is connected, said her son, and intimately connected, not only with Binford, but with Severnstoke, and with my marriage most certainly—it is, moreover, connected with my personal character, and with the place and station which I hold in society.
>
> What can you mean?
>
> I mean, my dear mother, said George, that a blow is about to fall upon us—or rather has fallen, in which we ought to rejoice as Christians, but which at once dissipates all the splendour with which we are surrounded—sends the Duchess from our doors—and bears away the blooming Lady Katharine—melts all our plate—dissolves our diamonds—crops all our tress—and strips us of a home!
>
> How?—
>
> Why, neither more nor less than this: we are here only on sufferance, and must go hence at the call of mine excellent lawyer, Mr. Snell.
>
> How should he or any body else drive Lord Weybridge from his titles to estates.
>
> Prepare yourself for it, said George, I tell you 'tis a blow—I am not Lord Weybridge.—vol i. pp. 240—242.

Here Mr. Snell stood forth, and informed the lady that the claims of the lastlord's eldest son were established, for that that individual was saved in a miraculous manner from the shipwreck. The poor Lady Frances was nearly paralysed by the shock, when informed that her son had no longer a claim to the estates; that she must leave the mansion in which she was then residing, as it belonged to another person; and that all the rents and payments received on the part of George Sheringham, falsely styled Lord

Weybridge, should be refunded by him. George now took the opportunity of disclosing, by letter, the whole of these strange transactions to Mr. Lovell, the father of Emma: he told him how completely all his grandeur, his dignities, and with them his parasites, had abandoned him. He informed Lovell of his determination to go to sea—a circumstance which, in all probability, would separate him for ever from Binford; he confessed all his faults and unworthy suspicions of Emma; and assured her father that he was conscious of suffering the great punishment which, as a measure of retributive justice, he had so richly deserved: he utterly despaired of ever overcoming the repugnance which Miss Lovell must feel towards him. George then proceeded to take possession of his ship. The Admiralty having heard the strange history just related, made an effort to recall the commission, seeing to what an humble situation the officer was reduced; but the bargain was made, and George showed his resolution to maintain it inviolably, and the Admiralty were forced to leave the commission as it was. They, however, determined on annoying him; his destination was accordingly changed, and he was ordered to convey a *live* cargo to a distant part of the world, consisting of the following articles:—One governor, his lady, two daughters, one son (an aid de camp), another son (his secretary), three horses, two cows, four housemaids, a butler, and two footmen; one hundred and thirty-eight packages of all sorts, three pointers, and one Newfoundland dog!

Before his departure for India, which was the destination of the cargo above enumerated, George received a letter from Lovell, which justified him in concluding that both father and daughter began to relent, and that a day would come when something which he scarcely dared to name, might by possibility take place. He proceeded on the voyage, and suffered, when he landed at Calcutta, from a severe fever, brought on by his low nervous state, and the climate. The physicians agreed that nothing was left for George but to return to England; he complied with these directions; and, on reaching his native land, found that all his afflictions were now to end, and even the memory of them to merge in the abundance of that happiness which he so long desired. He was cheered, in the first place, with the return of the friendship of Mr. Lovell, and the removal of all obstacles to his union with Emma; he heard, with feelings of delight, that Mrs. Harbottle had recently died, leaving to Emma the extensive property which her husband had, in a moment of deep compunction, bequeathed to her; whilst, on the other hand, the agreeable news was conveyed to him, that the sum in which he was indebted to the existing Lord Weybridge, had been wholly paid off by the generosity of the wretched Harbottle, in token of the friendship which she entertained for George. In short, George and Emma buried all their sufferings in oblivion; and, as if Providence intended to mark their virtuous union by a proof of its favour, the incumbent of the title and estate of Weybridge died in two years after the marriage, and the parson's daughter was at last saluted as Lady Weybridge.

We profess, in what we have now given of the substance of this excellent novel, to have confined ourselves to a mere outline of the story. It would have been quite impossible for us to have noticed the various episodes and by-scenes which are scattered through the narrative, and which conduce so well to promote the interest of the tale. The beauty of the style, the just keeping of the characters, the grouping of the latter, and, indeed, the whole management of the plot, bespeak the ability and experience of the author, and are enough to induce us to wish that he may more frequently repeat his appearance on a stage of which he is so great and so useful an ornament. In recommending this work to the perusal of all classes, we should more particularly inculcate the benefits which it is capable of affording in the way of example for our guidance in the ordinary concerns of life. We see into what an ocean of troubles a wavering disposition was able to drag a young man of honourable and virtuous instincts; in Mrs. Harbottle we have a terrible warning to the married female how she permits herself to form friendships with any but her husband; whilst, in other respects, the conduct of the latter lady, as well as that of Miss Lovell, incontestably prove how much more politic, than any other less innocent course, is a firm and unbending devotion to good faith, probity, and morality.

Art. VI.

1. *Report of the First and Second Meetings of the British Association for the Advancement of Science; at York in* 1831, *and at Oxford in* 1832: *including its Proceedings, Recommendations, and Transactions.* 1 vol. 8vo. London: Murray. 1833.

2. *An Introduction to Geology; intended to convey a Practical Knowledge of the Science, and comprising the most important recent Discoveries; with Explanations of the Facts and Phenomena, which serve to confirm or invalidate various Geological Theories.* By Robert Bakewell. Fourth Edition. 8vo. London: Longman, Rees, &c. 1833.

3. *The Geology of the South-east of England.* By Gideon Mantell, Esq., F.R.S., Fellow of the Royal College of Surgeons, &c., &c. 8vo. London: Longman, Rees, & Co. 1833.

There never was a period in the literary history of this country, when so large a number of works was contributed to the public stock on the great themes of natural science, as are poured forth in succession in the present day. We hail the circumstance as a signal of the great progress which the moral faculties are making in the career of improvement; for it is only by directing the intellectual powers of man to the true objects which ought to engage them, that we can expect his mind to be secured against meaner and mischievous occupations. The first of the works on our list is a volume in which are collected the first fruits which have been gathered by a new assocciation, of whose labours we cannot speak in too high terms. In this volume we find an account of the objects of the new association, and its rules; after which follow a series of records, detailing its practical operations or transactions. We shall pass by the portion which merely relates to the meetings held at York and Oxford, as being already familiar to the public, and attend to what we deem the most important part—that containing numerous reports from the leading men in the various branches of science, presenting a view of the actual state of its most important branches.

The first of the reports is that on astronomy, furnished by Professor Airy, of Cambridge. Many portions of this document are by far too technical to admit of the least hope that we could render them intelligible to our readers; but there are a few passages in the report which may very worthily occupy our attention for a short period. In considering the grave question, what has England done of late as a contributor to astronomy? the learned gentleman replies in a two-fold manner. He states, first, that in those parts of astronomy which depend principally on the assistance of governments or powerful bodies, requiring only method and judgment, with very little science in the persons employed, we have done much; whilst in those parts which depend exclusively on individuals, but little has been accomplished. In the second place, observes the professor, our principal progress has been made in the instrumental and mechanical parts, and in the lowest branches of astronomy; whilst nothing whatever has been contributed by us to the higher branches of that science. Mr. Airy proceeds to dwell on the details, which serve to prove his first proposition; and asserts, that we have contributed more than the rest of the world to furnish the materials whereby the figure of the earth is best ascertained. Nothing that has been done in any other country can compete with the arcs of meridian and parallel in England; the great arc of meridian in India; and the liberal scale of the pendulum expeditions undertaken by Kater, Foster, Sabine, &c. Our chronometers have attained the first place in the advance to perfection, and this improvement is entirely due to the patronage of government; besides which a sum is appropriated to the maintenance of observatories by England, which no other government would be willing to allow. In Cambridge, a splendid observatory has been erected at the private expense of the university. All this is the result of the spirit of public bodies; but then what is the amount of all that individuals have done towards the improvement of astronomy? Very little, indeed, replies Mr. Airy; for though we have taken a prominent part in discussing the theories of refraction and aberration, we have, at the same time, neglected the past state of the heavens, or making that state subservient to the investigation of what might be their future condition. Again, although we make discoveries and come to new conclusions, we are too indolent to reduce them, and thus the reduction of Bradley's observations was abandoned to a foreigner; the formation of tables of the sun and moon, the theory of which was distinctly laid down in England, likewise became the prey of individuals of another country; and even those observations which do not require more than moderate instruments, as the discovery of a comet, or the tracing of small planets, have not been much attended to. To this melancholy conclusion Professor Airy seems to have great pleasure in mentioning one case of exception, in which an original discovery in astronomy was made in the present century by an Englishman. This was the practical prediction of the phases of double stars, by Sir John Herschell.

With respect to the statement of Professor Airy, already noticed, relative to our progress in the instrumental and mechanical parts of astronomy, he cites some instances as illustrations of the truth of this assertion. The observations in the observatories of England are conducted with greater regularity and steadiness of plan than in any other country. Hence is it, that the Greenwich observations have, during the last century, maintained such authority over the scientific world; and hence it is, that the credit of that authority is now higher than ever.

One remarkable difference between this country and others, in a scientific point of view, consists of the diversity which is to be perceived between the spirit with which the proceedings are conducted in each. An observer in England, when he has made his observation, sits down quietly, persuaded that nothing more remains for him to do. He, in fact, may be compared to the miner, who digs up the ore in its native state, and leaves to those who wish to have the task, the power of turning the best part of the ore to a useful purpose. But a very different course obtains on the continent, particularly in France and Italy. When an observation is made in either of those countries, it is considered as an incumbrance until it is fairly *smelted;* so that the only way in which an inventive philosopher abroad can make himself worthy of fame, is not only by the discovery of a new fact, but by the exhibition of valuable results, as a consequence of that discovery. Before dismissing this part of the subject of his report, the learned professor notices some very curious incidents in the lives of living astronomers, which are full of encouragement to aspiring students in that science. He tells us, that the most celebrated of these men obtained distinction during the period when they were in the inferior departments of the observatories. Encke was an assistant at Seaberg when he first became famous; in the same way, and in the same character, did the following astronomers earn their reputation—Bessel, Walbeck, and Argelander.

The learned professor declares, that he is not one of those who have joined in the cry of the "Decline of Science in England." On the contrary, he thinks that, at least so far as astronomy is concerned, a rapid advance has been recently, and continues to be made. That there was a decline in this country some thirty or forty years ago, the professor entertains no doubt, nor does he mean to deny that even still we are very much behind the philosophers of the continent in almost all the important branches of science. Still a very rapid progress has been lately made in England; and in physical astronomy alone, more has been done here within the last five years, than had been accomplished in the century before. This improved state of things has been produced, not only by the numerous additions made by Englishmen to the conclusions drawn from observation, but from the greater diffusion of a knowledge of the science in this country.

A very able report on the recent progress and present state of meteorology is furnished to this volume by Mr. Forbes. The author explains the true objects of this science, and seems to think that the little that has been done towards its improvement in this country, is to be attributed to the mis-direction of the studies of those who have engaged in it. The basis of meteorology rests on several branches of physics, some of which are but very imperfectly known. Heat, for example, which is the great principle, as it were, of meteorology, does not receive that consideration, in reference to the subject just mentioned, which its great importance demands. Mr. Foster then proceeds to review the labours of foreigners in the various branches coming under the comprehensive title of heat—as, for example, the discoveries respecting the specific heats of substances by MM. Duling and Petit, and of gases by de la Roache, Berard, de la Rive, and Marcet. Upon the subject of thermometers, the author of the report informs us, that nothing in the way of improving the self-registering ones has been lately done; but he adds, that a very interesting discovery has been made by Signor Libri, of Florence, respecting the early histoy of the thermometer. In 1829, a number of the original alcoholic thermometers, made under the direction of the Academia del Cimento, was found, and enabled the signor to restore the true scale of these early instruments, so as afford a direct comparison with those of modern times. The scale was divided into 50 degrees: the zero corresponded to —15° of Reaumur, the 50th degree with 44° Reaumur, and it stood at 13½° in melting ice. From this last fact it must be concluded, that no sensible change had taken place in the freezing point of those instruments during the lapse of two whole centuries. It appears, likewise, that some registers belonging to the same period have been discovered, and prove to have been kept by Raineri, a pupil of Galileo, and which have served to prove that no sensible change has taken place in the climate of Florence during the whole of that long period, although the contrary was firmly maintained.

The next papers are those on radiant heat, by Professor Powell, and on thermo-electricity, by Professor Cumming. Both are much too technical to admit of being rendered familiar to unscientific readers. The same description applies to Dr. Brewster's report on optics, which, however, contains many important facts and suggestions in a science which the author has so largely contributed to improve.

The "Report on Mineralogy," by Professor Whewell, enters into an elaborate investigation of the state of that science in England, as compared with its progress in other countries. Of late, the professor thinks, that mineralogy has received a decided check in England, and that it is by no means to be considered as a popular science amongst us: that is to say, a science in which some striking improvements, calculated to arrest the attention of the general community, have been effected. The reason of the backwardness in the cultivation of mineralogy may be found in the disappointment of the great promises which it was represented as offering of valuable assistance in the pursuit of geology and chemistry. But these promises have not been fulfilled. Werner led the world to believe, that this science could be made the vestibule, as it were, to the profoundest mysteries of geology; but the geologist now finds that conchology, zoology, botany, with hydrography, and general physics, are just as important auxiliaries as mineralogy can possibly be, in the examination of the strata of the earth. A similar failure has taken place in the promised subsidies of mineralogy to chemistry; and the extent of the failure may be learned when we state, that there are, at this moment, very few minerals of which the chemical composition is not doubtful, and scarcely a single species of which the rule and limits are known, or in which two different analyses, taken at random, might not lead to different formulæ. Then there is no system of classification which has obtained amongst mineralogists any thing like a general consent; and, indeed, no system has yet been proposed which is not objectionable, even on the confession of its author, on the score of gross anomalies.

The "Report on Chemistry," drawn up by Mr. Johnston, is a most able and elaborate paper, in which will be found a complete and very satisfactory account of the most recent improvements in this science, in all its departments. But the objection to any attempt at making this report the subject of our remarks is, as in so many other instances, the too great technicality with which it is treated.

The only other report contained in this volume which we shall notice, is that on Geology, by the Rev. W. D. Conybeare, and this we have reserved, for the purpose of making it a medium of transition to the two other works on our list, which are exclusively devoted to the science of geology. Italy appears to be the first country that bestowed any direct attention to the subject of geology; although it is evident, from the writings of the ancients, that they were acquainted with the more striking phenomena of geology. Amongst those celebrated men, whose claims to the honour of having been the earliest patrons of this science, is Leibnitz, whose sagacity enabled him to lay down fundamental principles connected with geology, which, up to the present time, have not been invalidated. Our countryman, Hooke, also well deserves to have his name mentioned with that of Leibnitz, as another great supporter of the infant science. Werner was the first that reduced what was known of geology to a system, and was lucky in being supplied with a great abundance of materials from the labours of Saussure and other inquirers. By degrees geology was cultivated through the continent, and the light which was thrown upon it by those who pursued the fossil department, such as Cuvier, gave an interest to the study, which has contributed to diffuse it very generally amongst every class of the community.

Anxious merely to present our readers with the materials for enabling them to judge of the objects and views of the New Society, we have confined our attention to the leading subjects treated of in the volume before us. We have thus left unnoticed a great mass of curious and important facts, which lie scattered through the notices and abstracts.

Perhaps there never was an institution, professing to have in view the promotion of science, at which the general body of the intelligent of all classes have more reason to be proud, than that of the British Association for the Advancement of Science. The principles by which it is to be guided, and the men on whom the responsibility of its protection has devolved, need only be known in order to excite the strongest assurances of success. The personages who have volunteered their services in the foundation of the society may be justly described as amongst the *elite* of our country; and a better idea of the authority which they maintain in the field of science could not be afforded than in the declaration of Professor Airy, of Cambridge, who stated, that no inducement whatever, save that of such a solicitation as he had received, would have impelled him to undertake the task which he fulfilled in his elaborate report on astronomy. Such are the auspices, so far as character is concerned, under which the society has commenced its existence; and the constitution on which its proceedings are to be conducted are in every way worthy of the high intelligence in which the plan of that constitution originated. The society contemplates no interference with the ground already occupied by other institutions, its sole objects being to give, what were exceedingly much wanted before, a more systematic direction to scientific inquiry—to promote the intercourse of those who cultivate science, not only in different parts of the British empire, but of foreign philosophers with the latter; and, finally, to endeavour to make science more extensively popular than it is, and to take every pains for removing the obstructions of a public nature which may be found to impede the advancement of sound knowledge. The spirit with which the society is actuated, will be found more fully developed in the following extract from the Report of the Council of the Yorkshire Philosophical Society:

"The object of this system is not only to give connection to the efforts of insulated inquirers, but to link societies themselves together in unity of purpose, and in a common participation and division of labour. There are many important questions in philosophy, and some whole departments of science, the data of which are *geographically* distributed, and require to be collected by local observations extended over a whole country; and this is true, not only of those facts on which single sciences are founded, but of many which are of more enlarged application. Thus, for instance, were the elevation above the sea of all the low levels, and chief heights and eminences, of a country ascertained so generally, that every observer of nature might have a station within his reach from which he could fix the relative position in this respect of whatever might be the object of his research,—of how many questions, in how many sciences, would these facts contribute to the solution? Again, supposing it to be ascertained also, at these stations, what is the temperature of the air, and of the water,—as it falls from the sky, and as it is held in the reservoirs of the earth,—these are data of the same kind, interesting not only to meteorological science, but to the philosophy of organized and animated existence. Yet, extensive as might be the importance of such facts, and simple as are the processes for ascertaining them, and numerous as are the individuals capable of contributing to their investigation, how little, nevertheless, even of this elementary work has yet been accomplished, either by insulated observers, or by those who are associated together for the express purpose of advancing the sciences to which it is of such essential interest.

"None of our societies has ever pretended to collect observations of this kind on a regular system, nor to form a national catalogue of the scattered particulars of any one science, accurately detailed; and yet the great value which would attach to such collections of facts, when reduced and analysed, must often have occurred to the enlightened conductors of such institutions; but that which has prevented any single society from venturing on the undertaking, has been the impracticability of carrying it on over so extensive a territory as an entire kingdom. There is a method, however, by which these important objects might be achieved. Were there in every county one or more provincial societies, having some members competent to superintend, and others ready to execute, the observations within defined limits, and were these societies willing to work together on a common plan, the natural history of the country, and all the geographical data of philosophy included within it, might easily be collected in a manner far more perfect than has ever yet been attempted.

"With a just sense, therefore, of the consequence to science of combining the Philosophical Societies dispersed through the provinces of the empire in a general co-operative union, the British Association has not only invited them to join its meetings, but has given to those whom they may specially depute to represent by them, the privilege of becoming members of the committee by which its affairs are conducted.

"It appears to the Council that in availing themselves of the bond of connection thus offered, Societies will not only contribute most essentially to the success of this extensive plan, but will add greatly to their own efficiency. When individuals meet for scientific objects, the effect of the general effort, emulation, and example, is to produce a spirit of exertion, which gives to such meetings their principal value. And if Societies shall concur in thus meeting each other, in proposing certain common objects, in communicating from year to year the means which they are employing and the progress which they are making,—it seems impossible that this should be done in the presence of an assembly concentrating a great part of the scientific talent of the nation, without kindling an increased ardour of emulous activity; it seems impossible that the deputies of any Society should attend such meetings without bringing back into its bosom an enlargement of views, and communicating to its members new lights of knowledge, new motives for inquiry, and new encouragement to perseverance.

"The actual assembling of one of the meetings at the place in which any Society is established, has a tendency to produce the same effect in a still more powerful degree, and the Council does not hesitate to state that this institution has received a sensible impulse in all these respects, from the visit with which it has recently been honoured. The plan indeed on which it was first founded, and on which it has been since conducted, was in the spirit of the design which may now be contemplated for the whole kingdom. Its especial aim has been to collect information respecting its own county, and the end to which it aspires has been described in a former Report to be the execution of such a History of Yorkshire as the Natural Philosopher and the Antiquary may be contented to possess. But how greatly will the importance of this object be heightened, when it is incorporated into a national system, and when all the results of our inquiries become part of the materials of a far more extensive analysis. It could not but be felt before by a provincial Society, that, in executing the task which it had undertaken, advice and consultation were wanted. With how much more confidence may it proceed when it has the advantage of consulting with the Committee of this great national Association. In comparing the views which it entertains, and the methods which it employs, with those that may be offered to its consideration, how largely may it profit by such a commerce, without sacrificing any portion of its real dignity or independence."

In noticing, as it is our duty to do, the works which occasionally issue from the press on the various branches of science, it frequently happens to us to find great difficulty in determining the extent to which we may carry our account of their contents, so as to do justice to the author, without, at the same time, burthening our pages with matter which may not be suited to the great majority of our readers. A crisis of this nature would have arisen on the present occasion, when we have to communicate some notion to the public of the nature and merits of the two works on geology, whose titles are enumerated at the head of the present article, were it not that the field of observation thus presented to us were much too extensive to be completely traversed by us at this opportunity. We must be content, therefore, with simply specifying such portions of either work as are calculated to be rendered intelligible to the general reader.

The Introduction of Mr. Bakewell has now attained a fourth edition, a circumstance which is itself sufficient to prove the merits of the production. The improvements introduced into this edition, and which distinguish it from the last, are numerous and important, and may be regarded as a measure of the extraordinary rapidity with which geological discoveries are daily increasing. The present edition, then, possesses very considerable advantages over all its predecessors, not only in the greater abundance of information, but also in the amount of the graphic illustrations, and particularly in the greater accuracy with which the different descriptions are now given. Mr. Bakewell states, that as a preparation for this edition, he has deemed it necessary to revisit the scenes of his earliest investigations, and to examine with his own eyes certain parts of England, of which the geology was doubtful. With the results of these investigations the author has added whatever of value, connected with the subject, which he could find in the labours of various geologists, British and foreign, within the last five years. Amongst the novelties by which the present edition is characterised, is the subject of fossil conchology, which the author treats with great caution and judgment. Some of the more speculative of the French conchologists are endeavouring to establish, that fossil conchology, independent of the succession and stratification of rocks, is the only true basis of geology. Our author sets his face against all such fanciful theories, and expresses a hope, that the enlightened Boué, who is engaged in an effort to resist the absurd attempt, will be supported by the encouragement of all true geologists.

The scientific world is greatly indebted to Mr. Mantell, of Lewes, for the success with which he has investigated the geological structure of the south-eastern portion of England. For a long period, it was the opinion of geologists, particularly of those of foreign countries, that there was little or nothing worthy of scientific attention in the structure of the surface of England. But the labours of Mr. Mantell have proved how very contrary to the truth are these assertions, and it has been the good fortune of this gentleman to show, that the facts connected with the geological structure of the county of Sussex are as interesting and important in displaying the principles on which the changes of the earth's surface have taken place, as any discoveries of which the annals of this science can boast. We could scarcely hope to employ the reader's attention profitably to himself, were we to attempt to explain the train of discoveries which Mr. Mantell has set forth in this volume. We must be satisfied with referring the reader to the work itself, in which he will find the materials for solemn and lasting meditation, conveyed in language worthy the great subject. Indeed, in none of the productions which geologists have put forth do we find the principles of the difficult science more plainly or more forcibly laid down than in the volume of Mr. Mantell; and though the book is nominally limited to the districts of the south-eastern quarter of England, it is substantially a key of the most easy application to the general doctrines of geology. As we have not met with any view of the nature of this science which seems to embrace so many good qualities as that of Mr. Mantell, we shall give the reader below the benefit of his truly philosophical description.

Of the whole superfices of the earth, amounting to one hundred and ninety millions of square miles, not more than a fifth of the space is appropriated to the residence of man and the terrestrial animals. The strata composing the earth have been examined through a thickness of nearly eight miles, calculating from the summits of the highest mountains to the greatest depths, whether natural or artificial. Now the eight miles depth of strata, as compared with the size of the earth, bears the same proportion to what it covers as does the external paper which envelopes a common globe, and if we regard the fissures and elevations upon this surface of the artificial globe, we shall have a good idea of the mountains and valleys formed by and in the strata of eight miles depth of the earth. It follows from this statement, that disturbances of the earth's surface may have taken place to a far greater depth without extending themselves to the whole of the mass, and thus at once the difficulty will be got over, which opposes the probability of the facts presented by geological science being true. The inquirer acquainted with these preliminary facts, will not hesitate to believe, that he sees in the displacements and fractures of the surface, the effects produced by the earthquake and the volcano; whilst in the water-worn materials, such as the beds of gravel, he will recognise the evidence of the agency of aqueous elements. The mineral masses forming the crust of the earth, may, for the sake of clearness, be classed into two grand divisions, the primary and the secondary. The first are chiefly of igneous origin, and contain no organic remains; whilst the latter are the result of sedimentary deposits, and in them are found organic remains. The secondary rocks, however, are themselves divided, for the convenience of study, into secondary, properly so called, and tertiary. The formations of this secondary class compose the surface of the south-east of England.

In this strata are found remains of animals and vegetables, which afford the most undoubted proofs that a state of animated nature has once existed, which is widely different from that with which we are now surrounded.

> By these relics (observes Mr. Mantell), these medals, as they have been aptly termed, struck by nature to commemorate her revolutions, we learn the physical mutations which the surface of the earth has undergone, and

the temperature of the climate of various regions, in periods far beyond all human history and tradition; and, by bringing to our assistance the sciences of anatomy and botany, we can even restore anew the forms of the animals and vegetables which flourished on the earth, when our present continents were engulfed beneath the depths of the ocean.

The interest and importance of this branch of natural philosophy are now so highly appreciated by all, save those minds which are alike destitute of all capacity and relish for intellectual pursuits, that I feel it to be wholly unnecessary for me to offer one remark on its practical utility, or on the lofty and sublime pleasures which its investigations afford. An eminent astronomer has, however, cited, as an example of the value of physical knowledge in teaching us to avoid attempting impossibilities, so remarkable an instance in which ignorance of the first principles of geology led to an expensive and abortive undertaking, in a part of Sussex which we shall hereafter have occasion to describe, that I am induced to subjoin the relation in the words of the distinguished author. "It is not many years since an attempt was made to establish a colliery at Bexhill, in Sussex. The appearance of thin seams and sheets of fossil wood and wood coal, with some other indications similar to what occur in the neighbourhood of the great coal beds in the North of England, having led to the sinking of a shaft, and the erection of machinery on a scale of vast expense; not less than 80,000*l.* are said to have been laid out in this project, which, it is almost needless to add, proved completely abortive, as every geologist would at once have declared it must: the whole *assemblage of geological facts being adverse to the existence of a regular coal bed in the Hastings strata*; while this on which Bexley is situated, is separated from the *coal measures* by a series of interposed beds of such enormous thickness, as to render all idea of penetrating through them absurd. The history of mining operations is full of similar cases, where a very moderate acquaintance with the *usual order of nature*, to say nothing of theoretical views, would have saved many a sanguine adventurer from utter ruin."

The importance of geology, to say nothing of its interest, thus appears to be of a practical kind, coming home, as it were, to the feelings of every man, and calculated, like most other sciences, to vary the multiplied means which mankind are blessed with, of enjoyment in this world.

ART. VII.—*The Infirmities of Genius Illustrated, by referring the Anomalies in the Literary Character to the Habits and Constitutional Peculiarities of Men of Genius.* By R. R. MADDEN, Esq., Author of "Travels in Turkey," &c. In 3 vols. 8vo. London: Saunders and Otley. 1833.

THE very peculiar subject which Mr Madden has selected for illustration, is undoubtedly one which was hitherto very imperfectly understood, and it is a fortunate circumstance that the task of supplying so very great a desideratum to our literature should have been assumed by a gentleman who, particularly, on account of his profession, is well calculated to do it justice.

Mr. Madden sets out with a very acute examination of the causes why it is that literary men should have been so generally distinguished as an irritable race, subject to numerous infirmities of mind as well as body, and seldom blessed with the advantages of prosperity and happiness as the result of their labours. He says that in general the knowledge of the world found in the minds of literary men is very limited indeed, because more of their time has been spent in the closet than in mixing with the business of life. Hence they bring with them, on their occasional visits to society, a spirit of uncompromising independence; a sense of self-superiority, which must necessarily influence their behaviour in such a way as to offend the pride and excite the aversion of those with whom they associate. But even this misfortune is trifling, compared with those calamities which more particularly affect the physical and moral faculties of the literary man, and which are to be attributed entirely to excessive mental application. These effects too often consist of waywardness of temper, testiness of humour, and capriciousness of conduct, which operate in rendering the man of genius obnoxious to strangers, and at last very fatiguing to his friends. But the misfortunes to which the studious man is liable do not end here; his enthusiasm in some particular pursuit will induce him, sooner or later, to lessen the interval appointed for his repose; this he does by degrees, until at last the whole night is habitually sacrificed. The necessary consequence of the repeated privation of sleep is great exhaustion of the vital powers, which, in too many instances, are sought to be restored to their natural tone by stimulants; and thus between the depression on the one hand, and the artificial excitement on the other, life degenerates into an eccentric principle as it were,—a comet, whose movements are governed by no certain laws. The process whereby excessive mental labour produces a considerable derangement of the regular physical state of the body may be shortly explained in the language of Tissot: the brain is in action when the mind is thinking; the prolongation of the employment of the mind tends to fatigue it, and as no organ which is weakened by whatever cause can perform its functions with the same success as it did in the healthy state, so is there a derangement of the conditions of all those parts over which the brain has an influence. But the brain is the centre from which the nerves of the body proceed, and therefore a disturbance of the function of the brain is followed by a corresponding change throughout the whole extent of the living system.

The succeeding chapters on the nature of the nervous influence offer nothing but speculations, which do not appear to be of sufficient interest to be worthy of detailed notice. We proceed, therefore, to the curious record which Mr. Madden has formed of the average influence of different studies, on the longevity of those engaged in them. The record consists of a tabular arrangement, in which are several series of the most celebrated authors in the various departments of intellectual labour. Twenty persons are included in each list; the names and ages of each are given, and from the united amount of the latter, is taken the average age to which the members of each of the classes survive. These tables no doubt are curious, but how far they can be relied on as affording unequivocal evidence of the exact influence on the body, of mental fatigue, is altogether another question, upon which we shall presently say a few words. The first table includes natural philosophers, whose names and ages are as follow:—Bacon (Roger), 78; Buffon, 81; Copernicus, 70; Cuvier, 64; Davy, 51; Euler, 76; Franklin, 85; Galileo, 78; Dr. Halley, 86; Herschell, 84; Kepler, 60; Lalande, 75; Laplace, 77; Lewenhoeck, 91; Leibnitz, 70; Linnæus, 72; Newton, 84; Tycho-brahe, 55; Whiston, 95; Wollaston, 62.

The second table is that of poets,—Ariosto, 59; Burns, 38; Byron, 37; Camoeus, 55; Collins, 36; Cowley, 49; Cowper 69; Dante, 56; Dryden, 70; Goldsmith, 44; Gray, 57; Metastasio, 84; Milton, 66; Petrarch, 68; Pope, 56; Shenstone, 50; Spencer, 46; Vasso, 52; Thomson, 48; Young, 84.

The contents of the remaining tables are as follow:—

MORAL PHILOSOPHERS—Bacon, 65; Bayle, 59; Berkeley (G.), 79; Condorcet, 51; Condillac, 65; Descartes, 54; Diderot, 71; Ferguson (A.), 92; Fichte (J. T.), 52; Hartley (D.), 52; Helvetius, 57; Hobbes, 91; Hume, 65; Kant, 80; Kaimes, 86; Locke, 72; Malebranche, 77; Reid (T.), 86; Stewart (D.), 75; St. Lambert, 88.

DRAMATISTS—Alfieri, 55; Corneille, 78; Goethe, 82; Massinger, 55; Marlow, 32; Otway, 34; Racine, 60; Schiller, 46; Shakspear, 52; Voltaire, 84; Congreve, 59; Colman (G.), 61; Crebillon, 89; Cumberland, 80; Farquhar, 30; Goldoni, 85; Jonson (B.), 63; Lope de Vega, 73; Moliere, 53; Murphy, 78.

AUTHORS ON LAW AND JURISPRUDENCE—Bentham, 85; Blackstone, 57; Butler (C.), 83; Coke, 85; Erskine, 73; Filangieri, 36; Gifford, 48; Grotius, 63; Hale, 68; Holt, 68; Littleton, 75; Mansfield, 88; Montesquieu, 66; Redesdale, 82; Romilly, 61; Rolle, 68; Tenterden, 78; Thurlow, 74; Vatel, 53; Wilmot, 83.

MISCELLANEOUS AND NOVEL WRITERS—Cervantes, 70; Le Sage, 80; Scott, 62; Fielding, 47; Smollet, 51; Rabelais, 70; Defoe, 70; Ratcliffe, 60; Richardson, 72; Sterne, 56; Johnson, 75; Addison, 48; Warton, 78; Steele, 59; Tickell, 54; Montaign, 60; Bathurst (R.), 84; Thornton, 44; Hawkesworth, 59; Hazlitt, 58.

AUTHORS ON REVEALED RELIGION—Baxter, 76; Bellarmine, 84; Butler (John), 60; Bossuet, 77; Calvin, 56; Chillingworth, 43; Doddridge, 54; Fox (G.), 67; Knox (John), 67; Lowth, 77; Luther, 63; Massillon, 79; Melancthon, 64; Paley, 63; Porteus, 77; Priestley, 71; Sherlock, 67; Wesley, 88; Whitefield, 56; Wycliffe, 61.

AUTHORS ON NATURAL RELIGION—Annett, 55; Bolingbroke, 79; Cardan, 75; Chubb, 65; Drummond (Sir W.), 68; Dupuis, 67; Freret (N.), 61; Gibbon, 58; Herbert (Lord), 68; Jacobi, 56; Paine, 72; Pomponatius, 63; Rosseau, 66; Spinoza, 45; St. Pierre, 77; Shaftesbury, 42; Tindal, 75; Toland, 53; Vanini, 34; Volney, 66.

MEDICAL AUTHORS—Brown (J.), 54; Corvisart, 66; Cullen, 78; Darwin, 72; Fordyce, 67; Fothergill, 69; Gall, 71; Gregory (John), 48; Harvey, 81; Heberden, 92; Hoffman, 83; Hunter (J.), 65; Hunter (W.), 66; Jenner, 75; Mason Good, 64; Parcelsus, 43; Pinel, 84; Sydenham, 66; Tissot, 70; Willis (T.), 54.

PHILOLOGISTS—Bentley, 81; Burton, 64; Casaubon, 55; Cheke, 44; Hartzheim, 70; Harman (J.), 77; Heyne, 84; Lipsius, 60; Parr, 80; Pauw, 61; Pighius, 84; Porson, 50; Raphelengius, 59; Salmatius, 66; Scaliger (J. J.), 69; Sigonius, 60; Stephens (H.), 71; Sylburgious, 51; Vossius, 73; Wolfius, 64.

ARTISTS—Bandinelli, 72; Bernini, 82; Canova, 65; Donatello, 83; Flaxman, 71; Ghiberti, 64; Giotto, 60; Michael Angelo, 96; San Sovino, 91; Verocchio, 56; Caracci (A.), 49; Claude, 82; David, 76; Guido, 67; Raphael, 37; Reynolds, 69; Salvator Rosa, 58; Titian, 96; Veronese (Paul), 56; West, 82.

MUSICAL COMPOSERS—Arne, 68; Bach, 66; Beethoven, 57; Burney, 88; Bull, 41; Cimarosa, 41; Corelli, 60; Gluck, 75; Gretry, 72; Handel, 75; Haydn, 77; Kalkbrenner, 51; Keiser, 62; Martini, 78; Mozart, 36; Paisello, 75; Piccini, 71; Porpore, 78; Scarlatti, 78; Weber, 40.

The result, then, that we derive from these tables is, that natural philosophers have the longest lease of existence, the united ages of the twenty enumerated being 1504 years, which gives an average of 75 for each. The results in the other cases with respect to the united ages, and the average each, are—Moral philosophers united ages, 1417—average of the life of each, 70: sculptors and painters, 1412—70: authors on law and jurisprudence, 1394—69: medical authors, 1368—68: authors on revealed religion, 1350—67: philologists, 1323—66: musical composers, 1284—64: novelists and miscellaneous authors, 1257—62½: dramatists, 1249—62: authors on natural religion, 1245—62: poets, 1144—57.

According to the results of this calculation, it would appear that those mental labours in which the imagination is most actively employed, are least conducive to long life. Other conclusions with respect to different occupations are drawn by Mr. Madden, who seems to be of opinion that an exact scale may be laid down, by which the particular occupation of any person being given, the probable length of his life may be determined. We should willingly follow him through the elaborate chapters in which he argues in support of this scale, did we not feel that the whole of the superstructure thus raised rests on a feeble basis, as we think, may be readily made apparent.

It will be seen that Mr. Madden includes in each of the tables above quoted, the names of twenty selected persons. Now, in what manner, may we ask, can the fate of these individuals represent the effects of their own pursuits on the minds of all who cultivate them? Who are those personages, in almost every one of the lists, but men placed in very peculiar circumstances; men exalted in society, and who, perhaps, were under the influence of agencies ten thousand times more capable of shortening or prolonging their lives, than it was possible for any mental occupation to be. For example, is it fair to present Sir Humphry Davy as a victim to his devotion to chemical pursuits, when we know how much his death was hastened by the peculiarly mortifying state of his domestic circumstances? In truth, the reasoning of our author is built on a very narrow basis, it takes in much too partial a view of the facts which ought to have been contemplated, in order that a just inference might be fairly made out. We should have thought that the conclusion on such a subject most worthy of confidence could be drawn only from one method of inquiry, namely, the enumeration of the ages of all persons who had surrendered their minds to a particular study for a given time, and that a careful distinction should be established between the natural influence of such employment, and the effects of accidental calamity. Then, and then only, shall we be in the right tract to determine the truth of the doctrine which assumes such positions as the author, with perfect self satisfaction, puts forward on his own authority. We turn therefore from these unsatisfactory speculations to other portions of the work, which offer materials of greater interest and utility.

It is not merely to gratify curiosity that we should be anxious to learn in what manner these human beings are affected who are endowed with any eminent perfection of mental power in the moment the most precarious of all, that which precedes the instant of death. As a general inference, it may be stated, that the more enlightened the mind, the less will be the terror of a death-bed. But the true view of the fear of death would lead us to consider it as one wholly springing from the imagination, as we can have no proof whatever that the process is at all attended with pain. On the contrary, the direct effect of death is to destroy any power of sensation, and without that power the animal body is not susceptible of pain. Professor Hufeland, of Germany, gives the true philosophy of this question, in a manner which is borne out by the universal testimony of the medical faculty. He says, that in proportion as the vital power decreases, we lose the power of sensation and of consciousness; and we cannot lose life without at the same time, or rather before, losing our vital sensation, which requires the assistance of the tenderest organs. We are taught also by experience, that all those who ever passed through the first stage of death, and were again brought to life, unanimously asserted that they felt nothing of dying, but sunk at once into a state of insensibility. Let us not be led into a mistake by the convulsive throbs, the rattling in the throat, and the apparent pangs of death, which are exhibited by many persons when in a dying state. These symptoms are painful only to the spectators, and not to the dying, who are not sensible of them. The case here is the same as if one, from the dreadful contortions of a person in an epileptic fit, should form a conclusion respecting his internal feelings: from what affects us so much, he suffers nothing. Let one always consider life, as it really is, a mean state, which is not an object itself, but a medium for obtaining an object, as the multifarious imperfections of it sufficiently prove; as a period of trial and preparation, a fragment of existence, through which we are to be fitted for, and transmitted to, other periods. Can the idea, then, of really making this transition—of ascending to another from this mean state, this doubtful problematical existence, which never affords complete satisfaction, ever excite terror? With courage and confidence we may therefore resign ourselves to the will of that Supreme Being, who, without our consent, placed us upon this sublunary theatre, and give up to his management the future direction of our fate. Remembrance of the past, of that circle of friends who were nearest, and always will be dearest to our hearts, and who, as it were, now smile to us with a friendly look of invitation from that distant country beyond the grave, will also tend very much to allay the fear of death.

An idea has been fondly cherished, even by many who cannot be included amongst the weak-minded and credulous portion of mankind, that previously to the separation of the soul from the body, the former is, as it were, lighted up and endowed with some fresh powers, which are indicated by some act or expression on the part of the dying patient. Sir Walter Scott alludes to this popular impression, when he represents the mad maiden in *The Lady of the Lake*, after she had received her death wound, being restored to the full possession of her faculties. The opinion itself seems to have been introduced by the Jews into Europe, and there can be no doubt that they themselves received it from the Egyptians, amongst whom, to the present day, the custom remains of preserving the words and recommendations of a dying man as sacred expressions communicated under the influence of divine inspiration. Mr. Madden seems inclined to ridicule this common notion, and tells us, that the only ground on which the opinion can be justified, is the fact, that a patient in the last stage of exhaustion will have his head supplied with a different species of blood from that which circulates in his system in the natural state, and that by this change a degree of excitement is produced, which may be sufficient fully to explain the excitement usually manifested on these affecting occasions. The blood which, at the critical period alluded to, passes into the brain, is not the true nourishing blood, because it comes from the lungs, which are now unable to do their duty; the fluid, instead of presenting that bold red colour which characterises the blood flowing in the arteries, becomes dark, and when sent up into the vessels of the head, produces something like the exhilirating effects of opium. The patient no longer thinks of his sufferings; his long-forgotten scenes of pleasure rise up before his memory, and he seems as if suddenly inspired with fresh strength both in body and mind. The history of the last moments of Mr. Salt, our agent in Egypt, whose scientific researches in that country have so considerably enriched natural science, exhibited in a striking manner the phenomena dependant on this irregularity in the circulation. For a few days before his death his mind was wonderfully restored to all its ancient elasticity, as was proved by the facility with which he discoursed in various languages, long supposed by himself, when in health, to have been utterly forgotten. Amongst the varieties of the effects which the influence of the cause just described produces, is the extreme solicitude which it infuses into the dying man respecting some particular object of his early or recent affections. Thus Rousseau, in his last moments, was carried to the window that looked into his garden, to take a last view of the beautiful objects of the vegetable kingdom to which he had paid so much attention. Haller expired after feeling his own pulse, saying to his physician, "The artery ceases to beat."

The improvidence of literary men forms the subject of a brief chapter in this volume. It is scarcely necessary to remind the reader, that for a long course of centuries, poverty and poetry have formed a harmonious union, which proved too incapable of interruption. How many of the immortal men whose statues we have fixed up in niches, and whose portraits are enshrined in museums and cabinets, composed their undying lays shivering in the frosty temperature of a garret! Burton, the author of the well-known work on Melancholy, in his own quaint way observes, that when Jupiter's daughters were all married to the gods, the poor muses alone were left without husbands, because, no doubt, they had no fortunes to recommend them: poor Helicon was forthwith abandoned by all her former lovers; and Calliope would no doubt have been a wife, if she only had the luck to be blessed with plenty of money. Burton goes on to say, that our students at the university saw very acutely how the matter was, and instead of taking to poetry, they addicted themselves to what was much more lucrative, believing it to be an axiom of the most convincing kind, that he who can tell his money hath arithmetic enough; that he is a true geometrician who can take the dimensions of a good fortune for himself; that a perfect astrologer is to be found in that man who can calculate the rise and fall of those whose movements in the world he can turn to his own advantage; and, finally, that no objection can be urged against such an optician as he who is able to reflect the rays of a great man's favour, and cause them to shine upon himself.

The next subject selected by Mr. Madden for illustration is the influence which bodily disease exercises on the feelings, temper, or sensibility of studious men: it impresses, he tells us, the character with a peculiar aspect, which can only be truly distinguished by one intimately acquainted with medical philosophy. The most frequent diseases which attack men of studious habits are indigestion and hypochondria. These disorders are often succeeded by some affection of the brain, which manifests itself either as madness, epilepsy, or paralysis. As an example of the influence which indigestion has over the temper, the celebrated Pope becomes the subject of a long chapter by Mr. Madden, who, after considering the various accounts which have been handed down to us of that poet, concludes, that his appetite was depraved by indigestion, and this disorder was brought on by an early disease of his spine.

The next example mentioned by Mr. Madden is that of Dr. Johnson, whose character was distinguished by three peculiarities, irascibility, superstition, and fear of death. These, which are regarded by the author as so many disorders, are considered by him as having been produced altogether by hypochondria. The result in Johnson was very remarkable, as it made up the misery of his life, by filling his imagination with the constant apprehension of insanity. His fear of death was also a singular hallucination of Johnson's; and the influence which it exercised upon him, particularly during his last moments, as described by Arthur Murphy, forms one of the most terrible pictures of human agitation that is to be found in any record. But the most unaccountable of all the eccentricities of Johnson was his superstition, the proofs of which are unfortunately too numerous. Melancthon, the German Father, describes, amongst other evil consequences of melancholy, a series of accidents which he strongly advises all persons affected by the disorder, carefully to study. One of the accidents which especially demands attention is to confound the ideas of possible occurrences with those of probable events—a disposition to embody the phantoms of imagination, to clothe visions of enthusiasm in forms which are cognizable to the senses, and familiar to the sight:

> This disposition (observes Mr. Madden) was the secret of Rousseau's phantom that scarcely ever quitted him for a day; of Luther's demons, with whom he communed in the solitude of his study; of Cowper's messengers, bearing the sentence of eternal reprobation; of Tasso's spirits gliding on a sunbeam; of Mozart's "man in black," the harbinger of death, who visited his dwelling a few days before his decease; and of Johnson's belief in the existence of ghosts, and the ministering agency of departed spirits. His sentiments on these subjects, though expressed in a

work of fiction, are well known to have been his deliberate opinions.—"That the dead are seen no more I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations. There are no people, rude or learned, among whom apparitions of the dead are not related or believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth."

This is the language of the hypochondriac, not of the moralist, who in the exercise of a sober judgment must have known that the concurrent testimony of all experience and philosophy was opposed to the opinion that those who are once buried are seen again in this world.

There are many of what are called the peculiarities of Johnson's superstition, which excite surprise, but are not generally known to be the characteristic symptoms of hypochondria. "He had one peculiarity," says Boswell, "of which none of his friends ever ventured to ask an explanation. This was an anxious care to go out or in at a door, or passage, by a certain number of steps from a certain point, so as that either his right or left foot, I forget which, should constantly make the first actual movement. Thus, upon innumerable occasions I have seen him suddenly stop, and then seem to count his steps with deep earnestness, and when he had neglected, or gone wrong, in this sort of magical movement, I have seen him go back again, put himself in proper posture to begin the ceremony, and having gone through it, break from his abstraction, walk briskly on, and join his companion."——"Sir Joshua Reynolds has observed him go a long way about rather than cross a particular alley." His piety, we are told by Murphy, in some instances, bordered on superstition, that he thought it not more strange that there should be evil spirits than evil men; and even that the question of second sight held him in suspense. He was likewise in the habit of imposing on himself voluntary penance for every little defect, going through the day with only one cup of tea without milk, and at other times abstaining from animal food. He appears to have had a superstitious notion of the efficacy of repeating a detached sentence of a prayer over and over, somewhat in the manner of a Turkish devotee, who limits himself daily to the repetition of a particular verse of the Koran. "His friend, Mr. Davies," says Boswell, "of whom Churchill says, 'that Davies hath a very pretty wife,' when Johnson began his repetition of 'lead us not into temptation,' used to whisper Mrs. Davies, 'you, my dear, are the cause of this.'"

The observations of Mr. Madden on the life of Burns are very interesting; but the views which he takes of it, as a medical philosopher, are chiefly adopted from Dr. Currie, whose life of Burns seems to us to be a model of just and useful biography.

To the life of Cowper Mr. Madden devotes a very considerable space, called for, he seems to think, by the utter ignorance even still prevailing respecting the specific malady which overwhelmed the reason of that poet. The disease of Cowper, it is well known, was connected with certain religious delusions, the nature of which rendered his biography a subject of the deepest interest to all serious people; and hence it is we find that the chief contributors to the details of his life consist of clergymen, in whose hands the original assumed a shape and form which certainly his intimate friends could not easily recognise. The truth is, that they tried his character by every test that morality could apply: but the cause of his despondency was wholly left in the dark. Most of these biographers seem to regard the melancholy of Cowper as a supernatural visitation, which could not be made the object of medical treatment, without implying an intention to interfere with the obvious designs of the Divinity; the deficiency which is thus pointed out, Mr. Madden undertakes to supply.

He commences by quoting a variety of learned authorities, for the purpose of carefully and accurately defining the phenomena of mania. After presenting to us the views on lunacy which have been recorded within the last century, Mr. Madden concludes that Cowper's particular infirmity is very plainly comprehended in the definitions of the disease left us by Locke and Mead. The former considers insanity to be a preternatural fervour of the imagination, not altogether destructive of the reasoning powers, but producing wrongly combined ideas, and making right deductions from wrong data. Such are the phenomena of insanity which are distinguished from those of idiotcy, the effects of the latter being an incapability, on the part of the patient, to discriminate, compare, or abstract, general ideas. "Herein," observes Locke, "lies the difference between idiots and madmen—that madmen put wrong ideas together, and so make wrong propositions; while idiots make very few or no propositions, and reason scarcely at all." Dr. Mead considered madness to be a particular malady of the imagination, arising from intense and incessant application of the mind to any one object. Mr. Madden having now laid down the principle on which the examination of Cowper's disease should be conducted, he enters into the history of the life of the poet, and points out the neglect of the very peculiar delicacy of disposition shown by Cowper in his earliest childhood, as one fundamental cause of the malady in question. Being deprived of his mother before he was fit to govern himself, the unfortunate youth was placed under the care of those who were ill-qualified to perform the duties of guardian to one so delicately framed, and the injudicious course which they adopted towards him, is forcibly exemplified in the fact, that at six years of age Cowper was placed at a public school. Cowper, a timid creature, was persecuted by the schoolboys, as was most likely to be the case; and in some of his published letters, he bitterly renews the remembrance of one boy, in particular, as having been the terror of his existence.

Mr. Madden has no doubt, from what he has been able to collect respecting Cowper's disease, that his constitution was tainted by scrofula. At Wesminster school, whither he was next sent, he proved as unfitted as ever for indiscriminate association with boys of his own age. At length he went to reside at the Temple, where the first decided attack of his disease came on. "The dejection of spirits," says Cowper, in one of his letters, "was as such as none, but those who have felt the same, can have the least conception of. Day and night I was upon the rack, lying down in horror and rising up in despair." He presently lost all relish for the studies which had previously been the source of amusement; he found none of the usual charms which used to attract him to the classics, and wanting advice and friendship, poor Cowper mournfully exclaims, "I had no one to direct me where to find it." He proceeded to Southampton subsequently, for the benefit of the air, and here it was that the settled character of monomania developed itself. The notion which had fixed itself upon his imagination was, that his indifference to religion had drawn down upon him the rebuke of the Almighty. We are not able to afford the space which would be required were we to follow Mr. Madden through the details of Cowper's life, interesting as he has made them by numerous commentaries. We shall, therefore, dismiss this very singular example of the power of the imagination over the physical constitution, with a summary of the inferences to which its phenomena give rise:

> We have endeavoured to divest his malady of the obscurity and mystery in which it has been involved; we have called it by its proper name; we have referred it to its true cause, and endeavoured to point out how far his symptoms were aggravated by the counsel and conversation of injudicious people, and how far his symptoms were suffered to develop themselves and to acquire strength, by an unfortunate and perpetual concurrence of most unfavourable circumstances. The leading events in the history of his sufferings, so far as they concerned his health, and consequently his happiness, may be summed up in a very few words. Cowper, from his earliest years, was delicate in constitution, and timid in his disposition. Excessive application to professional studies in the Temple increased the delicacy of his health, the nervous system and the cerebral organs became disturbed or disordered in their functions, and his natural timidity merged into a morbid sensibility, which wholly disqualified him for the active duties of that profession in which he had been so improperly placed. The derangement of his health obliged him to go to the sea-coast; he visited Southampton, and in one of his walks the unexpected spectacle of a magnificent prospect, and the sudden appearance of a burst of sunshine in all the "uncertain glories of an April day," overpowered his imagination, and filled his heart with a rapture of devotional enthusiasm. The splendour of the scene was taken for the effulgence of the Deity, and the wrapt spectator believed that the vision was expressly intended for a merciful warning to lead him to the remembrance of that Being, whom, in his friend's words, he had been living without in the world. He returned to town, the momentary excitement passed away, and the warning was forgotten: a public appointment was procured for him, but the terror of a public appearance at the bar of the House of Lords completely overwhelmed him, and he was obliged to renounce his employment. His nervous disorder returned with increased strength; he became the victim of hypochondria, and his friends deemed it necessary to place him under the care of Dr. Cottin. During the time that he remained in this private asylum, his condition appears to have been similar to that of Dr. Johnson in his early life, his dejection as severe,

but certainly not more so, and no indication, even in his worst moments, of general insanity. His improvement in health and spirits at length led to his removal to a country village, and here he became domiciled in the family of a clergyman, in which he continued for the remainder of his life. The character of the society into which he was thrown, was exclusively serious, or what is called evangelical. The story of the miraculous vision at Southampton was told to his friends, and the importance which was attached, and the credit that was given to it, fixed the impression stronger than ever on his mind, that it was a divine warning, and that he had neglected it.

Repentance, indeed, ensued, and remorse followed so closely upon it, that the latter took possession of all the faculties of his mind, and permanently, though partially, disordered it. The dreadful idea became fixed, that, in rejecting that warning, he had committed the unpardonable sin, and that there was no hope for him here or hereafter. This was, indeed, the true source of his hypochondria; and to whatever gulf the torrent of his dejection might have flowed, whether of insanity or eccentricity, religious enthusiasm was but the tributary stream which found a ready channel to receive its troubled waters. The original current might, indeed, have swelled with their increase, till the banks of reason were broken down by its aggravated fury; but the source of the mischief must be traced to the fountain-head, not to the feeble stream that fed its violence.—pp. 98—104.

Lord Byron is the next of the men of genius, the circumstances of whose life have received great attention from Mr. Madden. It is the opinion of this gentleman, that the poet, during his life, had a strong tendency to apoplexy, and that he experienced slight attacks of the disease in his early years; but he also adds, that the disorder was merely an effect of another cause, namely, the inheritance from his mother of that great excitability which so fatally marked her temper. Mr. Madden states, amongst other authenticated facts justifying his opinion as to the nature of Lord Byron's disease, the following:—During his boyhood, his lordship was capable of being deprived of sense and motion on the occurrence of the most trivial accident. Byron describes the effect of the stroke of an oar on his leg, which he received in a boat on the Lake of Geneva with Sir John Hobhouse as his companion: the blow produced "downright swoons," and a sensation, "a very odd one," says his lordship, "a sort of giddiness at first, then a nothingness, and a total loss of memory." At Bologna, in 1819, his lordship was thrown into convulsions by the effect of the representation of Alfieri's *Mirra*. This he himself describes as an agony of reluctant tears, and a choking shudder. These same symptoms were brought on likewise by Mr. Kean's *Sir Giles Overreach;* and Lady Blessington, who certainly has very deeply penetrated into Lord Byron's character, tells us, that any casual annoyance gave, not only his face, but his whole frame, a convulsive epileptic character. Mr. Madden, moreover, seems to be of opinion, that his medical attendants, in his last moments, mistook the nature of his disease, and, consequently, the sort of treatment which should have been administered. They took the disorder to be inflammation of the brain, requiring active depletion; whereas Mr. Madden concludes, from the symptoms, that it was merely nervous irritability arising from a local remittent fever, and that the treatment should have been upon a principle precisely the reverse of that which had been adopted.

A great deal of ingenuity and discrimination is shewn by Mr. Madden in pointing out the benefits to be derived from the influence of the example afforded by the life of Sir Walter Scott. The history of the career of that illustrious man exhibits, in a remarkably striking manner, the advantage, and also the profit, of a government over one's mental powers, particularly over the faculty of the imagination. He was blessed originally with a happy temperament, which luckily was encouraged by early prosperity, and every one of his numerous works bears testimony to the permanent mood of tranquillity, of conscious satisfaction, of universal benevolence, which must have existed in his mind. A great deal of this enviable state is to be attributed, in Mr. Madden's opinion, to the health and vigour of the individual; and it is worthy of remark, that both Sir Walter and Goethe, who were each distinguished by the strength of his constitution, were never, almost in any instance, mixed up with the hostilities that form so common an addition to the usual employments of literary men. "In both," observes Mr. Madden, with good sense and acuteness, "in both the poetic temperament was seen to greater advantage than we have been accustomed to behold it. It disqualified them for no duties, public or private; it unfitted them not for the tender offices of friendship or affection, and the world for once enjoyed the rare exhibition of two great poets who were good husbands, good fathers, and good citizens. Their works were imbued with a spirit of philosophical philanthropy, which the public taste was luckily in the vein to appreciate; and if their competitors joined in their applause, it was because they had no injuries to complain of at their hands, no bitter asperity to apprehend from their criticisms, no injustice from their strictures, no ungenerous treatment from the pride of their exalted stations. In each instance a happy temperament enabled its possessor to preserve that station which his genius had attained, and in either the management of that temperament was commensurate with the enjoyment of health and vigour. It required, indeed, no ordinary stock of health to enable an author to resist the wear and tear of mind and body, which the incessant application to literary pursuits is productive of; no little vigour, both bodily and mental, to render an individual capable of the immense amount of literary labour which Scott had the courage to encounter, and the persevering industry to get through, without seclusion from the world, and apprently without fatigue."

We regret that a warning is given to us by the extent of the present paper, that we have exceeded our just limits. It only remains for us to acknowledge the gratitude which we owe to Mr. Madden, for a very amusing and instructive work—instructive in an important degree, inasmuch as it contains many most useful observations on medical topics, chiefly connected with the peculiar class to whom the designation of literary men applies. So important are these remarks, that no one who makes literature a profession should be without the work, unless, indeed, he is indifferent to his health.

ART. VIII.—*Biographical Recollections of the Rev. Robert Hall, A.M.* By J. W. MORRIS. 1 vol. 8vo. London: Wrightman. 1833.

THE claims of the author of this biography, to take up the subject of his work, consist of no fewer than nearly half a century of intimate acquaintance with the Rev. Mr. Hall, and were it not that we must apprehend a little too much prejudice for the object of his descriptions, we should say, that the paramount qualification for a biographer was found in the writer of the work before us. With very good reason was it that Mr. Morris came to be selected by some of the chief friends of the Rev. Robert Hall to write the life of that eminent preacher, and they hoped to encourage him in the task by affording him materials which they believed would increase the value of the work. He tells us, that the volume would much sooner have been produced were it not that he had been obliged to undertake to withhold it for two years, in order to give an opportunity for reprinting and getting into circulation the complete works of Mr. Hall. Having made these preliminary observations, we shall at once proceed to the subject of the biography.

On the 2d May, in the year 1764, the Rev. Robert Hall was born in Arnsby, a small village, eight miles south of Leicester, in the house of his father, who had then but recently left the neighbourhood of Newcastle, to assume, at the village just mentioned, the duties of pastor of the Baptist chapel. We are very early struck, in reading this work, with the proofs of the excessive estimate which a warm hearted biographer is always sure to assume. Mr. Morris, not content with telling us how the infant Bobby first learned his letters on the tombstones of the parish churchyard, and how devotedly, at five years of age, he addicted himself to literature, so as very often to make holes in his pinofore by carrying books in it; not content, we repeat, with going thus far, Mr. Morris would make us believe, that the wonderful child was literally in the habit of secret prayer before he was sufficiently old to speak plain! Many other prodigious things are recorded of young Hall, as, for example, that he was sent to a schoolmaster, who, in a very short time, came to the family to say, that Master Robert need not stay any longer at *his* school, for that he had caught up so much in a short time, as to make it a question with the village pedagogue, if he should not change characters with the youth, and become his pupil instead of remaining his master. From this village, Robert Hall was promoted to the seminary of Dr. Ryland, in Northampton, that gentleman being not only possessed of learning and talents, but of strong political sympathies with all struggles for liberty, particularly those of the American colonies, a fact which we deem it necessary to mention, inasmuch as his young charge fully imbibed the same love of liberty, and cherished it with unabated ardour during the remainder of his life. During the period of his pupilage at Northampton, our hero became an object of curiosity, and occasionally, too, of ridicule, in consequence of that strange eccentricity of manner, which is usually the accompaniment of what is called absence of mind. If sent on a message, the obstinate boy arrived at the destined place, but with a complete oblivion of the subject; and when it was his turn to deliver orders to the tradesmen, the grocer and the butcher were almost every day obliged to make an exchange of papers, as Robert was always sure to deliver to the one the order which he should have left with the other. He must have had, with all this abstraction, a cheerful turn of mind; for it appears, that he did not think it beneath him to indulge in a hoax. One day, a farmer's servant brought to Robert's father a sucking pig, as a present, in a bag. Whilst the servant went in to deliver his message, the bag was left outside, when the young wag took out the pig, and placed a dog in its place. The result need scarcely be told, and every body laughed at the amazement of the poor rustic, when he saw the terrible proof of animal transmutation before him.

In October, 1770, Mr. Hall was introduced to Bristol academy, and was induced to deliver, at Broadmede, a public discourse, when he scarcely had attained his fourteenth year. Afterwards, whenever, during his collegiate course, he visited Clipstone, he was compelled to give his services as a preacher: but the congregation had sad work of it to keep the eccentric preacher to time. Sometimes, when the hour appointed for the sermon had arrived, the pulpit was seen to be empty, and, in not a few cases, the cause of the absence was either that he had unwittingly burned off his skirts by going too close to the fire, or mislaid his hat. In the same way, at the academy, the eccentric young man was in the habit of taking the paper, with pens and ink, of his fellow-students, a habit of incursion which might have been tolerated, if not put down; but the misfortune was, that the delinquent went farther, for he sometimes transferred from their keeping the contents of a wardrobe. The principal of the academy soon corrected all this, for he invited the pupil into his private study every morning, where every thing was provided that was necessary for his accommodation. In addition to these curious traits in his character, the young preacher showed, on many occasions, a daring and adventurous spirit; he was fond of climbing the loftiest trees, and would plant his foot upon the edge of some deep and dangerous eminence, to show that he could not be intimidated. The nature of the dangers which he courted, may be inferred from an example, the account of which rests on his own authority:

> It having been customary to admit into the Academy at Bristol a limited number of Welsh students, whose different habits and odd construction of the English language often afforded diversion to the other inmates, it is said that our hero contrived to frighten one of them by descending the chimney of the room where he was sitting, and presenting himself to the retired and contemplative Welshman, covered with soot and dirt. The circumstance having been mentioned to Mr. Hall nearly fifty years afterward, in the expectation that so improbable a statement would have met a direct denial, he immediately replied, "By no means: the tale is true enough, except that it was no part of my design to disturb the inoffensive Welshman, who was sufficiently alarmed, certainly, at my unexpected appearance through such an aperture. But having observed with what ease and celerity a sweep would present himself at the chimney top, I was desirous of ascertaining by what means such an extraordinary feat was accomplished. Unfortunately, I began at the wrong end of the business. I ascended the roof of the building by a ladder, and then climbed outside the highest chimney, in order to descend through it to the bottom. The attempt nearly cost me my life. On entering the top of the chimney I slipped down several yards, was almost suffocated with dust and soot, and some severe contusions of the head and elbows were the consequence of this imprudent adventure." If the excruciating pain he endured throughout the greater part of life had not its origin in some unperceived injury of an early date, there can be little doubt but it was much increased by the serious accidents to which he was continually liable, and might account for the different forms of affliction with which he was visited.—pp. 40, 41.

A fund existed amongst the Baptists of Bristol for the purpose of sending students to the University of Aberdeen. Young Hall was fortunate enough to be selected as an object well worthy the application of a suitable portion of the funds, and at the age of seventeen entered King's College, Old Aberdeen, where he afterwards kept up a close intercourse with another student, whose name is now enrolled in the illustrious catalogue of public benefactors: we mean, the late Sir James Mackintosh. Mr. Hall, after leaving Aberdeen, accepted the office of assistant-minister at Broadmede. At this period the religious world was much divided in its conclusions, as to the merits of the works of Priestley. The young clergyman of Broadmede confessed his conversion to materialism, to which it is now admitted, that he added a belief in Arminianism, although some say that he never completely received the doctrine which goes by that name. His congregation took alarm, and they testified their apprehensions in such a way as to impose on Mr. Hall the necessity of considering the propriety of retiring from the place. He soon decided on his course; and as a a seasonable vacancy for a minister occurred at Cambridge, at this time, Mr. Hall immediately resigned his cure at Broadmede, and very properly stated his reasons for abandoning the station. He declared, in the statement which he drew up, that he was no Calvinist, that he did not maintain the federal headship of Adam, or the penal imputation of sin to his posterity, but was of opinion that guilt was wholly personal, and that we could not apprehend condemnation in the next world, save only in consequence of our own bad actions. Mr. Hall, however, added that he was a firm believer in the proper deity of Christ, and in the efficiency of his atonement, and that atonement is the only ground of a sinner's acceptance with God, to the exclusion of good works. Now, in the very same document is the following account of Mr. Hall's views of baptism at the period to which we allude. "It has been held out to some," he writes, "that I am NOT a baptist. I am, both in respect to the subject and to the mode of this institution, *a baptist*. To apply this ordinance to infants, appears to me a perversion of the intention of the sacred institution. The primitive, the regular and proper mode of administration, I take to be *immersion*. Still it appears to me that sprinkling, though an innovation, does not deprive baptism of its essential validity, so as to put the person that has been sprinkled *in adult age* upon a footing with the unbaptised. The whole of my sentiments amounts to this: I would not myself baptise in any other manner than by immersion, because I look upon immersion as the ancient mode; that it best represents the meaning of the original term employed, and the substantial import of this institution; and because I should think it right to guard against a spirit of innovation, which, in positive rites, is always dangerous and progressive; but I should not think myself authorised to rebaptise any one who has been sprinkled in adult age. I shall only remark, in addition to what I have already said upon this point, that if it be a sufficient objection to my union with a baptist congratification; then, as all Chistendom is composed of baptists or pedo-baptists, it amounts to my exclusion, as a minister, from every Christian society throughout the whole earth; an interdict equally absurd and inhuman, founded upon a conduct merely negative, in chemerical situations seldom or never likely to occur."

We really cannot, for the life of us, understand how it is possible to reconcile the inconsistencies which appear to us to be contained in the document just noticed. In the first portion of it we find that Mr. Hall considers the guilt of human beings to be exclusively personal: that is to say, it must be incurred by the individual himself, otherwise he is not liable to condemnation. Now, if that be the case, why is baptism necessary? Those who adopt the practice, and Mr. Hall is to be particularly distinguished amongst them as being a friend to immersion, must believe that some object is gained by the application of the water. What is the sin washed away? It is the hereditary sin handed down to us from our first parents. Will Mr. Hall deny that baptism by immersion is necessary to wipe away that sin? We are sure he will not, because then there would be no necessity for baptism. But the reverend gentleman believes in, and upholds, its efficacy. Then, we ask, how is it that guilt is wholly personal, and that we are liable to condemnation only for our own actions?

Amongst other explanations, given by this minister, was one about his notions of materiality. On this point he said, that the nature of man is simple and uniform, that *the thinking powers and faculties are the result of a certain organization of matter*, and that, after death, he ceases to be conscious until the resurrection. But, he added, that this opinion he had always regarded as a mere metaphysical speculation, and had never introduced it in preaching. This avowal of materialism is, to our minds, quite unaccountable; and it struck the pious father of Mr. Hall in the same way; indeed, there is nothing to be found in Paine, Rousseau, or Voltaire, more inimical to the principles of Christianity, than such a doctrine.

But the misfortunes of Mr. Hall at the period we speak of, were not limited to his misunderstanding with his congregation; for, just at the same crisis, he felt all the tortures of a disappointment in love. His addresses had been some time previously encouraged by a Miss Steel, who, at the very moment when he counted most confidently on her sincerity, gave a practical proof of her indifference to him, by accepting the hand of a richer and higher candidate. The conduct of the young lady afterwards, considerably heightened the mortification of the deluded lover, for she scornfully laughed at his sorrows. Mr. Hall, even his most partial friends must allow, betrayed great weakness of character in connection with this love affair. It rendered him unfit for his ordinary duties, besides converting him from a mild and charitable minister, who owed paramount devotion to his divine master, into a contemptible slave of excessive passion, characterised by an eccentric and a rude demeanour. No spectacle, indeed, can be more humiliating than to see this predestined servant of God, he who had adopted the ministry from the enthusiasm of instinct, he who prayed silently to his Creator with precocious piety, before he could speak plain language; to see, we repeat, such a man, forgetting his character and the sacred functions to which he had devoted himself, and bend in abject prostration before a mere human idol. Still more disgusting in such a man is the duration which he allowed to his feelings of disappointment; for the extent of it is nothing short of a positive proof of the absence from his heart of every manly sentiment, every tendency to that sort of resolution which would have become such a man in the circumstances in which he happened to be placed.

But it was not long before Mr. Hall was roused from this thraldom by the influence of that intense agitation of the country to which the breaking out of the French revolution gave rise. Mr. Hall soon found himself impelled to take a part in the political scene, for the fears of government induced it to adopt a variety of precautions which were calculated to interfere with every man's liberty; besides which, the blind partisans of the Tory party began a system of moral persecution against all dissenters, whom they considered as only a set of a revolutionists in disguise.

Several very able pamphlets by Mr. Hall testify the extent of the interest which he took in promoting the new principles of reform, which had then made such rapid strides throughout the continent.

About the year 1802, the friends of Mr. Hall perceived a disposition, of a very marked character, about him, which denoted great mental depression. This state of mind was particularly indicated in his letters to his intimate acquaintance, but especially in those addressed to Mr. Morris, the biographer, who tells us, that some of these letters "elicited some of the diagnostics of an approaching attack on the *branular* system." The peace of Amiens again roused the slumbering intellect of Mr. Hall, and, on the day appointed for thanksgiving, he poured forth from the pulpit one of the most eloquent of his productions, exhibiting, in glowing colours, the chief calamities produced by war. The duration of this healthy interval was but short, and Mr. Hall was forced, by severe indisposition, to retire altogether from his duties. He had scarcely renewed his duties, after a partial recovery, when his disease again returned, and the symptoms were decidedly manifested of insanity. He was secluded in Bristol, but soon recovered again. Mr. Morris gives the following account of his predilection for tobacco, a commodity which Mr. Hall believed to be favourable to the relief of his disorder:

> Previous to this illness, Mr. Hall contracted the habit of smoking, of which he was remarkably fond, and thought it tended a little to relieve the pain he so constantly endured. A curious colloquy arose out of this circumstance soon after his admission, which shows his ingenuity in endeavouring to obtain the privilege of a pipe, and the severity of his sarcasms when provoked by disappointment. Being invited to dine with the medical gentleman, in company with other convalescents, he on the first day said, do you know, Sir, which is the finest plant in all the universe? The doctor answered no, he did not know: he had not devoted much time or attention to botany. Do *you* know which it is Mr. Hall? Yes, yes, he quickly replied; that is easily discovered—it is tobacco, certainly. The hint did not take effect, and he remained silent and dejected all that day. On the next opportunity he renewed the inquiry. Doctor, do you know the finest *scent* that ever accosted the nostrils of man? I cannot tell you immediaiely: but is it snuff, Mr. Hall? Snuff, snuff! No, no, Sir; it is the fume of tobacco. Having received no favourable answer, he continued silent the remainder of the day. These attempts to obtain a pipe proving unsuccessful, he the next time put the question in still plainer terms. Doctor, do you ever smoke? No, certainly not, was the reply. Then, Sir, you are an

object of profund compassion and commisseration. Why, doctor, you are destitute of the finest of our *six* senses. The doctor politely thanked him, but assured him that he needed not his compassion. Mr. Hall, attempting to justify his remark, replied, why, Sir, would you not pity a man, who had not the sense of seeing, hearing, or smelling? And as you have not the sense of smoking, you are an object of the profoundest pity and compassion. On the fourth day he openly requested the favour of a pipe, and could take no rest till he had obtained it. But he received for answer, you have been long enough in this establishment to know, Sir, that the rules do not allow of smoking. I have: and what is the reason for that, doctor? Because, replied the doctor, it was thought to have a tendency to encrease the malady which prevails in this house. No, no, was responded; that indeed is not the reason. The true reason is, because the president of this establishment is a great blockhead!

Mr. Hall's propensity for smoking encreased so much upon him after this period, that he might be found occupied with a pipe most hours of the day. In his own apprehension the sedative effects of tobacco were beneficial to his health, tending to alleviate that excessive pain under which he laboured, or in some measure to divert his attention from it. A friend having presented him with a portable and capacious box for the purpose, he seldom went from home without providing himself with an ample store of kynaster; and even when travelling outside a coach, which he commonly preferred, a pipe was frequently his companion. Unable to continue long in bed, from the encreasing pain it produced, he was in the habit of rising very early, and lying on the hard floor, and amusing himself with a pipe and a book. One dark winter's morning his candle went out; and as he could nowhere be found about the house, the family became alarmed; but just as some were going out with a lantern to search for him, he made his appearance, saying he had traversed the streets to find a watchman to light his pipe; so essential was this little indulgence to his personal comfort. He took nothing whatever with his pipe, but swallowed the saliva as a sort of medicine.—pp. 181—183.

Shortly after these events, Mr. Hall thought that the most prudent course he could adopt was to retire to Enderby; and during his stay in that place he was on one occasion solicited by a brother-clergyman of Clipstone, to accompany him to that place. Mr. Hall obstinately resisted the application: but some strange influence seemed to be at work in urging the clergyman to prevail on Mr. Hall to proceed to Clipstone. At length, a horse and gig were sent to Enderby; and, to his own astonishment, Mr. Hall was literally forced into the vehicle, and violently carried over to Clipstone. But here strange events, in which he was to be involved, waited on him; and during his short and reluctant visit, he found himself smitten with the charms of a young lady living in the house which was fixed as his temporary residence. But the subsequent account of this female leaves us in great doubt as to her qualifications. It seems, that, after Mr. Hall had declared himself her lover, she was sent to receive "educational advantages," under the care of a family named Edmunds; and this discipline was continued for several months. But it does not appear that the lady was altogether purified sufficiently to fulfil the duties which the character of Mr. Hall's wife naturally imposed upon her, for we find, on all occasions when company was present that Mrs. Hall did not grace the table. On these occasions the husband used to say, "My wife, sir, is quite well: but she is a perfect Martha, careful and cumbered about many things." Mr. Hall may have seen reason to be contented with this state of relation between himself and his wife, but in our humble judgment the proper place at the head of her table was foolishly forfeited by Mrs. Hall; and we have no hesitation in saying, that it was highly culpable in her husband to have permitted her habitual absence.

Another of the most important changes in Mr. Hall's life now succeeded: we mean, his appointment to a baptist chapel in Leicester. Here he laid the foundation of that substantial renown which attaches to his name, and which is sure to be eternal. His talents, his energies, his simple and sincere piety, here had their fullest scope; and at the period when the missionary societies were first put in operation, Mr. Hall supported them with the most earnest zeal. He paid the most particular attention to the various parts of the missionary system; and by every means in his power sought to establish rules of general application, which the ministers might take as the guide of their proceedings.

With respect to the manner of introducing the gospel to the heathen, Mr. Hall has given some very judicious directions. It should be done, he says, inoffensively, and with the greatest simplicity, by gentleness and forbearance, and with a feeling as if the missionary were not so much engaged in encountering error as in establishing truth. "I would not," he declares, and we beg the attention of the missionary societies to his remarks,—"I would not advise you to devote much time to an elaborate confutation of the Hindoo or Mahometan systems, which is calculated to irritate and disgust; but let your instruction be in the form of a testimony. Let it, with respect to the mode of exhibiting it, though not to the spirit of the teacher, be dogmatic, 'testifying' repentance towards God, and faith in our Lord Jesus Christ." And again, "when you denounce the wrath of God against all unrighteousness and ungodliness of men, great mildness and affection are requisite, to prevent such representations from exciting disgust. What is awful and alarming in Christianity should be softened and tempered by a persuasive tenderness of address. Let it be your care to divest religion of whatever is unlovely and repulsive, that it may appear not only pure, but gentle, not only majestic, but amiable, equally favourable to the enjoyment and the communication of happiness."

Having amply described Mr. Hall in his public capacity, Mr. Morris devotes a considerable portion of this work to an account of the reverend gentleman in his personal and domestic character. Mr. Hall is represented as being uniformly and ardently on the popular side in politics; and one of the last public documents which he signed was a Bristol petition in 1831, which prayed for vote by ballot. The gentleman who gave this fact to Mr. Morris added, that Mr. Hall would not be content with a verbal explanation of the nature of the petition from those who called on him for his signature, but that he rose from his sick bed, and, eagerly perusing the petition, when he came to the expression "vote by ballot,"—"aye, that's right," said he, and wrote his name with apparent satisfaction.

Mr. Hall's life was characterised by great attention to the poor. To administer consolation of the spiritual or pecuniary kind, he was ever ready to make sacrifices. No one interested himself more in the history of destitute families, and no one knew better how to supply their necessities with better skill and greater delicacy than this minister.

The manner of Mr. Hall in reading the Scriptures was peculiar. He employed no cadences, and instead of letting his voice fall at the end of a sentence, he kept it up at the full pitch, and indicated the conclusion of a period by a pause. In justifying this practice, Mr. Hall was in the habit of quoting the authority of the professor at Aberdeen, who always urged the boys to continue the same elevation of voice to the end of the sentence, as it was best calculated to render the closing words audible at a distance. The principle of the professor is certainly a rational one, and so well is it understood by the experienced class of senators and barristers, that these, under particular circumstances, often raise the voice considerably at the termination of each sentence.

Though liberal and forbearing in his general practice, still Mr. Hall made it an invariable regulation to declare that the union of any member who absented himself from communion for twelve months was dissolved with the church. But then no stigma was sought to be affixed on the excluded member. Mr. Hall, notwithstanding the good sense and moderation which distinguished his ministry, could not, nevertheless, exempt his church from the corruption of discord; and it ultimately became the destiny of Mr. Hall to return to Broadmede, near Bristol. Here his exertions, which were enthusiastically appreciated, were cruelly impeded by the return of his malady. It would seem that Mr. Hall was well versed in miscellaneous literature; and a curious conversation at an evening party is given by Mr. Morris, in which the celebrated preacher delivered a variety of criticisms, proving how intimately he was acquainted with some of the most remarkable works of the day. Of Mrs. Hannah More, he declared that her style was exceedingly faulty, and exhibited a constant affectation of point; that she too servilely followed Dr. Johnson's rule about contrast, and fatigued her readers with an eternal round of antithesis, which, after all, were merely figures of words, rather than ideas. With respect to the poor lady's conversation, Mr. Hall estimated it at nearly the same price, saying that she looked to be always lying in wait for opportunities to make some pointed, sententious remark; still he admitted that the manners of Mrs. More were perfectly proper, and that nothing eccentric or affected could be discovered in her behaviour.

Poor Miss Edgworth came in for a considerable share of Mr. Hall's pious hostility. "She is the most irreligious writer I ever read, Sir," said the reverend critic, "not so much from any direct attacks she makes on religion, as from a universal and studied omission of the subject. In her writings you meet with a high strain of morality. She delineates the most virtuous characters, and represents them in the most affecting circumstances in life; in distress, in sickness, and even in the immediate prospect of eternity, and finally sends them off the stage with their virtue unimpaired; and all this without the remotest allusion to religion. She does not directly oppose religion, but makes it appear unnecessary, by exhibiting a perfect virtue without it. No works ever produced so bad an effect on my own mind. I did not expect to find any irreligion in Miss Edgworth's writings. I was off my guard—their moral character disarmed me. I read, Sir, nine volumes of them at once; but I could not preach with any comfort for six weeks after reading them. I never felt so little ardour in my profession, or so little interest in religion. She was once called to account for the character of her works, and asked her reasons for representing a mere ideal morality, without attributing any influence to religion. She said, that if she had written for the lower classes, she should have recommended religion; but that she had written for a class to whom it was less necessary. How absurd, Sir! She seemed to think that the virtues of the higher orders of society needed no assistance from religion, and that it was only designed as a curb and a muzzle for the brute."

Mr. Hall, it seems, underwent the ordeal which seems to be the unavoidable intermediate purgatory of all great men in literature, namely, the question, "Who was Junius?" The inclination of the mind of Mr. Hall upon this subject was, that Philip Francis must have revised these letters, but that he never could have written them; neither did he believe that they could have been the production of Burke. He owned, at last, that the authorship of Junius was a mystery still difficult to solve. The observations of Mr. Hall on Barrow's Sermons are particularly judicious: these productions are fine dissertations on moral philosophy; but a man may read them for ever without receiving the least glimpse of his own situation as a sinner, or comprehending the nature of the fundamental doctrines of Christianity. Barrow is very accurately represented as having limited himself entirely to an appeal to the reasoning powers, never scarcely employing the means which are calculated to break down the impediments to the admission of truth to the heart, and which lie principally in the affections, the passions, and the imagination.

Of Mr. Irving's first publication, entitled "The Oracles of God," Mr. Hall very coolly said, "Well, if these orations are really eloquent, we are all wrong; our standard of eloquence is wrong; all the great masters were wrong: Demosthenes, and Cicero, with Fox, Burke, Sheridan, &c. were egregiously mistaken in their views of oratory.

The deportment of Mr. Hall in the pulpit was always solemn, and appeared to be modified by a deep sense of the presence of some awful power. He announced the text in a feeble and rapid manner, and was sometimes inaudible to the greater portion of his audience. The general topic was then announced; but the preacher hesitated, sometimes introduced a voluntary cough or two to obtain time. He had no oratorical action, and the movements to which he was impelled at no period exceeded those of an occasional lifting or waving of the right hand, or an alternate retirement to and advance from the back of the pulpit. His countenance became finely expressive in his impassioned moments. As there was nothing particularly persuasive in his mere elocution, the effect produced on his audiences must have been altogether attributable to his language; and we are told that his style, which was simple, and occasionally varied by skilfully introduced imagery, particularly attracted the more intelligent portion of his hearers. Mr. Hall expired on the 21st of February, 1831.

Art. IX.—*A Popular History of Priestcraft in all Ages and Nations.* By William Howitt. 1 vol. 12mo. London: E. Wilson. 1833.

We were always taught to believe that the Society of Friends consisted of members whose whole glory consisted in imitating the philosophical lives of the primitive Christians; that they especially laboured to eradicate from their own bosoms all hatred, envy, malice, and hostility, of whatever sort; and that they were the chosen race, amongst whom should be preserved in all its inviolate delicacy the meek spirit of Christian charity. What can it be that has so completely revolutionized the feelings of this remarkable fraternity? Is it from the warmth of the excessive partiality of the government for them, that certain unseemly and noxious vapours are beginning to rise from their quarter? Is it indeed that, like the vulgar herd of mankind, they are intoxicated with indulgence, and unconsciously abuse the kindness which for its disinterestedness should only have excited their gratitude? We cannot ourselves answer these questions, and at present we are only capable of attending to the astounding fact, that a more insolent and wanton attack than this Quaker's history of priestcraft on the several religions which are adopted in these countries, never polluted the press.

Our opinions on the impolicy, or rather the unspeakable folly, of establishing any alliance between the religion of any country and its state, have been too frequently repeated to justify us in supposing that they are unknown to the newest of our readers. If, therefore, we feel offended by the impudence of the calumniator before us, it is not surely because he agrees with us in opposing the principle of an established church ; but it is because the spirit and execution of the attack, the circumstances under which it is made, and the quarter from which it is directed, combine to prove it to be as ill-timed as it is unjust and malicious : it is on this account, we say, that Mr. Howitt deserves the reprobation of every well-constructed mind. At such a period as this, when the general sense of mankind has taught us the extent of the disadvantages which religious divisions have been so fertile in producing ; at such a time as this, when the judgment of men is freed from the trammels of passion and prejudice, and treaties and terms of amity are ratified between communities which were hitherto disunited ; at such an auspicious juncture, for any man to cast his firebrand amongst the miscellaneous multitude, with the view of generating confusion in the throng, is an act which cannot be contemplated without the most poignant regret. Did Mr. Howitt take cognizance of what was around him? Did he remember how the Protestant Assembly of the House of Commons humbled itself even to his Quaker sensibilities, and sacrificed almost it smost cherished principles with the object of accommodating the exquisitely fastidious conscience of Obadiah? How gratefully has Mr. Howitt recompensed this demonstration of Christian charity in his favour, for whilst his sense of liberality, and his conviction of what was the right of every man, prompted the Protestant to modify the laws of the country merely to comply with the humours of the Howitts ; yet the condescension was met not by a token of grateful feeling, but by an ungenerous and malicious calumny ; the natural enormity of which was aggravated by its being directly the reverse of the heroic act which really appears to have provoked it.

We do not believe that the annals of religious controversy contain any performance in which bigotry assumes an aspect more ferocious, than it does in this production of the nineteenth century. It must be allowed, however, that Mr. Howitt is perfectly impartial, for almost every kingdom, every society, of which any record has been handed down to us, falls indiscriminately under the edge of his destroying sword. The poor Greeks and Romans, the Jews, the Egyptians, the Assyrians, Syrians, Druids, Hindoos, Celts, and Scandinavians ; all the races of men, in short, from the Deluge to the present hour, have, more or less, felt the curse of priestcraft and kingcraft. The horrors of kingcraft, he tells us, are on the face of every nation ; its annals are written in gore in all civilized climes ; and where pen never was known it has scored its terrors in the hearts of millions, and left its traces in deserts of everlasting desolation, and the ferocious spirits of abused and brutalized hordes. "What is all the history of this wretched planet," exclaims Mr. Howitt, "but a mass of its bloody wrath and detestable oppressions, whereby it has converted earth into a hell; men into the worst of demons; and has turned the human mind from its natural pursuit of knowledge, and virtue, and social happiness, into a career of blind rage, bitter and foolish prejudices; an entailment of awful and crime-creating ignorance; and has held the universal soul of man in the blackest and most pitiable of bondage?"

Then, again, speaking of priestcraft, he states that its object is self-gratification and self-aggrandizement, and that its means of gaining these pernicious ends are the basest frauds, the most shameful delusions, and, when the power is obtained, the most fierce and bloody exercise of it, in order to render it at once awful and perpetual. Such being the temperate, the serene, the truly deliberative manner in which Mr. Howitt commences his historical investigation, we should be very much surprised indeed were he to arrive at any other than one particular conclusion. At all events, though we do not propose to place much confidence in the results which Mr. Howitt will be found to have collected in this voyage of discovery, still we entertain no doubt whatever that we shall see an exposition of human nature in its most depraved and degraded condition; we shall see the human mind, we are certain, given up to the most fierce and vindictive passions; and we shall see it dead to every other feeling than that of a malignant impatience of mental freedom: all this we are sure of meeting with in Mr. Howitt's book; but the quarter from which it proceeds will be a very different thing from that which Mr. Howitt would like to acknowledge.

The work commences with an account of the origin of paganism; the mythology of the Assyrians and Syrians next follows; and several subsequent chapters are devoted to the exposition of kingcraft and priestcraft, down to the era of the Divine mission. Here Mr. Howitt enters upon the theme of popery, which he treats with all the indignation and horror which such a system deserves from the hands of a Quaker. First, he renders an account of the means employed by the popish church to obtain the power which she possesses; then the way in which she used that power is amply expounded, as is also the arrogance of the popish priesthood, while in the possession of its influence, and the historical picture is completed by a series of atrocious scenes, which are placed in powerful relief by the animated artist. All this portion of the work, however, is much too familiar to the English reader to permit us to dwell upon it; besides, any of the useful inferences or conclusions to which it could possibly lead, so as to enable the state to counteract the hellish doctrines of Catholics, have already been derived by the country from the great legislative measure which has placed these adorers of the Pope of Rome on the same footing as their

Protestant fellow-subjects. The priestcraft of the church of England is by far a more novel subject of interest, and may, therefore, with much greater propriety claim a preference to our attention.

It is a subject of great surprise with Mr. Howitt, that as the horrors and enormities committed in the long night of the spiritutal slavery, maintained by the infamous papal hierarchy, had roused a great part of Europe to scotch the old serpent, still the reformed churches did not act up to the lesson which they received, and take effectual steps for preventing temporal power from again enslaving religion. But this was not the case; and the church of England, in particular, was commenced and continued under the most unfortunate circumstances: it was far from being the result of a deliberate and virtuous project, but was, says Mr. Howitt, brought about by the arbitrary passions of a monster, one of the most libidinous and bloody wretches that ever disgraced a throne. What could be expected, he asks—after proceeding with the progress of the church to the time of Elizabeth—what could be expected from a church thus born in the throes of the most evil passions, cradled in arbitrary power, and baptized in blood? Elizabeth did not stop until she set up an inquisition as dark, as vindictive, and as unjust as any that ever flourished in Italy or Spain. After some further observations in this strain, Mr. Howitt makes the following reflections:

> Such was the formation of the church of England! such it remains to the present hour! After such an origin, can any one wonder that it needs reform, not merely of its abuses, which are, as might naturally be expected from so absurd and despotic a constitution, become monstrous, but reform and entire remodeling of its canons? While all around it has been progressing in knowledge and better understanding of the rights of conscience and the true nature of Christianity, here has this eldest daughter of popery been standing still in body, covered with all her deformities, with the mark of the beast blazing on her forehead, and the filthy rags of cast-off popery fluttering about her; and while every clearer eye has been regarding this patchwork progeny of priestcraft and barbarism with mingled wonder, ridicule, and abhorrence, she has been hugging herself in the fond idea, that she was the queen of beauty, and the perfection of holiness! While the civilized world has been moving about her, casting off the mind, the manners, and the harsh tenets of feudal rudeness, she has lain coiled up in the bright face of advancing day, like some huge slimy dragon cast up by the sea of ages in the midst of a stirring and refined city; and has only exhibited signs of life by waving her huge scaled tail in menace of her foes, and by stretching out her ten-talloned paws to devour a tenth of the land. Can such a monster longer encumber the soil of England? As soon might we expect St. George to come leading his dragon into London, or Dunstan present the devil, pincered in his fiery tongs, at the door of Lambeth Palace.
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> Dissent was forced on the nation by the bigotry of the rulers and the priests; it was fanned into inextinguishable flame by continual jealousies and persecutions under every reign, till that of William and Mary; and, in

our own time, has, by the luke-warmness of the established clergy, led to its extension tenfold in the new schism of the Methodists. The history of the Society of Friends is full of the most singular persecutions on the part of the clergy, and the magistracy incited by them. At one time, according to Sewell, their historian, almost every adult of this persuasion was in prison. At a very early period of their association, two thousand four hundred of them were incarcerated. From the time of their rise, to the very day of the passing of the Act of Toleration, they were harrassed and abused in all possible manners. Their property was seized; their meetings forcibly scattered by rude soldiers and the scum of the people; they were confined in the most loathsome prisons, where many perished, from hardships and severities of winter, and of men more wintry than the elements. To escape from this state of shameful and intolerable oppression, William Penn, one of the greatest and most illustrious men this country ever produced, led out his persecuted brethren to America, and there founded one of the states of that noble country, which has now risen to a pitch of prosperity, which is the natural fruit of liberty; and stands an every-day opprobrium of priestcraft, and a monument not merely of the uselessness, but the impolicy and nuisance of establishments. In the new, but great cities of that vast empire—in the depths of its eternal forests, and on its mountains and its plains, that scorn to bear the scorching foot of despotism, millions of free men, who have escaped from the temporal and spiritual outrages of Europe, lift up their voices and their hearts in thanksgivings to Him who has given them a land wide as human wishes, and as free as the air that envelopes it. They have gone from us to escape our cruelties and indignities, and are become our practical teachers in the philosophy of religion and government.

The English church, which has been so lauded by its interested supporters, as a model of all that is pure, dignified, holy, and compact, has not only thus compelled dissent by its tyranny; but by the consent of all historians, has, from its commencement, been composed, like Nebuchadnezzar's image, of most ill agreeing materials, mingled brass and clay; and has consequently been continually rent with differing factions. The Tudors established popish rites, and Edward IV. introduced Calvanistic doctrines; and these, retained by Elizabeth and James I., Charles I., by a singular inconsistency sanctioned, at the same moment that, under the management of his domineering Archbishop Laud, he was carrying the claims of episcopal power to the highest pitch, and would not only force them upon the English, but on the Scotch.—pp. 186—189.

Mr. Howitt then traces the history of the church to the present time, and particularly dwells on the spirit which actuated the members of the established church as being an aggravation of that intolerance which had formed so repugnant a feature of catholicity. The conduct of the Stuarts in attempting to force episcopal worship on the people of Scotland, is marked out for special condemnation, as it was productive of a deluge of blood over that high spirited country. "Many a solitary heath," exclaims the author, "many a scene of savage rocks in that land, where the peasant now passes by and only wonders at its wild silence, are yet loud in the ear of heaven in eternal complaints of the bloody and domineering deeds of the English church, wrought by its advice, and by the hireling murderers of its royal head. To such a pitch has the corruption of their church now arrived, that all the chief features in its character, which are visible to the world, are those of disparagement and degradation, for it is a church whose clergy are, as to one part, overpaid and inactive, and as to another part overworked and ill paid; it is loaded with opulent sinecures and shameful pluralities; the greater portion of the members performing, for inadequate renumeration, the duties which ought to be fulfilled by the lazy and the absent; its shepherds are lukewarm in the ministry, and proudly cold in their intercourse with their flocks; and the general clergy forming its hierarchy, are doggedly adhesive to the establishment as it is, in spite of the progress of public opinion. So intolerable (continues Mr. Howitt) is the state of this church at the present moment, that the public is loud in demanding its reform; and what proves the necessity of a change is the consent, however reluctant, of the clergy themselves, that the public voice should be heard." The author then proceeds to consider the condition of the established church in Ireland; and its monstrous disproportion in respect of revenue and numbers; and shows, that instead of peace, the natural product of religion, we have only horrible anarchy; instead of the milk of human kindness, there are substituted deadly exasperation and relentless murder. Returning to England, Mr. Howitt points out the moral and political absurdity of any longer requiring the dissenters, now a great body of the people, to contribute to the support of an established church in which they take no interest. "To tell us" says Mr. Howitt, "that we may all enjoy our own opinions, and celebrate our own worship in perfect freedom, and yet to compel us to support another mode of religion, and another set of opinions, in our eyes erroneous and unchristian, is at once an oppressoin and a bitter mockery. It is not so much the sum of actual money that we pay which constitutes the grievance,—that might be borne; but the *gravamen* lies here,—that by supporting an establishment, we support what, in the abstract, both religiously and politically, we believe ought not to exist. We believe it is the duty of a government, and especially of a Christian government, which acknowledges the sacred rites of conscience, to protect every modification of the Christian religion; but not to support one in preference to, and at the expense of, the rest. This is not to patronize religion, but a party. That an establishment, unjust and impolitic in itself, never can, and never has, promoted true religion, is shown abundantly by this volume: it is testified equally by the apathy of the established church, and the activity of the dissenters. Is it not a source of continual complaints and bitterness amongst clerical writers, that the dissenters are for ever intruding themselves into their parishes; and, with what they are pleased to term their fiery fanaticism, continually turn the heads of their parishioners, and seduce them to the conventicle? Now whether this zeal be healthful or not, whether it be pure or alloyed, refined or coarse, rational or fanatic, it matters not to our present question,—it is zeal,—and the vital question is, whence does it arise? how is it maintained? Not, certainly, from a state establishment!—not by charters and endowments. It springs from the soul of the people, and asks no breath of life but their approbation. Here, then, is an acknowledged principle of religious propagation, more efficacious than all the boasted influence of canonicals and mitres; of cathedral piles and sounding orchestras; of all the political machinery of tithes, and glebes, and church-rates, and forced payments, called by the sarcastic name of *gifts* and *offerings*, as if the imposition were not enough, but we must suffer the mockery of being placed in the light of free donors and bowing offerers of gifts at a shrine that we inwardly abhor."

The conclusion which the author urges that we should come to, and which, he says, we must necessarily have, is the abolition of church rates, together with the tithes, and then the church must submit to be utterly divorced from the state. A mere separation *a mensa et a thoro* between the members of this sad example of conjugal misery will not do; it must be *a vinculo*. Milton describes the church as a beast of many heads and forms; and as she still retains all her monstrous peculiarities, Mr. Howitt is of opinion that she should be deprived of her ill-got maintenance, her traffic with the state must be stopped, and that property which was made over to her by the nominal owner, in a state of temporary aberration, should now at last revert to those who are entitled to the inheritance, and who, it is not to be concealed, stand considerably in need of such a succour.

On the necessity of abolishing the ecclesiastical courts, Mr. Howitt makes some striking observations. Among the abuses resulting from the possession of jurisdiction over civil matters on the part of the clergy, is the system of the consecration of burial-grounds and surplice fees. "Nothing," says the author, "is more illustrative of the spirit of priestcraft than that the church should have kept up the superstitious belief in the consecration of ground in the minds of the people to the present hour, and that, in spite of education, the poor and the rich should be ridden with the most preposterous notion that they cannot lie in peace except in ground over which the bishop has said his mummery, and for which he and his rooks, as Sir David Lindsay calls them, have pocketed the fees, and laughed in their sleeves at the gullible foolishness of the people. When will the day come when the webs of the clerical spider shall be torn not only from the limbs but the souls of men? Does the honest Quaker sleep less sound, or will he arise less cheerfully at the judgment-day from his grave, over which no prelatical jugglery has been practised, and for which neither prelate nor priest has pocketed a doit? Who has consecrated the sea, into which the British sailor in the cloud of battle-smoke descends, or who goes down, amidst the tears of his comrades, to depths to which no plummet but that of God's omnipresence ever reached? Who has consecrated the battle-field, which opens its pits for its thousands and tens of thousands; or the desart, where the weary traveller lies down to his eternal rest? Who has made holy the sleeping place of the solitary missionary, and of the settlers in new lands? Who but He whose hand has hallowed earth from end to end, and from surface to centre, for his pure and almighty fingers have moulded it! Who but He whose eye rests on it day and night, watching its myriads of moving children—the oppressors and the oppressed—the deceivers and the deceived—the hypocrites, and the poor whose souls are darkened with false knowledge and fettered with the bonds of daring selfishness? and on whatever innocent thing that eye rests, it is hallowed beyond the breath of bishops, and the fees of registrers. Who shall need to look for a consecrated spot of earth to lay his bones in, when the struggles and the sorrows, the prayers and the tears of our fellow-men, from age to age, have consecrated every atom of this world's surface to the desire of a repose which no human hands can lead to, no human rites can secure? Who shall seek for a more hallowed bed than the bosom of that earth into which Christ himself descended, and in which the bodies of thousands of glorious patriots, and prophets, and martyrs, who were laid in gardens and beneath their paternal trees, and of heroes whose blood and sighs have flowed forth for their fellow-men, have been left to peace and the blessings of grateful generations with no rites, no sounds but the silent falling of tears and the aspirations of speechless, but immortal thanks? From side to side, from end to end, the whole world is sanctified by these agencies, beyond the blessings or the curses of priests! God's sunshine flows over it, his providence surrounds it; it is rocked in his arms like the child of his eternal love; his faithful creatures live, and toil, and pray in it; and, in the name of heaven, who shall make it, or who can need it holier for his last resting couch! But the greediness of priests persists in cursing the poor with extortionate expenses, and calls them blessings. The poor man, who all his days goes groaning under the load of his ill-paid labours, cannot even escape from them into the grave except at a dismal charge to his family. His native earth is not allowed to receive him into her bosom till he has satisfied the priest and his satellites. With the exception of Jews, Quakers, and some few other dissenters, every man is given up in England as a prey, in life and in death, to the parson, and his echo, and his disturber of bones."

Enough has now been exhibited of the labours of Mr. Howitt to show the spirit and the feeling which actuate him in religious matters. We lament to see a member of his profession, which has been so long characterised by the reputation of its love of peace, its horror for disorder, and even for an inordinate enthusiasm in a right cause—to see, we say, a member of the Society of Quakers, the Friends, as they are *ex cathedra* styled by themselves, thus volunteering to break up the happy dream which presented to our imagination a community whose neat, and modest, and economical costume, was always, in our eyes, the representative of the inward heart, and showed it to be the rival of those which animated the patriarchs of the primitive times, and earned for them the ages of honour and admiration due to their simplicity, their innocence, and virtue. Deeply do we lament this unexpected explosion of angry and unjustifiable indignation; and still more heavily do we deplore it, as coincident with an occasion when the calumniated party never less deserved the odium which is now sought to be heaped upon it.

Art. X.—*On the Power, Wisdom, and Goodness of God, as manifested in the Adaptation of Eternal Nature to the Moral and Intellectual Condition of Man.* Treatise I. By the Reverend Thomas Chalmers, D.D., Professor of Divinity in the University of Edinburgh. 2 vols. 8vo. London: Pickering. 1833.

It may be convenient to remind the reader, that by his will the Earl of Bridgewater, who died in February, 1829, left the sum of £8000 invested in the public funds, to be, with the accruing dividends, placed at the disposal of the president of the Royal Society, and to be paid by him to such person or persons as should write, print, and publish, one thousand copies of a work "On the Power, Wisdom, and Goodness of God, as manifested in the Creation; illustrating such work by all reasonable arguments, as, for instance, the variety and formation of God's creatures in the animal, vegetable, and mineral kingdoms; the effect of digestion, and thereby of conversion; the construction of the hand of man; and an infinite variety of other arguments: as also by discoveries, ancient and modern, in arts, sciences, and the whole extent of literature"

This is not the first time when such a subject has been made the foundation of a pecuniary premium, for the celebrated Boyle left a codicil to his will in 1691, in which he directed his dwelling house in St. Michael's, Crooked Lane, London, to be charged with the payment of its annual rents and profits to some learned divine in London, or within the bills of mortality, who should be chosen by the Archbishop of Canterbury for three years, and whose business it was to be ready to satisfy real scruples, and to answer such new objections and difficulties as might be started, to which good answers had not been made; and also to preach eight sermons every year, *i. e.* on the first Monday in January, February, March, April, and May, and on the first Monday of September, October, and November, upon the proofs of the Christian religion against notorious infidels, viz. Atheists, Theists, Pagans, Jews, and Mahometans, "not descending lower to any controversies amongst Christians themselves." This foundation led to many valuable publications; and to prove the truth of our assertion, we need only mention that amongst them were Ray's "Wisdom of God, Manifested in the Creation," and Derham's "Physico-theology."

In process of time, however, it fell off, and the lectures were only continued a year; the house stood empty sometimes, the tenants were broken, or failed in due payment of the rent, so that the salary remained long unpaid, or could not be gotten without some difficulty. The Archbishop of Canterbury seeing the decay of the institution, procured a stipend quarterly of £50 for ever on a farm, in the Parish of Brill, in the county of Bucks, which was applied to the sustentation of the lectureship; but it has utterly subsided since into disuetude, and no traces are now to be found of its existence.

It must have been in accordance with this example that the President of the Royal Society made his arrangements, for he requested the assistance of the Archbishop of Canterbury and the Bishop of London, in order to discover the best mode of carrying into effect the intentions of the testator.

The result of the deliberation was, that eight individuals should be chosen, to each of whom a separate branch of the general question was given; and, in conformity with that arrangement, the great subject of the adaptation of external nature to the moral and intellectual constitution of man was confided to Dr. Chalmers.

At present it is not our purpose to enter at length into the policy in which this arrangement originated; we shall merely state, that, judging from the sample of the general performance as contained in the work before us, we see no reason to admit that the legacy has been, by any means, usefully bestowed. As the statement of this impression involves an accusation of a serious nature, we must be allowed to submit our statement a little in detail to the public. We have no hesitation in stating it to be our opinion, that the execution of this portion of the general subject is a departure altogether from the theme which Dr. C. was required to develope. It will be seen that the whole object of the donor of the legacy was to have the proofs which exist in the external world, that is to say, in the whole series of organic and inorganic nature, of the beautiful order, wisdom, and contrivance, with which they have been built up by the Creator. This was the aim of the Earl of Bridgewater; and when he invested his money for the purpose of provoking competent men to accumulate those proofs, he performed a service to human nature of which the advantages can scarcely be defined. The agents in this business appeared to have faithfully sought to carry the intentions of their principal into effect; and, lest those intentions should be in the smallest degree misunderstood, they took the trouble of defining the exact boundary of each of the provinces which was to be surrendered to the several commissioners, so that it was utterly impossible for any mistake to occur between those amongst whom the distribution took place. We find, then, that, after the heavens and the earth, and the phenomena which they display, have been consigned to competent hands, that man, and his relation with all these phenomena, form the most important of the tasks assigned to others. Whilst animal as well as vegetable physiognomy is pursued by one inquirer, and whilst the adaptation of external nature to the *physical* condition of man is appointed to be examined by another, there still remained a third important investigation, namely, the adaptation of external nature—still, not to the physical condition, but to the moral and intellectual constitution of man. This was the great branch so abounding in wonders, so truly worthy of the profoundest science, and the most unwearied diligence, which was transferred to Dr. Chalmers, and which Dr. Chalmers has timidly declined to grapple with. It is scarcely possible to point out a department in the vast empire of nature more teeming with facts, explaining man's connection with this world, as a preparation for the next, than that which is contained in the system of laws whereby the processes of life are carried on. How utterly impossible is it for a man to study the plan, which nature allows him to have an insight of, and by which such daily miracles are passing before his eyes, without feeling his soul elevated to the consciousness of being destined for a residence in a land far beyond the limited horizon to which his narrow view is at present confined! Who is there that sees the exemplification of the laws which preside over the formation and progress of animal and vegetable life; who that studies the almost incredible facts of organization, and dwells on the never-ceasing marvels which the animal economy abounds with, but must be compelled to submit his very soul to the oppressive sense of the presence of a Hand Divine in the construction and preservation of every living thing? Here was the burden, indeed, for the voices of angels, and for tongues of fire, and for the choruses of seraphims, for eternity.

The processes which take place in the growth and reproduction of organized bodies, seem to be in a particular manner destined to be the study of man, since a knowledge of those processes enables him, on many occasions, to control nature's laws in such a way as either to abridge the period of her operations, or to increase the number and quality of her productions. In an especial manner, then, was this branch of the inquiry suited to the objects of the founder, and, therefore, should have formed a particular subject of care to those who were to carry his injunctions into effect.

We take it for granted, that Dr. Chalmers felt his inadequacy to the task, and, therefore, was compelled to evade it. Thus we find him striving to justify the deviation which he has made into a different branch altogether, by an appeal to a sort of casuistry which would be little respectable even in the mouth of an attorney.

He says, that the meaning of the expression external nature, is not merely all objects which are external to the mind, but that it imports all that is external to an individual mind, and thus includes not only all the material world, but likewise every other mind besides that individual one. Thus, then, Dr. Chalmers paves his way to the object of his wishes; for by this curious method of reasoning he is able to show that his proper object is not merely the action of mind on matter, but that of mind on mind, a source which, he declares, is infinitely more capable of affording proofs of the wisdom of the creation, than any evidence drawn from the phenomena of matter. Dr. Chalmers commences by an effort to prove that the possession of a conscience is common to every man; that it is a gift which exhibits the design of God, for that it instinctively tells us, that the obligations of virtue are binding. The whole of what the author states in this chapter amounts to this; that in every heart there is a voice that pronounces in favour of, and prompts the possessor, whatever be his other inclinations, to a preference for justice, truth, and humanity. We must give, however, Dr. Chalmers's description of this power in his own words:

> What conscience lays claim to is the mastery or regulation over the whole man. Each desire of our nature rests or terminates in its own appropriate object, as the love of fame in applause, or hunger in food, or revenge in the infliction of pain upon its object, or affection for another in the happiness and company of the beloved individual. But the object of the moral sense is to arbitrate and direct among all these propensities. It claims the station and the prerogative of a mistress over them. Its peculiar office is that of superintendence, and there is a certain feeling of violence or disorder, when the mandates which it issues in this capacity are not carried into effect. Every affection in our nature is appeased by the object that is suited to it. The object of conscience is the subordination of the whole to its dictates. Without this it remains unappeased, and as if bereft of its rights. It is not a single faculty, taking its own separate and unconnected place among the other feelings and faculties which belong to us. Its proper place is that of a guide or a governor. It is the ruling power in our nature; and its proper, its legitimate business, is to prescribe that man shall be as he ought, and do as he ought. But instead of expatiating any further at present in language of our own, let us here admit a few brief sentences from Butler himself, that great and invaluable expounder both of the human constitution, and of moral science. "That principle by which we survey, and either approve or disapprove our own heart, temper, and actions, is not only to be considered as what in its turn is to have some influence, which may be said of every passion, of the basest appetites: but likewise as being superior; as from its very nature manifestly claiming superiority over all others: insomuch that you cannot form a notion of this faculty conscience, without taking in judgment direction and superintendency. This is a constituent part of the idea, that is of the faculty itself: and to preside and govern, from the very economy and constitution of man, belongs to it. Had it strength, as it has right; had it power, as it has manifest authority; it would absolutely govern the world." "This

faculty was placed within us to be our proper governor; to direct and regulate all under principles, passions, and motives of action. This is its right and office. Thus sacred is its authority. And how often soever men violate and rebelliously refuse to submit to it, for supposed interest which they cannot otherwise obtain, or for the sake of passion which they cannot otherwise gratify; this makes no alteration as to the *natural right* and *office* of conscience."—Vol. i. pp. 70—72.

Now, Dr. Chalmers is of opinion that this endowment of a conscience, as he describes it, is one of the most forcible arguments given by nature for the moral character of God, since, had he been an unrighteous Deity, would he have implanted in every man's breast a judge, a counsellor, a witness against that man himself? We must say that we cannot view the subject by any means in the same light. We do not regard conscience as an endowment of nature like instinct, or fear, or any other obvious provision of nature; we rather regard it as a result of education, of habit, of religious feeling, and the whole history of mankind justifies this view. We see that conscience is utterly blind in its approbation, as well as in its condemnation; we see that it reprobates in the murderer's heart, the crime which he has committed; we see that it makes the robber and pilferer uneasy, and produces remorse and compunction in the minds of those who violate the laws of God or of man. But all this that we call conscience is the effect of reflection, of reason; and where these and the particular customs of society are absent, the conscience is altogether a different thing. Thus, conscience permits the Hindoo widow to burn herself on the blazing pile of her deceased husband: conscience allows the Indian mother to put her infant to death; conscience even has prompted sanguinary persecutions and murderous sacrifices, and, therefore, to say that it is a direct emanation from the Creator, testifying the excellence of the plan which he had adopted in the creation, is, in our humble judgment, carrying the argument much farther than experience and reason will allow. A similar explanation seems to us to suit the second general argument, founded on the assumption that the pleasure which we feel from virtuous actions, and the misery associated in our minds with conduct of an opposite nature, may be considered as a sort of provision, meant as a reward in one case, and as a punishment in the other; a contrivance which, Dr. C. says, strikingly displays the wisdom of the scheme of Providence. Now, is it not possible again that this happiness may altogether arise from a contemplation of the benefit to be derived from these same actions hereafter; or not to go so far from the probability, that the virtuous action will be a source of recommending us to the applause of others; and as for the misery with which we are afflicted upon reflecting on our vicious tendencies, what is it more than the natural consequences of a dread, that we shall be degraded in public esteem?

We are now, be it observed, not exactly opposing the probability that Dr. Chalmers's theory is right, but we only desire to show him how much less certain than the one he has neglected, is the inquiry which he has instituted for the purpose of exhibiting the Creator in his capacity as a wise Director of the whole creation. Here, then, according to Dr. Chalmers, morality is established in the mind of man by means of immediate sensations to which his nature is prone; the voice of conscience either approves or condemns; pleasure and happiness are the produce of good actions, whilst bitter griefs are the just recompense of bad ones. But even to these developments, the design and character of God are not limited; for in the power and operation of habit, and their manifestations, is given a proof of the care which the Creator takes to strengthen by such means the good resolutions which we adopt. As in physical education, those acquisitions which require labour to attain them, are at last increased almost without effort: so is it in moral education—every new conquest, every fresh achievement of principle smooths the way to future triumphs. By habit, the practice of virtue becomes not merely easy but pleasant, and thus habit as a peculiar attribute of the mind, is a source of influence directly springing from the wisdom of the Creator.

We own that to our humble judgment the law of habit appears in reference to this great question, to be a species of double-edged sword, which, if it cuts one way for the purpose of doing good, has an edge on the opposite side also to do mischief in the contrary direction; and if habit renders virtue easy and familiar in practice, it must be precisely as efficacious with respect to vice. So that after all, we feel great doubt as to the truth of the theory which represents all these attributes of the mind as peculiarly manifesting the design of God to render them the agents of his purposes, as indications to man of his interference.

But in the name of common sense, how is this theory of Dr. Chalmers to be reconciled to the principle of Christianity, which presents man as being the creature of infirmity—as being beset within and without by a host of temptations from the fascinations of which nothing but an humble reliance on a superior power will protect him? Is not his life one series of tribulation? Is it not so intended; is he to trust to any other safe-guard than that which he solicits from his Creator? If this be the truth, how can we expect that Providence will declare its wisdom in the treatment of man, save in strict conformity with the principle of making him the object of constant temptation, and giving him the chance of escape only by an appeal to supernatural aid?

Another very curious speculation has fallen from Dr. Chalmers, which may detain us for a few moments. He says, that the action of mind upon mind produces this result; that it assists the effect of the association of ideas; for, the presence of a companion, and the suggestions of his conversation, may call up in our minds trains of thought, incidents long passed, the recollection of which may be profitable to us, while, without these aids to memory, we might miss altogether such advantages. Again, companionship in life introduces the opportunity for the reciprocal play of the moral judgment amongst men on each other, the influence of which must necessarily be valuable in modifying the conduct of those on whom such judgments are directed. Thus the love of applause is a motive for virtue upon a principle, the existence of which is an example of the wisdom of God in ruling the world.

Another argument in favour of the righteousness of God's administration, is derived from the sense of pleasure or of pain which arises from the taste and feeling of moral qualities. The effect of this adaptation of men to act on each other, is quite surprising in its consequences. Dr. Chalmers has, upon this subject, a beautiful passage, which we insert more on account of its innate merits than for any value we attach to it as an illustration of the author's theory :

> By the purely mental interchange of these affections, there is generated a prodigious amount of happiness ; and that, altogether independent of the gratifications which are yielded by the material gifts of liberality on the one hand, or by the material services of gratitude on the other. Insomuch, that we have only to imagine a reign of perfect virtue ; and then, in spite of the physical ills which essentially and inevitably attach to our condition, we should feel as if we had approximated very nearly to a state of perfect enjoyment among men—or, in other words, that the bliss of Paradise would be almost fully realized upon earth, were but the moral graces and charities of Paradise firmly established there, and in full operation. Let there be honest and universal good-will in every bosom, and this be responded to from all who are the objects of it by an honest gratitude back again ; let kindness, in all its various effects and manifestations, pass and re-pass from one heart and countenance to another ; let there be a universal courteousness in our streets, and let fidelity and affection and all the domestic virtues take up their secure and lasting abode in every family ; let the succour and sympathy of a willing neighbourhood be ever in readiness to meet and to overpass all the want and wretchedness to which humanity is liable ; let truth, and honour, and inviolable friendship between man and man, banish all treachery and injustice from the world ; in the walks of merchandise, let an unfailing integrity on the one side, have the homage done to it of unbounded confidence on the other, insomuch, that each man reposing with conscious safety on the uprightness and attachment of his fellow, and withal rejoicing as much in the prosperity of an acquaintance, as he should in his own, there would come to be no place for the harassments and the heart-burnings of mutual suspicion or resentment or envy : who does not see, in the state of a society thus constituted and thus harmonized, the palpable evidence of a nature so framed, that the happiness of the world and the righteousness of the world kept pace the one with the other ?—Vol. i. pp. 172—174.

The remaining chapters of the first volume are intended to carry out the principles developed in those just spoken of, and consist of dissertations on the special and subordinate adaptations of external nature to the moral constitution of man, and also of those special affections which conduce to the civil and political well-being of society. This chapter is followed by another on the species of well-being which Dr. Chalmers denominates the economic, to distinguish it from the civil and political well-being of society.

In considering the relation in which the special affections of our nature stand to virtue, and the demonstration which this relation gives of the character of God and of man, Dr. Chalmers tells us, that the force and prevalence of compassion in the constitution of man, evinces the fact, that the author of nature must have been himself compassionate and generous. This is only one out of the many times in which a similar inference is drawn by the reverend gentleman, who seems to think, that the possession of any virtue by man, is the signal proof that his Creator intended him to practise it, and takes delight in seeing man comply with his designs. But shall we apply this reasoning to every case in which a man is given some striking quality to do evil? There are men in whom such a tendency to mischief, to violence, or to other injurious acts, exists like a second nature, and yet who would have the boldness to say, that it could have been intended by the Almighty that such propensities should be indulged? We are unable to understand how Dr. Chalmers can evade the necessary consequence which these questions involve.

In the chapter which succeeds on the miscellaneous evidence of virtuous and benevolent design that exists in the adaptation of external nature to the moral condition of man, the reverend author really deviates into the legitimate path which at first he had so unreasonably abandoned, and appears to rejoice at having the opportunity of mentioning cases of pure and strict adaptation of the external material world to the moral constitution of man. One of these is the power of speech, in which we see fully exposed before us the pure subserviency of the air, a material agent, to the mental system of man. The results of the observations of Dr. Chalmers on the manifestations of the Creator's power in the mental constitution of man, certainly justify us in believing that if virtue were universal, it would turn the earth into an Elysium, whereas no cause so much contributes to the misery of society as vice. Why should such a tendency be given to the inhabitants of the world, if God did not favour virtue, and make it appear to man that it was by the practise of virtue only that happiness was to be secured? In contemplating the miseries of human life, it is shown that a considerable proportion of them are brought about by moral causes, and hence, if every man suffered in this life, the punishment which his crimes deserved, there would be undoubtedly a strong reason for believing that there was no necessity for a place of account afterwards. But when we see the good and the just endure evils which they have not deserved—when we see wrongs and injustices go on prosperously on earth, we must be persuaded that the account is still left open, and will be balanced in the Creator's own good time. Hence these cases of unsettled justice in this life constitute one of the strongest motives for our being assured that another life awaits us, where that justice will be rendered which is here but in a state of imperfection, not merely between man and man, but also between man and his God. If there be reason in this view of the conclusions to be derived from the cases of unredressed justice, the argument in favour of an immortal existence of man is powerfully assisted by the number of those uncompensated wrongs to which every day gives birth.

> The history of human society (says Dr. Chalmer's), teems with these instances, and the unappeased cry, whether for vengeance or reparation, rises to heaven because of them. We might here expatiate on the monstrous, the wholesale atrocities, perpetrated on the defenceless by the strong, and which custom has almost legalized—having stood their ground against the indignation of the upright and the good for many ages. Perhaps for the most gigantic example of this, in the dark annals of our guilty world, we should turn our eyes upon injured Africa—that devoted region, where the lust of gain has made the fiercest and fellest exhibition of its hardihood; and whose weeping families are broken up in thousands every year, that the families of Europe might the more delicately and luxuriously regale themselves. It is a picturesque, and seems a powerful argument for some future day of retribution, when we look, on the one hand, to the prosperity of the lordly oppressor, wrung from the sufferings of a captive and subjugated people; and look, on the other, to the tears and the untold agony of the hundreds beneath him, whose lives of dreariness and hard labour are ten-fold embittered, by the imagery of that dear and distant land, from which they have been irrevocably torn. But, even within the confines of civilized society, there do exist materials for our argument. There are cruelties and wrongs innumerable in the conduct of business; there are even cruelties and wrongs in the bosom of families. There are the triumphs of injustice; the success of deep-laid and malignant policy on the one side, on the other the ruin and the overthrow of unprotected weakness.—Vol. ii. pp. 120, 121.

Whenever Dr. Chalmers, even by accident, speaks on the adaptation of the material world to the moral constitution, nothing can exceed the force and felicity of his illustrations. Thus he remarks, that one of the most decided proofs of the immortality of the soul of man is to be found in the circumstance that for every desire or faculty he has, there seems to be a preparation externally contrived to meet it. Thus there is light for the eye, air for the lungs, and food for the curiosity, which, though a mental want, is still ready to be supplied by the ever-varying productions of fertile nature.

Under the head of adaptations of nature to the intellectual constitution of man, instances of the adaptation are given, amongst which the most remarkable is that of the law of association. Dr.

Chalmers treats this subject with his usual eloquence, as he does the three other chapters which conclude the work—on the Connexion between the Intellect and the Emotions, on the Connexion between the Intellect and the Will, and on the Defects and Uses of Natural Theology.

We are now under the necessity of closing these volumes, in which we have much reason to regret that the true line of inquiry was not adopted. Our sorrow does not spring from disappointment excited by any thing like a failure on the part of the author in the task he has undertaken, but we grieve to think that genius, which has so well succeeded in what we must regard as a purely speculative inquiry, should not have been occupied in the employment which was prescribed for it, and in which so much greater interest would be found to be produced as the result. We take our leave of Dr. Chalmers's performance, with a cordial recommendation to our reader to lose no time in procuring for himself in these volumes a fund of materials for solemn and valuable meditation all his life.

ART. XI.—*The Mother's Manual, or Illustrations of Matrimonial Economy. An Essay in Verse.* With twenty plates, 1 vol. London: Treuttel and Wurtz. 1833.

THOSE, who are like ourselves, professionally engaged in making constant observations on the literary system which shines above our heads, must be occasionally struck with the capricious variety of the phases assumed successively by some of the more considerable luminaries. Lord Byron, for example, after taking his station in the torrid climate, and giving forth the melancholy aspect which was so foreboding of calamitous consequences, all of a sudden started from his tropical situation, and was observed in a part of the heavens on quite the opposite side of the system. Thus, in the same spirit of locomotion, do we find Mrs. Trollope, exhausted, peradventure, by her elaborate chastisement of American vulgarity, rush into the merriest mood that it is possible to expect to see her in, but at the same time giving distinct evidence that she dips her pen in the bottle of gall which supplied it entirely in the Transatlantic lucubrations.

Literally speaking, *Mrs. Trollope's Mother's Manual* consists wholly of "chapters and verse," with the exception of the preface, which, as all preliminary interruptions to the interior of such a production, presents to the reader a convenient syllabus of what he is to expect on a nearer inspection. In those blessed days, Mrs. Trollope tells us, when science is so universally cultivated throughout society, from "cobbler to my lord;" when, if you but cull a flower, somebody is at your elbow to demand an account of the calyx, and what is the number of the petals; and when, further, algebra and waltzing alternate with each other in the common round of education—in such days, at such an era, Mrs. T. asks, if it be not a shame that there is no elementary book, nay, there is not even a name for the science to which fond mothers would recommend their daughters, in order to teach them how to become wives, and the subordinate knowledge connected with that important measure. Under these distressing circumstances, she proposes the *Mother's Manual*, which she has reason to expect will turn out to be a useful guide in the seminary of love. The Manual is not founded on the principle of attempting to instruct by long dull precepts: but in her own language,

Familiar illustration is here made
The young to flatter and the old persuade,
'Till mothers see what watchful, care can do,
And daughters learn what men are fit to woo.

The didactic poem then commences, very unlike Homer's example, with a description of the principal personages. The most prominent of these is Lady Hook, who was left a widow with six daughters, and proved her wisdom and skill by the fact that she married off the whole of the daughters in six years; and what was more, every one of the fair damsels was considered a prize by her husband. Mrs. Philtre, the former lady's sister, was the mother of three daughters, and their father had also died, leaving the poor girls, so far as pecuniary accomplishments were concerned, " very so, so." They lived in the country, where the mother sought to enlighten their brains with books of all kinds, constantly consulting the curate, the lawyer, and squire. Notwithstanding all her pains, she yet had the good sense to see that the ladies by no means met with the success in which their cousins, in London, triumphed; so when Mrs. Philtre heard that the last of her nieces unmarried, was about to follow the example of her five sisters, under circumstances of peculiar satisfaction, she resolved to transfer her residence to the metropolis, persuaded that nothing but climate could make so extraordinary a difference between two so very close branches of the family. When the intelligence of the intended visit was announced to Lady Hook, she signified the greatest satisfaction, and on the arrival of her sister with her family, she received them in such a way as merits the approbation of the Muse,—for

It was touching to see with what motherly care
She gave her best aid, the poor girls to prepare
For the great undertaking which brought them all there.

It was first decided that the two mothers should hold a close consultation, whilst the daughters were to perform the penance of keeping a rein on their curiosity until the council came to a conclusion. In this important interview, Mrs. Philtre gives an account of her experiments to find out the best method of educating her daughters, with a view to their success in life; and, being pressed by her sister to disclose the details of her process, the lady proceeds with a very candid exposition, from which we take the most striking portions:

I read, and read, but all is mist and doubt—
One system ever drives another out.
Rousseau—I once determined they should be
Brought up on the same plan as his Sophie;
And made them read Telemachus all day,
Trusting that it would put them in the way,
With elegance and safety, to adore
The hero, like his Sophie did before.
But soon I found that project would not do;—
The dancing-master seemed inclined to woo.

Lady Hook.

Rousseau! good heaven! what put him in your head?
You'd better study Mrs. Glasse instead.

Mrs. Philtre.

Indeed, I'm sure his plan's not worth a button—
Its sole result was making Jane a glutton.
Friande he calls it; you have read Rousseau?
Upon my word I think he's very low.

Lady Hook.

Oh, Margaret!

Mrs. Philtre.

Yet I did not despair:
Do see, my dear, all those huge volumes there?—
Now look at this, and think what I've endured
To have my girls' success in life secured,
This dreadful Locke has almost turned my brain;
I read whole pages o'er and o'er again:
That he is always right I have no doubt,
But I can never find his meaning out. [*Sighs.*

Lady Hook.

That is no fault peculiar, dear, to you;
You've learnt as much as many others do.

Mrs. Philtre.

Well!—after passing nearly half a year
At this, I next got all these Pinnock's here,—
And was resolved to go completely through
Each separate volume: but it would not do;
This horrid algebra's such frightful stuff,
I quickly found one volume was enough.
Then came—

Lady Hook.

Oh, hold awhile! good heaven defend
My nerves—this catalogue will never end.
Now, Margaret, listen—and you'll soon agree,
You had better burn your books, and learn of me.

I have six daughters—all have married well—
Can Locke or Pinnock furnish such a spell?
Trust me it is not learning that will do;
Now, tell me, was it learning married you?—pp. 22—26.

Three plates are inserted in the work to illustrate the principal of the scenes in which the dialogues just quoted were spoken. The first represents the dancing master, with his kit and bow grasped in his left hand, whilst the right is engaged with the hand of his pupil, who looks down upon the floor with rather an equivocal expression. The next illustration is that of Mrs. Philtre, with a Locke in her hand, exhibiting the source of her confusion to Lady Hook, who is placed in an attitude of extreme astonishment. The third of the plates alluded to shows us the the two ladies *tete a tete;* and we notice the particular sarcastic air of Lady Hook whilst seated at a table, leaning on her elbows, and her hands clasped in each other; she looks with an arch air on her sister, and says, "Now tell me was it learning married you?"

Lady Hook gave her sister credit for her intentions towards the girls, only that she did not apply them wisely; the men, she knew from experience, did not care about—nay, they abused—*blue learning*. After satisfying Mrs. Philtre that her projects had all along proceeded on a false foundation, Lady Hook plainly told her:

My girls had nothing in the world but eyes—
But with my system, these are strong allies.
The battle is not always to the strong,
Nor to the fleetest does the race belong;
No—'tis the skill that teaches when to start,
The cunning trick of fence, that finds the heart.
In short, I care not for a handsome face,
One-tenth so much as for tact, wit, and grace.
Jane's match was not the best—but a Scotch Peer—
But her Lord says, he shall drive four next year—
I think you'll own I know what I'm about.—pp. 27, 28.

Mrs. Philtre expressed the greatest anxiety that her sister would not merely exert herself to give assistance in the great design which she had at heart, but that she should be put in possession of the grand secret of the art, whereby Lady Hook was able to effect such triumphs as she had achieved. The latter admitted, certainly, that art as well as science was wanted very particularly in cases where an anxious mother had it in hand to marry her ugly daughters, whose want of attractions were uncompensated by the possession of a single sous. But, said the prosperous mother—

But I have done it—and I could again,
Spite of the boasted caution of the men.
I have a sportsman's pleasure in the chase,
And love to see their struggles and grimace;

As Isaac Walton did to watch a trout,
Securely hooked, yet floundering still about.

MRS. PHILTRE.

And may I hope you'll do all this for me?
You have no girls to marry—I have three.

LADY HOOK.

If you will let me manage all myself,
Not one shall rest till twenty on the shelf:
I love the occupation—I love you,
And, though unknown, I love my neices too.—pp. 29, 30.

In a subsequent interview, Lady Hook went farther into the subject. If, said she to her dear sister, you are anxious to gain for your daughter a particular individual as her husband, your business is to study him well, in order to bait your hook exactly with the sort of minnow with which such a man is most likely to be caught. Now, some are taken by the ear, some by the eye; but, at all events, dive, if you can, into the heart of the intended victim, and then act accordingly. Let your girls learn the Italian; an indifferent face finds in it a host of assistance; she need not take much trouble either: for a little smattering, a few colloquial phrases, will do, without much depth in the grammatical part. How the gift of Italian is to be employed, we must allow Lady Hook to describe in her own person:

Then, mark with attention, when just fresh from Rome,
A pensive young man shall reluctant come home;
Unobtrusively follow wherever he goes,
And see if no symptom of suffering he shows;
When the terrible *ss's* which murder our tongue,
To his soul, like the creaking of shoe-leather, come.
If he wince—then let some sweet tone reach his ear,
"*Cara mia!*" "*dolce madre!*" "*oh, qual piacer!*"
He will turn quick to see whence the loved accents flow.
Get presented—that always is easy you know—
And 'tis odds but he's caught, if the *ninfa gentil*
Know how on his sensitive feelings to steal.
Then there's waltzing—that mother has but little skill,
Who can't make a waltz do almost what she will.
To the stiff—when leave's asked—she must instantly vow,
That waltzing's a thing she can never allow;
But should she be anxious the form to display,
And is conscious, besides, that her girl shines that way,
She should say, "By and bye she may dance with her brother,
But not for the world should she waltz with another."
To the travell'd, or such as would never endure,
That his wife should seem prudish, because she was pure,
She may hint, that a waltz is the dear creature's passion,
But not if often indulged in, although 'tis the fashion.
Most likely he'll lead her to join the gay ring,
And it's then that her net she must over him fling.—pp. 36, 37.

Mrs. Philtre was delighted with this hint; for when she brought her daughters to the county ball, they would all waltz. Lady Hook being allowed to proceed with her councils, informs her sister that she has great hopes of the efficacy of Les Tableaux Vivans. The best possible method of managing this sort of entertainment, she says, is to get an ample frame, and strain upon it some gauze of dark red colour—Italian pictures are sure to tell best—it is wise to follow the old masters: but a scene from ancient history will be a capital substitute. It is right, if classic costume be employed, to leave the shoulders bare. Now, Mrs. Philtre began to express an apprehension that her daughter Anne, whose fate, as the eldest, she held to be first in importance, would never have the face to stand stock still for a long time in the same place. Lady Hook, however, did not pay much attention to this objection, but proceeded to enumerate the variety of resources which she wished to place at the command of her affectionate sister. Rhyming off hand, in a young girl, is such a rare qualification: it is so startling, so bright a faculty, so auspicious in its promise of ready and rare talent, that it is always sure to move the heart of the male auditor. But every thing conclusive was postponed until Lady Hook had an interview with the young ladies, and after this had taken place, she thought that her power of making the proper arrangements would be greatly facilitated. The young ladies were then brought in, and were carefully examined by her ladyship, who made them turn and turn, and look this way and that, and then sigh according to the most approved rules of modern politeness. Lady Hook then gave the damsels some lessons in poetical composition, and whilst they sat down to perform a task which had been prescribed to them by Lady Hook, Mrs. Philtre took the opportunity of inquiring more particularly how she contrived to dispose of her daughters to such unexpected advantage. She rendered up a candid account. With respect to Eliza, one of her daughters, she told the following history:

My first campaign, then, was at an assize;
And there we caught a baron—no bad prize.
Eliza, I must tell you, has a way,
Of chatting off in rhyme extempore.
And while she danced with my Lord Sterling there,
It chanced that there passed by an ill-matched pair
Of misses; one was like a long may-pole,
The other seem'd, by nature, meant to roll
Instead of walk. My lord, who loves a laugh,
(As many people think too well, by half)
Was greatly tickled; and, when they drew near,
Eliza whispered softly in his ear:—
  " Oh, could Belinda, lank and tall,
  Swallow Miss Daisy, plump and small;
  And if those cheeks, and dumpling chin,
  Could swell that visage, long and thin—

> The forms that scare us when apart,
> Together might ensnare a heart."
> His lordship was delighted past all measure,
> And soon he woo'd, and won, his witty treasure.—pp. 71, 72.

Amelia, another of the daughters of Lady Hook, danced into a general's arms, who was quite taken with her waltzing. Louisa, the third daughter, was fated for a piping marquis, to whose music she put rhymes, and then sung both. Emma, the next in succession, obtained her husband in the following manner:

> The gentle, youthful, rich Sir Stephen Gray,
> Was caught by Emma one propitious day;
> The air was sultry, and he chanced to come
> While we were sitting in the garden room
> Of a sweet cottage that I hired one year—
> (I own I knew that his fine place was near)
> No one was there but my fourth girl and I;
> She was the one who best knew how to sigh;
> And has, without exception, the most skill
> In making her large eyes say what they will,
> Of any girl I know. I soon withdrew:
> To guess what followed I must leave to you.
> But I feel pride and pleasure when I say,
> That my dear Emma is now Lady Gray.—pp. 75, 76.

Mary, another daughter, who was very plain, gave the mother much uneasiness; but she has no reason, considering her pretensions, to grumble at her lot: though her husband, a rich booby, seeks his sole amusement in the bottle.

Jane was the last who lay upon clever mamma's hands: but Lord Benlockland, who had just come to town from Scotland, was persecuted with ridicule on account of his broad Scotch. Lady Hook took her opportunity, and laid her traps in order, as we find, by the following confession:

> I saw at once where Cupid's shaft must hit,
> Gave Jane her cue—and then I soon thought fit
> To give a friendly dinner to a few—
> I knew a fine large party would not do.
> We took our coffee near the pens and ink,
> (Jane looked extremely well in rouge and pink)
> I led my lord to talk of his loved land;
> Jane sat in silence, leaning on her hand.
> At length, as if inspir'd by what he said,
> She seized a pen, and, bending low her head,
> Beneath the shelter of her sable locks,
> She penned a rhapsody in praise of rocks.
> Of course, I said, "Jane, what are you about?"
> She faintly struggled—but the fact came out—

> His lordship read the lines—the thing was done,
> And a third son was thus by rhyming won.—pp. 77, 78.

The trial of the young ladies, the nieces of Lady Hook, in the important department of poetry, altogether failed; but the cunning mistress of the ceremonies took care not to disclose any symptoms of her disappointment, and terminated her experiments by getting up a play for the amusement of her relations.

There can be no question but Mrs. Trollope has some real scene worthy of her powers in view in the fabrication of this very eccentric, but still very clever, *jeu d'esprit.* There is no attempt at elegance or point in the verses; the authoress seems to be bent altogether on the design of producing the effect by the keenness and severity of her satire.

ART. XII.—*Historical Memoirs of the House of Russell, from the Time of the Norman Conquest.* By I. H. WIFFEN, M.R.I.L., Corresponding Member of the Society of Antiquaries of Normandy, &c. &c. &c. In 2 vols. large 8vo. with plates. London: Longman, Rees, & Co. 1833.

How wonderfully exact, even to this hour, is the beautiful reflection of Bacon which Mr. Wiffen, with a kindred taste, has selected as the auspicious motto of his task,—"It is a reverend thing to see an ancient castle or building not in decay, or to see a fair timber-tree sound and perfect; how much more to behold an ancient noble family which hath stood against the waves and weathers of time." The application of these expressions cannot be made to any family in England with greater justice than to the House of Russell, as by well merited privilege it is called, for the name is associated with deeds of greatness and glory in almost every page of our history, from the ancient era of the Norman dynasty, to the still existing race of the Hanoverian succession.

The annals of the lineage of a family, however interesting it may be to the individual members, and to the herald who takes the pains to make it out, is obviously a subject that must always present itself to general readers in a very repugnant garb. The laws which inflexibly guide us in the administration of instruction and amusement, through the medium of this journal, do not appear to us, much as we regret it, to justify the recitation of a long series of Norman designations in Anglo-Gallican dialect, of which we could not expect that those who peruse these pages would make any very profitable use.

It appears that the ancestor of this family was amongst the earliest of the followers of William the Conqueror, who accompanied him to this country, and permanently remained. The successors in each generation seem to have maintained the high character of the name, which, in the commencement of the sixteenth century, was rendered more glorious than ever by the valour in the field, and the judgement in council, which were exhibited by Mr. Russell. This gentleman was early introduced at the court of Henry VII. in consequence of an accidental meeting between him and the Archduke Philip of Spain. John Russell was then a young man, just returned from his travels, abundantly possessed of all those accomplishments which were in those ancient days so usually acquired by those who had performed the pilgrimage of the grand tour. The Archduke, who had been just invited in accordance with the king's wish, by Sir Thomas Trenchard, young Russell's kinsman, to dinner, was highly delighted to find so capable an interpreter in the young traveller. The Archduke resolved upon forwarding his views with all his influence. It so happened that the disposition of Henry led him to encourage ability, and he was in the habit of engaging in his affairs the ablest men he could procure. In fact, so important did he deem the necessity of surrounding himself with persons of this description, that he was perpetually making notes and memorandas respecting the individuals whom he was desirous of employing, or of trusting, or rewarding. Mr. Russell having been, as we have already stated, introduced at court, the king was highly delighted with him, and soon made him a gentleman of his bed chamber. Mr. Russell afterwards volunteered his services against the French in Picardy, and performed many heroic exploits, which gained him the favour of the nation and the king, and thus was laid the foundation of the fortunes of the Russell family. It would be surperfluous to follow out the details of the further progress of this celebrated and prosperous member of the family. It is sufficient to mention, that by promotion after promotion, he succeeded at last in obtaining a peerage, with the title of Lord Russell, which, in 1549, was changed into the more exalted designation of Earl of Bedford. In six years afterwards he died full of years, and a more general object of respect amongst all parties than any individual of his rank in the country at the same period: he was succeeded by his son Francis, then in his twenty-seventh year. This earl had a daughter of surpassing accomplishments and beauty, and was held in such general esteem as that when her marriage took place, it was celebrated by all the ceremonies and festivities of which the occasion, in those good old times, was susceptible. We avail ourselves of a sketch of the ceremony and succeeding feats of arms which is graphically recorded by Mr. Wiffen, as a curious illustration of the manners of the higher orders of the period.

Upon a certain day, when the Queen, surrounded by a great concourse of nobles, sat disengaged after a splendid banquet,

" The York Herald, in his surcoat of arms, entered the apartment, and declared that there was a messenger arrived from some foreign country, with a message to her majesty and the honourable princess there; the queen commanded him to be ushered in. This the herald did with a trumpet three times sounding, and Edwards of the chapel entered, as the post, in boots and spurs, and kneeling down before the queen, apprised her that four strange knights would, at the marriage of the Lord Ambrose and the Lady Anne, hold joust, tourney, and barriers, if it pleased her and the Margravine to give the looking on. Her assent being yielded, to answer the challenge came Robert Earl of Leicester, Henry Lord Herbert, son and heir to the Earl of Pembroke, Arthur Lord Grey, and twenty other gentlemen.

The day of marriage having been fixed for the 11th November following, on that morning the bride (Lady Anne Russell), who lay the night before at the palace of Westminster, proceeded from her chamber, and was conducted by the Earls of Oxford and Rutland, before whom went in procession various lords and gentlemen, to the queen's great closet. The bride was followed by the queen's maids of honour, who were dressed all in yellow satin, guarded with green velvet and laid on with silver lace.

"The bride herself, we are told, was apparelled in a kirtle of cloth of silver mixed with blue, a gown of purple velvet embroidered about with silver, and a caul of gold upon her head,—her train borne by Katharine, daughter of Sir Francis Knowles, vice-chamberlain."

The lady being left in the closet, the same lords who conducted her thither, went next to lead there the bridegroom. He was dressed in a gown of purple velvet, which was furred with sables and embroidered with gold, and was followed by the Earl of Leicester, who was dressed in purple satin, with a broad guard of gold embroidered. The queen then made her appearance, and the ceremony of marriage was performed. In the afternoon of that day and for two succeeding days, jousts, the tourney and the barriers were held. Four gentlemen stood forth to challenge all comers. This must have been near Westminster, for the queen came into the gallery, and the trumpeters rose to know, whether the strangers might come forward to do their endeavour. Her majesty assented, and the challengers proceeded from the Queen's Mews in order.

"In the first place were seen the trumpeters, with banners of their colours, white, and red, and black; next, Sir Adrian Poynings, his horse trapped with a rich gilt barb of steel, and himself armed in like manner, his vizor open, as patron to Mr. Knowles, with a plume of feathers, red, white, and black; then the horse of Mr. Knowles, caparisoned of crimson satin; on the same a wreath of white and black sarsnet, made in manner of lozenges, and in every lozenge a raised staff of white tinsel sarsnet; his base of the same sort. After him an Amazon, with long hair hanging down to her sandals, apparelled in a tunic, with long sleeves of crimson satin, wrought and garnished as above, with a sword by her side, and on her face a vizor: her horse's caparison was of white tinsel sarsnet, laid with black wreaths lozenge-wise, and in every lozenge a red rose of tinsel sarsnet; in her hand a target of her master's arms. Then came a spare horse with a caparison of black tinsel sarsnet, with lozenge wreaths of white, and in every lozenge a branch of red acorns."

The other three came nearly with the same state, and the tourney commenced. There is no description of the contest, but we learn that one of the combatants was thrown, horse and all, and in consequence the horse and harness became the fees of the officers of arms. The earl marshal decided that all the feathers, helmets, &c. which fell to the ground, were by proscription appropriated as the perquisites of those officers.

Amongst the interesting particulars connected with the second Earl of Bedford, is his residence in Scotland, at the critical period when Rizzio was murdered. He drew up an authentic account of this event, and from this report, which was sent to Elizabeth, we take the following brief description of the catastrophe itself:

> Into the cabinet there cometh in the King and Lord Ruthven, who willed David to come forth, saying that there was no place for him. The Queen said, that it was her will; her husband answered, that it was against her honour. The Lord Ruthven then said, that he should learn better his duty, and, offering to have taken him by the arm, David took the Queen by the plaits of her gown, and put himself behind the Queen, who would gladly have saved him; but the King having loosed his hands, and holding her in his arms, David was thrust out of the cabinet through the bedchamber, into the chamber of presence, where were the Lord Morton and Lord Lindsey, who, intending that night to have reserved him and the next day to hang him, so many being about them that bore him evil will, one thrust him in the body with a dagger, and after him a great many other, so that he had in his body above sixty wounds. It is told for certain that the King's own dagger was left sticking in him: whether he struck him or not, we cannot know for certain.* He was not slain in the Queen's presence, as was said, but going down the stairs out of the chamber of presence.—Vol. i. p. 444.

The character given of this Earl of Bedford, is highly creditable to his name. He appears to have been an affectionate father, and was chiefly consoled in his last moments by the thought that his family were settled in comfort and dignity. His talents were of an order to justify the queen in selecting him for offices of the most important trust; his loyalty was of that quality which a reasonable mind would afford to the representative of a great and useful principle; but it savoured of no mean servility, nor was his dutiful homage to the throne tarnished with flattery. His life, in a moral view, was so disciplined, that he earned from Camden, the comprehensive eulogy contained in these few words: "He was a true follower of religion and virtue."

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* It was Douglas, says Hume, who, seizing the King's dagger, stuck it in the body of Rizzio.

The second Earl of Bedford had no male issue; the title descended, therefore, to Edward, the son of Sir Francis Russell, then a youth of only eleven years of age. The interval of his minority is seized by Mr. Wiffen as a seasonable opportunity for giving details relative to other members of the family. Amongst those connected with the House of Russell, at the period to which we have now arrived, was Sir William Russell, who had obtained great reputation, not merely by his valour and conduct in the military service, but by the generous spirit which characterised him as a cavalier of the court. In 1593, he was appointed Lord Deputy of Ireland, in the room of Sir William Fitzwilliam. Here his ambition for war enjoyed such full scope, as that he very speedily became satiated with the luxuries of the field of battle. So completely fatigued was he with the harassing duties of his government in Ireland, that he solicited the queen for leave to resign.

The third Earl of Bedford died in 1627, and was succeeded in his style and honours by his cousin Francis, who, bred up to the law, devoted his early life to the cultivation of his mind, and to the gratification of a taste for literary ease. After he had attained the title, he soon found an opportunity of manifesting the direction of his political sentiments, in his vindication of the privileges of the English hereditary peerage. The rights of this body had been violated by the precedence claimed, and successfully, too, by many English peers, who possessed Irish and Scotch titles, created by James the First. Thirty-two of the ancient English nobility, with the Earl of Bedford at their head, resenting these testimonies of favouritism, which contained such gross reflections on themselves, resolved upon letting the king feel that they were offended, and accordingly preferred a bold petition to his majesty. In this document they disavowed any wish to limit the extent of the royal prerogative, but they prayed of the king, "that they might challenge and preserve their birthright, and take no more notice, to their own prejudice, of such titulars than did the law of the land; but he excused if in civil courtesy they gave them not the respect which was generally accorded to the real Scotch and Irish peerage, seeing that, whilst born and inheritanced under the English laws, those gentlemen had, by importunity, procured these foreign titles only to the injury of the English hereditary peers."

It appears, from unquestionable authority, that the associated noblemen ventured upon another petition of a similar nature to his majesty; and in order to share alike the responsibility of an act unparalleled for its boldness, they resolved upon presenting it conjointly to his majesty. They proceeded in a body to the palace, but the king refused them admittance, and commanded that the petition should be sent to the privy council. This the noblemen refused to do; so sending back word to his majesty that they were not only as good, but really above his privy council, and that it was against the fundamental laws of the constitution, that a privy council should presume to have the examination or cognizance of matters of parliament, as this petition was from parliament, the highest court in the kingdom.

At this, the king's anger was redoubled: he repeated his former commands; they were again rejected, and at last the young prince went out, by his majesty's desire, to demand the petition. The lords were staunch, and asked of the prince a short time for deliberation. It was granted; they consulted for a short interval, and then told the prince, that if he would openly protest that he received the petition, not in the name of a privy councillor, and would pledge his honour not to deliver it to any but his majesty's own hand; and further, to bring the petitioners into his majesty's presence, then they would deliver the petition to him; but if he did not choose to comply with these conditions, then they would retain it. The prince withdrew, and immediately afterwards the king peremptorily sent for the foremost of the refractory nobles. The Earl of Oxford made his appearance in the royal presence, when the king called on him to give up the petition. The earl had it not, for it was previously concerted that the petition should be left with the rest of the lords, if one or more had been called in. Another of the peers was summoned, and the same demand repeated to him by the monarch, now much moved with indignation. The same answer as before was returned, whereupon the king exclaimed, "Who has it, then?" "The Earl of Lincoln." This nobleman was accordingly sent for, but he no more had the petition than his predecessors in the king's presence, so that his majesty was now fully satisfied, from the declarations of the lords, that the petition would not be given up except by the whole body together. The king, greatly incensed, sent the petitioners away, threatening vehemently to bring them all to the bar of the House of Lords, and to find out the principal who had packed them together, and make him smart for it.

In this remarkable story we see at once the outbreakings of that arbitrary spirit peculiar to the Stuarts, and which was afterwards developed so fatally for themselves. In the contests in which Charles I. engaged with the small, but energetic patriot band, which stood out so undauntedly against his insolent pretensions, the Earl of Bedford could not remain an unconcerned spectator, but joined with every true friend to his country in admiring the intellectual efforts, the suffering, the constancy, the heroic resolution of the chief actors in the struggle. "They were men," observes Mr. Wiffen, "for the most part of sterling principle and patriotism, with minds cast in an athletic mould, and powerful, from their long laborious study of the laws and spirit of the constitution, to resist that yoke which the barbaric might of monarchy, jealous of all but its own feudal pre-eminence, sought to rivet on their necks and consciences. Parliamentary and legal precedents, and sound impassive arguments, were the weapons which they used; and as their trust and patience were not yet outwearied by illusory promises and weak evasions, nor the desire of revenge yet excited by the *parade* of tyrannous exaction, they had no aim inconsistent with the real welfare of the monarch; and if their controversy struck at his power and prerogative, it was in the absolutely necessary defence of their personal liberties and rights. Coke, Elliot, Seymour, Littleton, and Pym—Hampden, Selden, Phillips, Rich, and Cotton—were patriots worthy of the phalanx of Leonidas. Wisely, bravely, and yet most temperately, at this juncture, did they guard the mountain-fastnesses of freedom, which their country, their conscience, and the law, had given them to keep; neither 'counted they their lives dear unto them,' so that they might transmit unimpaired—for the respect and awe of future sovereigns—the inalienable rights of the religionist, and the chartered privileges of the subject."

As it was in the Commons that Charles attempted the first step of his gross usurpation, so was it there that the first organized resistance was made to his ambition. The Earl of Bedford, who had early seen the necessity of duly limiting the power of the monarch, attached himself inseparably to this party, which made up in energy for its want of members; and when the celebrated petition of rights was before the Lords, his lordship distinguished himself so pre-emenently by his advocacy of the claims contained in the original petition, that he was ordered by the king to go down to his lieutenancy in Devonshire. We need not follow the biographer through the detail of the public events which finally terminated with the sacrifice of Charles. Throughout these severe trials the Earl of Bedford was consistent in his support of rational liberty; and there is no doubt but that had he been spared a little longer, to mix up his good temper, his firmness, his judgment, and discretion, with the plans of his too animated friends, he might have given a different aspect to many scenes and events, the existence of which were exceedingly to be deplored.

But he was taken ill; and whilst his friends were anxiously investigating the causes of his indisposition, his daughter, Lady Brooke, accidentally discovered on his lordship's person a few suspicious eruptions, which ultimately proved to be marks of the small pox. Mr. Wiffen informs us:

> In conformity with the mistaken, and often fatal, practice which then prevailed in the treatment of the disease, the Earl was confined closely to his bed, even when his fever was at the highest; and of this he shortly felt the ill effects. To a faithful servant he confessed that he was so weary of his bed, that he feared it would be his grave, exclaiming, "I fool away my life to please the physicians;" and when these again forbade his rising, he sighed out farther to Dr. Cragg, "Well, then, I will die to observe your rules." Hence, Dr. Cademan, who appears to have advocated a different

treatment, afterwards declared, in a printed pamphlet, his opinion, "that the Earl died of too much of his bed, and not of the small pox. For, till Saturday night (the 8th of May), I am sure he had no sign of danger, as that *then* there was no hope of life,—nature having given over the field to devotion, which came in, so armed and invincible, as I never saw the like, though I have waited upon many who had no other business of life than to die well. Commending his body to be buried with decency, but not pomp, his breath was spent before his hands and eyes ceased to be lifted up to heaven, as if his soul would have carried his body along with it.—Vol. 2, pp. 191, 192.

At the Restoration we find the fifth lord (William) in possession of the style and honours of the earldom, and he and his family unchanged as to the position in society which they held before the interregnum. But the member of the family, who chiefly rendered it conspicuous in the reign of Charles II., was a relation of the earl's, of the name of Russell, who came upon the scene just at the critical period when the king and the parliament had split, particularly in consequence of the leaning of the former to Popery. Mr. Russell is described by Burnett, as a man of great candour, and universally beloved as well as trusted; and that he possessed a bold and uncompromising spirit is seen at once in the style in which he arraigned the government, at the opening of the session, in 1674, for pressing men of quality for soldiers, in violation of Magna Charta.

"'Property, religion, all that was valuable, being invaded,' he urged, 'that the authors of their misfortunes should be ascertained—those bad ministers about the king, who committed such excesses—proroguing parliaments; breaking articles of treaty; shutting up the exchequer; taking pensions of France; and falsely accusing those who, like himself, denounced their inroads, of being in the pay of Holland'."

In the same period likewise young Lord Russell highly distinguished himself by his advocacy of the principles which had been so long cherished by his family. He was doomed to suffer the penalties of his great utility as a friend to his country, for so successful were his subtle enemies, that he became involved in a charge which affected his life. The trial of Lord Russell has furnished the materials for one of the grandest historical pictures which the annals of mankind have yet presented. We cannot withhold the representation of the splendid scene, as it is skilfully presented by Mr. Wiffen:

With a serenity that excited the highest admiration, Lord Russell appeared at the bar of the Old Bailey. Every hardship that could be inflicted by angry and vindictive enemies, the steady patriot was doomed that day to bear. Even before he opened his lips in his defence, he was treated by Sawyer, the attorney-general, like a guilty felon. His request for the delay of a few hours, till his witnesses might arrive in town, though twice pleaded for by the Chief Justice, with a shew of compassion, was absolutely negatived. His right to the challenge of such jurors as possessed no freehold, was questioned—was impugned—was overruled. The death of his friend, Lord Essex, whom he has described as the worthiest, the justest, the sincerest man, and the most concerned for the welfare of the public that existed, was tortured into an incontestable proof of guilt, and made—like the whole laboured structure of testimony founded upon the frantic scheme of Shaftsbury, which he and Monmouth had actively denounced—to press upon him with its extraneous and cumulative weight. He at length requested pens and an amanuensis. To prevent his having the aid of counsel, Sawyer said he might employ a *servant*. "Any of your servants," said Pemberton, "shall assist in writing for you." "*Two*," said the generous Jeffries, "he may have *two!*" "My wife," said Lord Russell, the heart of the husband and the father rising to his tongue, "my wife is here, my Lord, to do it!" The by-standers turned, and saw the daughter of the most virtuous minister whom Charles had ever possessed or disregarded, take her station at the table; and pity, shame, and sorrow, and holy reverence, and thrilling indignation, touched by turns the soul of every one who had a heart to feel for his country or himself, for wounded virtue or for violated freedom.

The charge went on; the witnesses were dexterously guided to their mark. They did their spiriting but lamely, needing frequently the prompter's question. It is not, however, our intention to lay bare the vague, the ill-sustained asseverations, or untwist the implicated threads of a West's or a Howard's evidence. Whoever will take the trouble to read the minutes of the trial, will rise well satisfied from the perusal. Amidst the mazy collocations of incoherent incidents, allegations, and discourses, throughout which he wanders, he will yet perhaps discern a few traces of the real course which the patriot and his party were bent upon pursuing for the salvation of their country; as the hoary atmosphere which presents to a spectator the apparition of mock suns and of unreal shadows, may occasionally open and give glimpses of the real luminary, as it struggles through the haze. The defence which Lord Russell made was in harmony with his character,—unambitious, manly, and in consistence with itself. In a few lucid and pertinent remarks, he touched upon all the material points of law that were involved in the evidence against him. His own inclination would have led him to avow the part he had actually taken, but he preferred the safety of friends whom this disclosure might have compromised, to his own effectual vindication; and, leaving his honour to the justice of Heaven and posterity, he contented himself with an indignant disavowal of the treason in which it was the object of his enemies, by every inference, to involve him. By inference he fell. He was adjudged guilty of the various counts of the indictment; but it needs no long citation—no anxious statement of the decisions of consentaneous historians, to repudiate the verdict. The voice of truth still speaks in the language of that parliament which, in cancelling his attainder, has declared, "That by undue and illegal return of jurors, having been refused his lawful challenge to them, for the want of freehold, and by partial and unjust constructions of law, he was wrongfully attainted and convicted."—Vol. 2, pp. 271—273.

Lord Russell, from the first, was under the conviction that death was his assured destiny, whatever might be the nature of the evidence, and even before his trial commenced, his awful preparations for that event, the account of which, as left us by Burnet, is a monument of imperishable applause to the memory of Lord Russell. The most unwearied efforts were made to obtain the pardon of this great man; and his father, who it is said, offered immense treasures to obtain his son's release, petitioned the king, and offered to live on bread and water, if the latter was disposed to require his whole property as the price of his ransom. Lady Russell was still more active in her endeavours to preserve the life of her lord; but all was in vain, and Russell must fulfil his destiny as a martyr.

> His lady stayed, at his desire, to partake with him of his last earthly meal; during which he cheerfully conversed on various subjects connected with the future welfare of his family, and on the memorable words of dying men; not taking the impression of her's and others' sorrow, but rather setting upon their grief the seal of his own sereneness. His wife was at length left alone with him; she too arose to go, in an agony of spirit, but perfectly composed and calm, controlling her own emotion that he might retain the mastery of his. He tenderly kissed her; he for the last time embraced her; and gazed after her as she departed, with a feeling that condensed into that one moment the emotions, the trials, and the griefs of years. Under the rebound that succeeded this dreaded and desolate farewell, a less steady and well-regulated heart had been convulsed or broken. But he, when the doors of his earthly prison had closed on her angelic presence,—upheld by the prospect of a re-union in happier mansions, "where the wicked cease from troubling," turned only to Dr. Burnet, by whom he was now rejoined; and every regret being swallowed up in the fulness of this hope, and in admiration of her incomparable excellencies, he exclaimed, "the bitterness of death is over."—vol. ii. pp. 277, 278,

When King William mounted the throne, the government and parliament did every thing in their power to make amends to the house of Russell for the injustice done to one of its members: the parliament voted the execution of Lord Russell a murder, and the highest title which could be conferred was given to the venerable survivor of the family misfortunes. The patent for the dukedom of Bedford bears the date of 1694. By the death of the first duke, his grandson Wriothesley, only son of the martyr, Lord Russell, succeeded to the title, and he again made room for his own son in 1711, who was then only three years of age. He was distinguished from most of his predecessors by his attachment to inglorious indolence and ease, and employed his time, not in giving an example of virtue and patriotism to his inferiors, but in the depraved sinks of billiard rooms, or with the corrupt circles of the turf. The fourth duke was the brother of his predecessor, and was known to the world as Lord John Russell. He was one of the leaders of the powerful and successful opposition, under whose attacks Sir Robert Walpole was under the necessity of retiring. He was afterwards placed at the head of the navy, and by his councils and conduct soon re-established it in that credit which, in Walpole's time, it had nearly lost. The duke, after experiencing the usual vicissitudes, the alternations of prosperity and adversity, which every high political functionary must make up his mind to endure, was appointed to take the government of Ireland as its Lord Lieutenant in 1756.

Mr. Wiffen enters at large into the proceedings of the Irish government during the lieutenancy of the noble duke, and shows, that in the midst of the great difficulties which beset him, in consequence of the habitual intriguing of the parties with whom he had to co-operate in Ireland, he yet steered a course that proved the integrity of his principles, together with an innate respect for a liberal policy. The history of the family connexions and family opposition to which Ireland was so long a prey, and which had risen to a most scandalous height at the period when the Duke of Bedford presided over its government, is given by the biographer in a manner which is highly calculated to elucidate the very peculiar and deeply interesting curiosities of the political annals of that ill-fated country. It is greatly to the credit of the noble duke, that upon his appointment to the high office, he stipulated for his right to be independent of the system of proscription and exclusion, particularly as prescribed by the frightful penal code against the Roman Catholics, which it was the invariable habit of all his predecessors to observe, with, however, some exceptions or modifications, arising altogether from the personal character of the existing incumbent.

His Grace then, on his arrival in Ireland, soon excited the attention of the country, by openly professing favourable sentiments to the Catholic body. The promise of an amelioration of the cruel code which the Duke of Bedford's policy appeared to involve, was attended with a very marked effect, for within ten days after his acceptance of the lieutenancy, exhortations to obedience and tranquillity poured from the Catholic altars, all of them noticing the encouragement which had been given to hope for a mitigation of the laws, and invoking the Divine blessing on that generous design. The results of the Duke of Bedford's admirable policy are too much the theme of history, to require that we should follow Mr. Wiffen's description of its details. In the discharge of his duty afterwards, during the reign of George the Third, particularly as minister at Paris, the conduct of the noble duke offered no variation whatever in principle from what it formerly was. The same observation applies, with equal force, to his proceedings from the period of Lord Bute's resignation until his own death, which was most unfortunately precipitated by the fatal effect of an accident which occurred to his favourite son, the Marquis of Tavistock. This young nobleman gave promise of mighty things; and an anecdote of an affecting nature is related of his surviving lady, which is the strongest criterion how much his worth was valued. This lady fell into a consumption upon the loss of her lord, and a voyage to Lisbon was fixed upon as a last resource for the recovery of her health.

> At a consultation of the faculty, held at Bedford House in August, one of the physicians, whilst he felt her pulse, requested her to open her hand. Her reluctance induced him to use a degree of gentle violence, when he perceived that she had closed it to conceal a miniature of her late husband. "Ah, madam," he exclaimed, "all our prescriptions must be useless whilst you so fatally cherish the wasting sorrow that destroys you!" "I have kept it," she replied, "either in my bosom or my hand, ever since my dear lord's death; and thus I must indeed continue to retain it, until I drop off after him into a welcome grave." The physician sighed as he resigned her hand—the frigate (commanded by her brother Captain Keppel) departed to its destined climate—and early in October, Lord Albemarle wrote to Mr. Rigby, "poor Elizabeth died the 2nd of this month."—vol. ii, p. 573.

With some just reflections on the character of this duke, the biographer closes his memoir, merely enumerating the names of his two successors, Francis the fifth, and John the sixth dukes, and the names of the whole of the extensive family, now constituting the representatives of the illustrious house of Russell.

ART. XIII.—*An Historical Account of the Origin and Progress of Astronomy; with Plates, illustrating chiefly the Ancient Systems.* By JOHN NARRIEN, F.R.A.S. London: Baldwin and Cradock. 1833.

IN the article which will be found in the early pages of the present review on science, we have given, from Professor Airy's report, the summary of the present state of astronomy in this country. The facts disclosed by the learned professor are no doubt of high importance; but as there is no branch of the sciences which affords in its ancient history, matter more worthy of contemplation than astronomy, we shall be readily excused for taking up the latter subject separately, as capable of being very conveniently considered by itself.

The work before us is divided into four great heads. The first presents us with a general view of the heavens, and a sketch is added of such sentiments as were most likely to be produced in the early ages, by those engaged in such a contemplation, and the purposes to which the phenomena the most obvious might be applied. Under the second head, a full exposition is given of the theories established by the ancients, whereby they accounted for the movements of the heavenly bodies, and explained the constitution of the universe. The third division of the work presents a progressive view of the changes effected by successive discoveries in the knowledge of the celestial mechanism, and in the concluding portion will be found an outline of the system which is founded on the received hypothesis of gravitation.

The two first chapters are devoted to the consideration of the causes which led to the contemplation of the heavens, and the first notices concerning astronomy. We have no positive knowledge with respect to the first discoveries in astronomy, but it is probable that the course of the investigation was somewhat in the following order.

The first phenomenon apparent on a cursory examination, is the general and circular movement of the bright bodies in the firmament. The common shepherd tending his flocks during the night, would see that "certain stars rose from the ocean, or from behind the hills, which limited his views towards the east, and each, after describing a curve in the heavens, disappeared behind the terrestrial objects about the west; that some performed their revolution without descending so low in any part as to reach the horizon; and, finally, that one star seemed to be stationary in the heavens during all the time that the absence of the sun permitted it to be visible; nor could these phenomena fail to suggest the idea of the revolution of some geometrical figure, as a cone, a cylinder, or a sphere, about a certain line passing through the eye of the observer, and situated obliquely to the plane of the terrestrial horizon."

The contemplation of the heavens, and the knowledge of the phenomena to which the study gave rise, suggested the possibility of some connection existing between the movements of the celestial bodies, and the destinies of man. Hence the origin of that extraordinary doctrine of astrology, which produced such wonderful effects during the middle ages. The author describes the manner of estimating the visible distances of the stars from each other, and the visible diameter of the sun by the ancients, the nature of their astronomical cycles, and then the monuments of this science which they have left. He next treats of the origin of astronomy amongst the Greeks, and enters at large into the strange theories, which they established concerning the celestial spheres; the astronomical works of the earliest Greek observers are then noticed, and due attention is directed to the discoveries of Hipparchus, and the great improvements introduced by Ptolemy. The theory of the earth established by this authority, is one of the most curious, and with reference to the time when it was invented, one of the most admirable discoveries of which the ingenuity of man can boast. Ptolemy inferred the convexity of the earth "from the fact that when a ship recedes from a spectator on the shore, the top of the mast appears to descend till it gets below the circle bounding his view; and its sphericity is demonstrated from the magnitudes of the circles which the stars describe by their diurnal motion; he showed that these circles are different from those which would be observed if the earth had been a plane surface, or a polyhedral body; and he added that the circle and sphere are the most proper figures for motion, because they contain, respectively, the greatest area and solidity within a given diameter and superficies. Ptolemy afterwards contended that the earth is at the centre of the universe, compared with which, he says it is but a point; he denied the possibility of its having a movement of translation or rotation, because, he observed, all the bodies on its surface would be thrown from it into space; and it would follow, he thinks, that no cloud, bird, or projected body could advance towards the east, because it would be left behind by the superior velocity of the earth in the same direction. It is remarkable, says Mr. Narrien, that this opinion should have so long prevailed among the ancients, for it could hardly have escaped the observation that, when a ship is sailing, even with the utmost rapidity, the motion of any object thrown from the hand of a person on board is neither retarded when in the same direction as that of the ship's motion, nor accelerated when in the contrary direction; and the reason is, that the original impulse is compounded of the projectile force, and that resulting from the movement of the ship, and, therefore, relatively to the ship, a projected body moves as if the ship were at rest. The composition and resolution of motions may not have been understood in those days, but the circumstance above related must have been known; and it would be very natural to infer that the paths of bodies projected from the earth were, in like manner, unaffected by its motion. Ptolemy, moreover, alleges, in support of his opinion of the quiescence of the earth, that it would be contrary to nature for such a heavy body as the latter to be endowed with motion, and the celestial bodies be at rest; though he grants that a movement of rotation in the earth would facilitate the explanation of many celestial phenomena. The same philosopher, or his commentator Theon, seems to admit the existence of antipodes, for, in speaking of certain phenomena of the heavens, the latter shows how they would be modified with regard to a people so situated.

After fully explaining the planetary theory of Ptolemy, our author proceeds to investigate the labours and the success of the Arabian and Hindu astronomers, and also the cultivation of that science in China. He pursues the investigation through the middle ages, and comes at last to the era of Tycho Brahe and Kepler. The discoveries of Galileo respecting the laws by which material bodies act upon one another, shed a light upon an immense number of obscure tracks which led to astronomical information. Galileo was the individual, too, who had shown the great value of the telescope; for up to his time, none of the celestial bodies, except the sun and moon, were observed to have any visible form or magnitude. Mr. Narrien's reflections upon the benefits conferred on science by this instrument are philosophical and just. "That an instrument," says he, "should have been invented, by which objects, even in the remotest depths of space, are rendered accessible to human vision; and by which terrestrial objects, faintly visible in the distance, are brought, as it were, close to the eye, must have at one time appeared miraculous; but such were the effects produced by the telescope, a tube containing a system of glass lenses, in passing through which, the rays of light coming from an object, are turned from their previous directions, and made to converge towards the axis, so that the rays proceeding from opposite sides of the object, and entering the eye, form there an angle many times greater than that caused merely by the refractive powers of the eye itself, while the interference of rays coming from surrounding objects is almost wholly prevented; thus is produced an augmentation of the visible magnitude of an object, with as small a diminution as possible of its brilliancy, and thereby may be obtained a view of the parts of its surface, which would be insensible to the unassisted sight; the object being seen in the telescope, just as it would appear to a spectator without one, if situated as much nearer, as the power of the telescope exceeds that of the natural eye. This instrument, in the hands of Galileo, was the means of making more discoveries in the heavens than had been made during three thousand years previously; and it may be added, if we consider their importance, more than have been made since the days of that philosopher."

But though the telescope confirmed amply the hypotheses of Copernicus and Kepler concerning the dispositions of the bodies composing the solar system, still there were individuals, men of judgment, ability, and scientific acquirements, too, who literally refused to be better informed than they were; and it is not a little curious, that some of these philosophers endeavoured to make the world believe, that it was a species of blasphemy to look through a telescope, because, forsooth, it tended to give a different idea of natural objects to that which was universally received. In those early days, when the fetters of ignorance were but very slowly removed from the minds of men, every discoverer of a new fact or object, in any branch of science or philosophy, was too sure to take all the pains in his power to conceal it from the whole of the world besides. Sometimes the provoking inventor maliciously explained, or perhaps, more properly we should say, mystified his discovery, by pretending to give it to the world, whilst he put it forth in the form of an anagram, or some equally unintelligible symbol. We do not know if we can blame Galileo for having conformed to the customs of his time, but the truth must be told, that he employed an anagram for disguising his discovery of the phases of Venus and of Saturn's ring. This practice of concealment or mystery was practised alike by the Egyptian priests, the Greek philosophers, and the Druids of the north.

When we consider, however, the peculiarity of the anagram, we shall be inclined perhaps to extend some indulgence to those who employed it. The philosopher, who consigned his discovery to this mystical object, never meant that it should be taken as an attempt to communicate it to the world: he only intended to place as it were upon record, so that if any person subsequently made a similar discovery, the anagram would be at once the medium whereby the priority must be fairly assigned.

The great key, however, to astronomy, was the theory of gravitation, the glory of having discovered which, belongs entirely to our countryman Newton. Here Mr. Narrien reminds us of the very gratifying fact, how the principal nations of Europe have had their share in the honour of advancing the cause of sound philosophy, and particularly of astronomical science. "We have seen (observes the learned author) that Germany gave birth to Copernicus and Kepler; of whom the former, with powerful arm, overthrew the barriers raised by ancient prejudices, and advanced to some distance, though with cautious steps, over the uncertain ground beyond; while the latter, with unwearied labour, essayed every probable path, and having found the right one, proceeded along to the very gate of truth. We have seen Italy send forth Galileo, to whose piercing eye the forms of the planetary bodies stood revealed; and France and Holland raised up their Cassinis and Huygens, to correct and extend the knowledge of the celestial movements, and open the way to the discovery of the earth's figure and the law of gravitation."

The discovery of Newton occurred during his temporary retirement from the university of Cambridge, the plague then raging in that town. Accident merely led him to believe, according to Mr. Narrien, that "since the attractive force of the earth, by which a stone, when unsupported, descends with an accelerated motion, has less intensity on the top of a mountain than in a valley, it might extend, though with still diminished force, to the region of the moon, and might be that power by which, in conjunction with some lateral impulsive force originally given, our satellite is made to describe its particular orbit about the earth. An erroneous estimate of the magnitude of the earth prevented Newton from, immediately, discovering the identity of terrestrial gravity with that attractive force by which the moon is retained in her orbit, by leading him to the conclusion, that the latter was greater by one-sixth than it ought to have been on that supposition; but when, subsequently, on occasion of a letter from Dr. Hook, containing an enquiry into the nature of the line described by a body in falling from a great height, according to the laws of acceleration delivered by Galileo, taking also into consideration the diurnal movement of the earth, he was induced to renew, with more accurate data, his investigations concerning the action of the earth on the moon, he obtained demonstrative evidence of that identity. For, having obtained the dimensions of the moon's orbit, and the value of the arc described by that celestial body in one day, he computed the versed sine, which is a decomposed part of the motion in the arc, and found it equal to the space through which any body in that region would descend towards the earth, in the same time, by the attraction of the latter, supposing this attraction to diminish in the inverse ratio of the square of the distance."

A curious development of the jealousy of man characterized the discovery of Newton, as well as that already mentioned of Galileo. Although its difficulties could only be understood by a few highly educated men in Europe, still the envy and hostility against him purely as a discoverer, induced a considerable number of individuals in different countries to set themselves to work, in order to detract from the merit of that admirable philosopher. They maintained that the theory of gravity had been long known before, and thought that by establishing the truth of this assertion, they had succeeded in discomfiting the pretensions of Newton. But they had not the sense to see that his claims were of a totally different kind, and that he boasted merely of bringing before the world the knowledge of a means, whereby a certain power produces the phenomena that we now know to result from gravitation. It also happened that men perfectly impartial and well acquainted with the subject, nay, even well affected towards him, and admirers of his genius, rejected his law of the mutual attraction of material bodies, as being only a revival of the exploded doctrines of occult qualities.

The feature which chiefly distinguishes modern from ancient astronomy, is the more extensive application to this science of instruments for measuring time. "The first notice," as we are informed by Mr. Narrien, "that is met with as to the employment of a pendulum to ascertain small portions of time, is in an account of the method by which Mouton, of Lyons, attempted to measure the diameter of the sun; this consisted in counting the number of vibrations performed while the disc of the luminary was passing over a vertical line situated in the plane of the meridian; the arc of the equator described by the sun, in the time of a given number of vibrations, being determined by computing the angle at the pole corresponding to that between the vertical planes passing through two plumb lines situated near the meridian, at some distance from the eye, and counting the number of vibrations performed while either limb of the sun, on the day of the equinox, was moving from one line to another. Vindelinus, Kircher, and Ricciolus, had also made use of pendulums for ascertaining the duration of phenomena; but Huygens was the first to determine what should be their length, that each vibration might be performed in one second of time."

One of the most interesting chapters in this volume is that which treats of the operations engaged in at various periods for determining the figure of the earth. The author describes the measure of an arc of the terrestrial meridian in France, in Lapland, and in various other parts of the world, together with the experiments of Captain Sabine on the lengths of the pendulum.

Mr. Narrien, in reviewing the latest discoveries in astronomical science, attributes the addition of many facts relating to the constitution of the bodies composing our system to the highly improved state of the instruments which are employed in modern astronomy for the purpose of observations of the heavens. Thus it was entirely owing to the unparalleled superiority of his telescopes, that he was able to examine so minutely the spots on the sun, as to justify him in attempting to determine their origin. His opinion of this phenomenon is well known to be as follows:—"That these spots are produced by an elastic gas, which, issuing from the solid matter composing the body of the sun, piercing the luminous strata surrounding it, and dispersing itself every way about the orifice, permits the dark nucleus at the bottom of the perforation to become visible to a spectator on the earth, when the latter is in the direction in which the perforation has been made; at times, also, Sir William was able to look obliquely down the opening, and distinguish, by a difference of colour, on the side opposite to the eye, the direction of the thickness of the luminous mass. The elasticity of the gas appears, frequently, insufficient to allow the particles to make their way through the matter which surrounds the sun, and then it swells it into ridges or nodules, appearing more brilliant than the rest of the surface; or, escaping in small quantities, it disturbs the upper surface only, causing gentle swellings or shallow indentations; the last of which are rather more obscure than the other parts of the sun, and contain many small dark points, like pores, through which some of the ascending gas has passed."

Upon a purely technical subject such as this, we cannot be very lavish of space. We are, however, aware that much injustice may appear to be done to a work of great importance when it obtains a contracted notice: but those who would object that we have devoted too few of our pages to this question, as well as those who may be of opinion that we have granted too much, will only do us justice by giving us credit for a desire to attain the golden mean, that is to say, to do justice to the merits of the author, but at the same time to consult the inclinations of the reader. This work, it will be easily seen, possesses all the qualities which could be combined in it by one who is evidently gifted with the highest intellectual endowments.

ART. XIV.—*Sketches of Canada and the United States.* By WM. L. MACKENZIE. 1 vol. thick 8vo. London: Wilson. 1833.

WE consider this to be a very useful book in this country, inasmuch as it more faithfully pourtrays, than any production lately issued on America which we have seen, the actual condition of the society of the middle and humbler classes in that country, and particularly in Canada. The writer emigrated to the latter place, and has been residing there for some years. He may be regarded therefore as an authority whose representations are worthy of confidence.

The author seems a light-hearted sort of person, who is as prone to a joke as another to a slice of bread and butter. He is quite at home, therefore, in the merry anecdote, and by some good fortune, or by a peculiar power of penetration, he is able to pick up on the road-side, we may say, the choicest materials for a cheerful story. We shall endeavour to prove our words in the following paper.

Mr. Mackenzie, it is proper to remind the reader, is travelling, we presume, for his pleasure, here and there in America; he is destitute of chart and compass—thinks but little of the course of the sun, and seems to be characterized by a strong resolution of just doing the very thing, and going to the very place, according as the impulse of the moment directs him. His system of observation, and his plan of giving the result of his experience, he has also placed under the same lax discipline, so that if we find Mr. Mackenzie capricious and undetermined about his excursions, and now and then superfluously retracing his steps from one place to another, we ought in justice to him to remember that he has stipulated for our indulgence upon the condition, no doubt, that he will compensate in amusement for what he is deficient in regularity.

At Philadelphia (to begin with something respectable), he tells us that they live in great comfort: all are well off, including even the blacks, who drive out in carriages like human beings, as a Barbadoes planter would say. But the carriage is not a decisive criterion of negro quality, for he knows that such alone prevails in Canada amongst the ci-devant niggers. There is a barber, he says, in York, a town of Upper Canada, who is married to a black woman, and instead of knowing any thing about slavery in her own person, she is the happiest woman alive, to be waited upon by white helpers all the way from Europe.

In Montreal, Mr. Mackenzie tells us, the ladies vote at the elections; and when we state that an Irishman on a certain occasion was one of the candidates, it is quite superfluous to add (when we remember the diffusion of the suffrage), that "his honour" was successful. Among the many practices of Upper Canada which arise from its civilization, that of kidnapping is set down as a frequent one by the author. At the Indian Queen Hotel, in the renowned city of Baltimore, Mr. Mackenzie had the luck to contemplate a very extraordinary piece of furniture. "In the dining-room there are hung up several pairs of flappers, which extend the whole length of the table, and that is about the usual extent of *a rope walk.* One or more blacks, by means of a string and pulleys, flap away like good fellows, causing utter dismay to the insect tribes, and producing an agreeable current of air in every part of the room."

Some of the columns of the Capitol, which was finished at the period of Mr. M.'s visit to Washington (in 1829), "have carvings of Indian corn stalks substituted for flutings and filletings, while the capitals are made of the ears of corn half stripped, having, on the whole, an appearance very like to the Corinthian or Composite order. The representative chamber is semi-circular, lighted from the roof, which is supported by massy columns of breccia, a dark-bluish, silicious pudding-stone, hard and highly polished. It is known to the natives by the name of Washington marble."

Mr. Mackenzie takes occasion to introduce into these miscellaneous pages occasional biographical notices, and two excellent sketches, one of the life of Van Buren, the other of General Jackson, have very particularly attracted our attention. Mr. Van Buren was placed in a lawyer's office at the early age of fourteen, and in 1803 was licensed as an attorney of the Supreme Court. He was of plebeian birth, began life as a democrat, but disdaining to court the favour of the powerful in the pursuit of riches, he yielded to the ambition which urged him to aspire to the highest honours of his profession. His private character is that of a man mild and benevolent, who unites great knowledge of the world with great frankness and ease, and very unusual command of temper.

Our traveller, who had imbibed some strong prejudices against General Jackson, found upon an introduction to him, that the latter was altogether a different character from that which he (Mr. M.) had conceived him to be. "The countenance," says he, "and person of the President are such as, once seen, will not soon be forgotten : his tall erect figure and singularly original physiognomy, allow of no mistakes as to the individual. His looks are far more manly, commanding and open than the portraits in the print shops would indicate, and his eye seems to betray a disposition ardent and passionate, but never sullen or petulant. His forehead is very high, and the lines thereon deeply indented; his complexion dark and sun-burnt, and his visage that of the war-worn veteran. I was impressed with his contemplative, thoughtful countenance, and strongly marked features; well do they correspond with the eventful tale of his adventurous life. His exterior appearance is remarkably plain,—he wears a black dress, without any badge indicative of his rank and office, yet are his person and demeanour well calculated to inspire a stranger with a sentiment beyond mere respect."

President Jackson is distinguished in America as the real friend of the poor; he is in favour of universal education, and has publicly recommended the appropriation of the public lands to that object. He is opposed to the principle of imprisonment for debt, of legislative interference in religion, and the avowed foe of all licensed monopolies.

Speaking of American governors, Mr. Mackenzie presents us with an account of the very singular system pursued in the state of Illinois. "There," he tells us, "the government is no burden to the people, nor is it a government opposed to their wishes and interests. It is exceedingly cheap, the whole of the civil list establishment not amounting to the one-thirtieth part of the cost of the Upper Canada system. The governor of Illinois is chosen by the people, and a good governor he is. His name is Gilmer, and he keeps a capital tavern at the seat of his government, and boards the members of Assembly like so many princes at two dollars a-week, presiding, of course, with due decorum at the head of his own table! His inn pays well, and the good folks of Illinois give him 500*l.* a-year for governing them. Mr. Gilmer is getting rich, and he is no burden to the country."

The sale of books annually in the United States is calculated to amount to the value of ten millions of dollars; in addition to which is to be considered the value of the sale of newspapers, and the amount of that item is about three millions of dollars. It may be of importance to English booksellers to be apprized, that since March, 1833, a considerable change in the duties on imported books into America has taken place. "On English books," the author observes, "a drawback of three pence per lb. is now allowed on their exportation to the United States, or other foreign countries. The publishers or proprietors of new or copyright works and stereotyped publications, printed in Great Britain, may profit by the change made in the United States tariff. This drawback, added to the difference between the tariff duties of 1828 and 1832, will form an additional inducement to English publishers to print an additional number of copies of each new work, for the American market, to be sold there at a price far below the rate charged in England. In this they have the example of the government; for by its regulations glass, paper, soap, &c. made in Britain, are sold lower in Quebec than in London, or at the door of the manufactory."

The Methodist body in the upper province of Canada alone amounts to 14,901 members, of whom 1,090 are Indians. Mr. Mackenzie, speaking from his own experience, describes them as a highly respectable and intelligent body, and that their ministers are often men of great talent, knowledge of mankind, and of unceasing zeal in the discharge of their duties. The most remarkable part of the account of the Methodists, however, is that which describes a camp meeting. The description of this singular spectacle is from an eye-witness, and is presented to us by Mr. M. as being perfectly unobjectionable on the score of authenticity. The place of the camp was situated about six miles from Torento near York in Upper Canada.

There is about the space of a moderate field cleared of under-brush, and the trees thinned so as to leave a shade from the sun (in the midst of the forest), which is inclosed by a fence and string of tents which surround the area. The tents are like the booths in a country fair, tables for the owners and their friends to eat at being substituted for the counters. There is a large stand or stage for the preachers, of rough workmanship, but suitable to hold a number, and secured against rain. About a dozen preachers were present; and I should say that 3000 people were collected together. The greater part of the people bring provisions and beds for three or four days. The camp is shut and opened by means of a large gate placed at one end, which is watched at night to prevent the entrance of disturbers and disorderly persons. I had often felt a desire to attend one of these meetings, having heard a great deal both of bad and good respecting them.

The services consist of preaching, prayer-meetings, &c., both public and in the tents,—class meetings, &c. and are continued, nearly without interruption, day and night. The sermons I heard were both able in composition and powerful in delivery. The preachers speak extempore. It is indeed very few good sermons I have heard in this country except at camp meetings. There is something very remarkable in the prayer-meetings; the people collect in considerable numbers, and are called *mourners.* There is a long table with a railing round, at a little distance sufficient to contain them. They kneel down, and several preachers and others pray; sometimes the whole people together pray. All is extempore. There are persons, both male and female, employed in the meantime [I suppose the writer here means " in the intervals between these prayers."—M.] in going round and talking to them on the state of their minds; and both at these and at the prayer-meetings in the tents there will be, every now and then, one who will, we should say in England, faint—go into hysterics. These cases I will presume to say little of; it is indeed a mysterious thing, and the universal cause to which it is attributed here is the influence of the Spirit. I have carefully observed the appearance of women in this situation: they appear quite dead as to any power or sensibility remaining in them, excepting warmth and a feeble pulse. You may prick them with needles, and it will have no effect whatever. The people will in no case use any means or method to recover them till they recover of themselves. I told you once that Mr. ——, his wife, and eldest son, had joined the Methodists; they were all mourners on this occasion. Speaking of this, I may tell you, that among the Methodists it is very common, in their large meetings, to have not only many speakers engaged in prayer at once, but also the whole of the people. It has struck me very remarkably on one or two of these occasions, when I have been present, to hear a hundred persons, or more, praying together. I could not, of course, distinguish what any one of them said. It was different from the repetition of the Litany in some of the churches, where the people join in an audible voice, for you knew, or could imagine, what they were speaking of. A concert of music I have heard, but had not before (except as in the Litany) heard an audible concert of prayer. There was not, in the latter case, a harmony of sound, but I presume there *was* a harmony of feeling. The ground at the camp-meeting is illuminated all night by means of stages, each of them twelve feet high, and of the breadth of an ordinary sized breakfast-table on the top, on which are kept blazing fires of pine-wood. The Calvinists here, as well as with you, are exceedingly prejudiced against the Methodists; and the government and its officers have endeavoured in many ways to injure them. It is certain, however, that they have done a great deal of good, and been the real benefactors of the people of this country.—pp. 107—9.

Mr. Mackenzie found, during a tour in the county of York in Upper Canada, that a new order or sect of Christians had been started in that part of the world, which was not so remarkable perhaps for any great peculiarity in doctrine, as for the splendour with which the worship is conducted. This body of new religionists call themselves the Children of Peace, and consist of about thirty or forty families, residing in or near the village of Hope, which is situated in the township of East Gwillimbury, about 35 miles from York, and 4½ from Newmarket, in Upper Canada. There are two schools in Hope, kept up as institutions for the young members of the Children of Peace. One school is for ordinary education, the other for instructing young girls in knitting, sewing, spinning, making chip hats, &c.; they cook their own victuals, make their own clothes, and keep the garden in order. But the object which most powerfully attracts the stranger in the village of Hope is the new temple of the Children of Peace, which, from its situation, dimensions, and architecture, is the most extraordinary which our traveller had ever beheld. The edifice is built on a scale of the most extensive nature, consisting of a series of towers, large windows for concentrating light, whilst the interior is decorated by splendid paintings and other ornaments. The worship is carried on by the aid of artificial light, and an orchestra, consisting of players on flutes, violins, bass-viols, bassoons, clarionets, and flageolets, &c. The music is altogether of profane composition, and the hymns are contributed by the members.

Mr. Mackenzie made a visit to Lower Canada, where he found that the Catholic religion was professed by a majority of the people. The Catholic clergy are maintained by a contribution of a twenty-sixth part of the produce of the land belonging to Catholics alone, so that no one is forced to support the clergy but those who directly receive their services. He proceeds, at considerable length, to notice the objects worthy of description in the cities and towns through which the course of his tour conducted him, and upon the whole, presents the Canadian community as in a very thriving and promising state. Whilst at Albany, Mr. Mackenzie devoted a considerable interval of his time to the study of the mode of doing business in the senate and assembly of this state. It seems that they transact a great deal of business, very much to the purpose, in a short time, simply by attending to method, and setting aside all useless formalities. They read their minutes without turning out the public—they clothe their speakers neither with wigs, gowns, nor three-cocked hats—members rise in their places and make reports, instead of getting up in pairs, and striving who shall obtain the floor and catch the speaker's eye first—their order and rule of proceeding cannot be departed from without the common consent of every member, given without discussion; the ayes and noes are taken with great accuracy in the shortest possible time, and without troubling any member to rise; the assistant clerks have their places near the speaker; the reporters for the public press have comfortable seats assigned them also near the speaker, but are not paid; when the clergyman comes in the morning to implore a blessing on their deliberations, he takes the lieutenant-governor's chair at the head of the senate, and the speaker's desk in the assembly; the attendance of members is good, their deportment very orderly—the closeness of their attention to business almost incredible—they have a morning session at ten—then an after-dinner session—then an evening session at seven. The minutes of both houses took up little short of half an hour in reading one day. The bills or acts are fairly written upon good paper—no parchment is used. There are no knocks, and black rods, and bows, and scrapes, and interruptions to business on account of messages from the senate or governor; all is done quietly; and bills and resolutions pass silently from the officers of one house to those of another, or to the governor, as matters of course. The lieutenant-governor, in the senate, and the speaker and chairman of committees of the whole assembly, are provided with mallets or little hammers, which they use when there is any noise, saying, "The house will please to be in order," or words to that effect—order is instantly restored.

Baron Humboldt relates, that during his travels in South America he met with a labourer named Lagano, who had suckled his own child for upwards of five months. Mr. Mackenzie was reminded of this passage once in Upper Canada by an Indian woman who suckled a tame deer. But Mr. Mackenzie has a great taste for droll sights, and was frequently gratified in his eccentric curiosity. He remembers the winter of 1825 with very pleasing associations, arising from three very remarkable spectacles: the first was a couple of calves, in harness, drawing a sleigh, and guided by an Indian boy in the Indian woods. The second, a boy harnessing two docile sheep to a wood sleigh, in Haldimand. The third, a goat in harness, drawing a sleigh, in which were three children, near Kingston.

Mr. Mackenzie has a long and important chapter on the laws of entail and primogeniture, well deserving the attention of those who emigrate to the Western continent. This is followed by a full description of the rise, progress, and present state of the Rideau canal. With respect to the number of school districts and pupils, those are now considerably increased in the state of York, in Canada, and Rochester, which in this district is the seat, at present, of an interesting experiment, to ascertain the effects of trying to combine mechanical labour with instruction in the sciences which appertain to a liberal education. The institution was founded in the spring of 1831; it numbered sixty-one pupils in January last, and is in a prosperous state. The pupils rise at four each morning, work three hours and study ten. Mechanical labour is found to alternate better with study than farming work. One-third of the students at the academy at Rochester earned as much, nearly, by joiner work, coopering, and painting, as paid all the charges against them for board and education. An account is kept separately with each scholar; and the hope of reward sweetens labour.

On the important subject of emigration, Mr. Mackenzie expatiates at considerable length; and as from his experience in Canada, and particularly as he appears to be a writer of probity and good faith, we think it may not be amiss to present our readers with some of the homely advice furnished to emigrants by this gentleman: "Be diligent—persevere—neither eat, drink, nor wear anything that is not of the produce of your own farm—if you can avoid doing so—until your lands are paid for, and a freehold title recorded and in your pocket. Rather miss a good bargain than grasp at too much with the risk of getting in debt. If your clothes be plain and clean, never care although they be coarse. You will be valued by your conduct, and not by your clothes. As to food, your own mutton and beef, and pork and veal, and butter and cheese, and potatoes and corn, and poultry, &c. raised at home, will render you as independent as King William IV. Drink good water, or plain family beer, (there is no malt-tax or exciseman to interfere with you,) and look forward to the time when the orchard you have planted and enclosed will bear fruit abundantly, and enable you to refresh yourself and comfort a friend with an occasional tankard of racy home-made cyder. As to tea, coffee, smoking or chewing tobacco, snuffing, and the vile practice of drinking spirits, be not tempted by the extraordinary lowness of price in America; '*touch not, taste not, handle not.*' Remember our European landlords.

"It is of no use for silk or cotton weavers, mill-spinners, clothiers, cutlers, watchmakers, calico-printers, and other mechanics who, like them, manufacture wares easily and cheaply imported from Europe, to emigrate to Upper Canada for the purpose of pursuing their respective occupations. They would be met at every corner by the productions of the half-starved workmen of these kingdoms, offered at the lowest rates. Taylors, Tory-parsons, physicians, lawyers, surgeons, shopmen, and clerks, are not at present in great request in Upper Canada; but waggon-makers, merchants, (shopkeepers,) bricklayers, carpenters, stone-masons, cabinet-makers, blacksmiths, and joiners, might probably better their circumstances by crossing the ocean. Common-school teachers, shoemakers, saddlers, coopers, brewers, and bakers, may do well enough, but I think that their chance is not so good as that of the preceding classes. Each man, on resolving to emigrate, should have previously sat down and counted the cost, and seriously asked himself the question, What am I to do when I get to America? He has the whole of that wide continent in which to make a choice, and may readily amend a first choice if he find that it would be to his advantage."

Mr. Mackenzie, towards the close of this volume, presents us, quite unexpectedly, with an account of an attempt to murder him in America. The cause of the wicked attempt was connected with political differences, and as Mr. M. finally escaped, it is not necessary to go into any further particulars.

The author complains of the great inconvenience which is felt in Canada, by the undefined relation in which the officers of British regiments stand to the local law. For example, a brother of the Bishop of Exeter, Captain Philpotts of the royal engineers, stationed in Upper Canada, went out once with a party of soldiers, and in an illegal manner upset the blacksmith's shop at the Falls of Niagara, overthrew fences, laid open the growing corn and cabbages to destruction, and committed other ravages. A petition of complaint was sent up to the House of Assembly, and a committee of inquiry was appointed. Sir Peregrine Maitland, who was charged with giving orders for this demolition as commander of the forces, gave orders to the officers who were summoned, not to obey the process. The officers barricadoed themselves up in a house, but were finally apprehended, and brought before the Assembly. Upon this, Sir Peregrine prorogued the Assembly. This, however, is only a specimen of the indifference with which important matters are looked into in Canada. What, for instance, shall we say of the discovery, not long since, in the accounts of the Jesuits' estates, which were under examination by the House of Assembly, that a Church of England parson, named Sewell, was in the habit of drawing an annual income of considerable amount in the pretended capacity of "Chaplain to the Jesuits!" The villainy here is not only that the Jesuits most assuredly never looked for a Protestant chaplain, but that in point of fact, there has been no Jesuit in Canada whatever for many years back. Independently of these subjects of complaints, Mr. Mackenzie describes another teazing visitation permanently affecting the comforts of the population, namely, the petty courts and law fees. The people are perpetually in hot water with each other, in consequence of the facility with which litigation can be applead to, to settle the most common transactions of life.

We must now part with this very pleasant companion, who has collected together a very amusing, and in some instances, very instructive series of facts, miscellaneous in their nature, and singularly free from any of that stiffness which belongs to orderly arrangement. Though Mr. Mackenzie is evidently of a sanguine temperament, and deserves that his sentiments should be subjected to the scales, still this is only the fault which is almost inseparable from that ardour and determination of character, without which benevolent intentions will do very little in this world.

Art. XV.—*Sunday in London, illustrated in Fourteen Cuts.* By George Cruikshank. 8vo. London: Wilson. 1833.

This is a very ludicrous affair altogether, but there is good sense in the text, as well as clever art in the illustrations. The subject is happily selected, and though treated with sufficient humour, is fully capable of being made ten times more capable of exciting a sense of the ridicule than we find it in this instance.

For the purpose of scientific classification, the author divides the Sunday into three several eras. The first commences at twelve o'clock on Saturday night, and where does the toll of the clock, which announces the birth of the Sunday, where does it discover, like a drawn up curtain in a theatre, the myriads of the higher orders? They are to be found in the King's Theatre, packed tier upon tier, either absorbed in vapid conversation, or joining in the buzz of applause, which, upon the Sabbath morn, is yielded to some exquisite whirling of a danseuse, who ultimately spins round upon her tiptoe. Legions of link-boys, and hackney coachmen, and pads, and watermen, with oyster-women interspersed with footmen, are outside, paying quite as much devotion to the coming day as their betters in the inside. If we look at the occupations of the middle classes at the same hour, shall we not see them mimicing their superiors on a smaller scale, and breathing in the theatres the pestilential air of those receptacles of vice. Now the lower orders, at the very hour when the higher and the middle are thus engaged, are undergoing a peculiar ordeal, which, in a remarkable manner, is destined to adapt them for the proper observance of the Sabbath. Your master manufacturer, according to our authority, is too great a man to attend to the morals and comfort of the lower orders in his employ; all he wants from them is their labour; and having made his bargain with them as to the price of that labour, he deputes a *foreman* to see that they do their stipulated labour, and to pay them their wages. The foreman being "a shrewd and clever tradesman," like his master, sees no reason why *he* also should not turn the lower orders to some account; and as the master leaves him no chance of getting any thing out of their *labour*, he contrives to screw something out of their *relaxation*; and this is the way he goes about it: he contracts with a neighbouring publican to supply them daily, and every day, with beer, gin, tabacco, &c., he undertaking to pay the score upon condition of receiving a *per centage* thereon. By this contrivance the men can "drink and drive care away" all the week; and by so doing *oblige the foreman*—which is much; and the foreman, when Saturday night comes, in order that they may oblige him the more, keeps the account open, and the spiggot running until the first or second hour of Sunday morning. And this admirable contrivance for the "accumulation of capital" (on a small scale) is called "*the Pay-table.*"

Now, to be serious for a moment, this scene is not of rare occurrence; it is a faithful picture of what pretty constantly takes place, and though the immediate evil consequences of the practice have been now stated, still there are ulterior results, which deserve quite as great a share of attention. The drinking at the public-house on the Saturday night is most commonly persevered in until the mechanic becomes intoxicated; and he is almost always sure, under these circumstances, to find a berth in a watch-house. His wife, meantime, becomes alarmed, and is directed to the place of custody, and having her marketing to make, she must wait until the morning. It has been shown to a late Committee of the House of Commons, that the people who crowd about the stalls and shops on Sunday mornings are chiefly improvident persons, who, by anticipating the morning on the evening before, would purchase their necessaries at a considerable saving; and it appears to be a just conclusion with respect to this whole practice, that if every vendor's shop, now habitually open for those unthinking Sunday customers, were to be rigidly closed during the Sabbath, that the families who at present subsist on commodities bought on the Sunday morning, would be more cheaply, and far more safely supplied if these commodities be purchased on the Saturday. So then, the statement on which the author of this little production puts forth, is by no means an exaggeration, but that it is perfectly true, that the first hour of Sunday morning sees the *higher* orders emerging from the *opera uproar*, and the *middle* orders from the *revelry of the devilry*, sees the *lower* orders reeling home from the *pay-table*, followed by grumbling wives and pining children; the children are cuffed, supperless, to sleep; and if the wives grumble more than is agreeable, why the husbands are lugged off to the station-house for making them cry "murder!" And it follows that all the three *orders* are excellently well fitted for a "proper observance of the remainder of the Sabbath."

The sort of worship which the lower orders are next fitted for, is very properly pointed out as bearing a resemblance to that of Juggernaut, for the portals of the gin shops are thrown wide apart, and the puncheons are assailed with an assurance that in a few hours they will be exhausted. We do not know that the peculiarity is common to all countries, but in London there is a very striking degree of fastidiousness in the lower orders as to *where* they shall drink their gin. The imagination of this people, their most delicate susceptibilities, have been consulted for the purpose of attracting them to a particular warehouse to drink the agreeable potion. The bars of the gin shops (which may be understood by the uninitiated when we tell them that these bars are a form of rude altar, before which the libations are poured in),—these bars, we repeat, are decorated with the most costly ornaments, these being the result of the emulative spirit of the publicans. Sometimes you see them display a great richness of carving, or glowing brass work—at other times the light of chandeliers is powerfully reflected from shining gilt work, whilst all the forests of Honduras are traversed to detect the most exquisitely veined mahogany, to set off the pannel of a gin shop counter.

The engravings which illustrate the various scenes to which we have been now alluding, are in the very best style of comic effect; they are perhaps too diminished in size for the number comprehended in the groups, but with that drawback against them, they are certainly admirable of their kind.

Whilst the gin shops have been yawning for their prey from amongst the lower orders on the Sunday mornings, as we have seen, the middle orders, about the same period of the day, have surrendered their busts to the barber, or their minds to a Sunday paper, which is a far less innocent occupation. A dinner at noon and their draught, and a jaunt into the country for tea, generally finish the sabbath.

With respect to what the higher orders do during the Sunday morning, we know of no facts which give a better view of their disposition than those which have been collected by the Parliamentary Committee. At the west end of the town it has been proved that, especially in the neighbourhood of the *wealthier* classes, fishmongers and poulterers do much business on Sunday, and until a late hour in the evening of that day, in supplying articles for *Sunday dinners to the rich*. A *fashionable* fishmonger at Charing Cross, in his evidence before the said Committee, says, they do more business on Sunday than on any other day; and another fashionable fishmonger (in Oxford-street) says in his evidence, "I think this is the fault of the masters and mistresses; because they do not begin to think of what they shall want for dinner until they come out of the Park, or out of the *church*." And all the fishmongers, of whom many were examined, agree, that under the present system, journeymen fishmongers and apprentices are "as ignorant as can be;" and that the fishmongers generally, both masters and servants, would be glad of a law to prohibit Sunday traffic. So said the fishmongers, and so also said the *poulterers*: "We begin at seven o'clock on Sunday morn," said a higher order poulterer, "and we do not finish before eight o'clock in the evening, because the butlers and house stewards must not give their masters the bill of fare before certain hours which they appoint. My customers, I may say, are all the great men—the members of both Houses, and members of the administration like*wise*. I remember going twelve times to a gentleman of rank on one Sunday; and the difficulty of getting the article he wanted occasioned three or four more times going backward and forward."

The picture, indeed, of the London Sabbath is quite frightful, and we are satisfied that the concurrence of every rational mind in the opinion that some bold revolution of manners is essential to the credit and morals of the metropolis, must sooner or later by its moral force produce, and that very speedily, some definite amelioration of the evil.

Art. XVI.—*The Animal Kingdom, arranged according to its Organization.* By the Baron Cuvier, &c. &c. The Crustacea, Arachnides, and Insecta, by Latreille, &c. No. 1: large 8vo., with three beautifully-coloured plates. London: G. Henderson. 1833.

Of all the works which remain to us as productions of the united genius, learning, and extraordinary industry of Cuvier, that which is best known to foreigners, at least that which is most generally best prized in this country, is the *Regne Animale*, the Animal Kingdom. The first edition of this great performance was published in 1817, and the last was not completed until 1830, and that edition we may now look upon as the classical authority which is to constitute the chief source of reference by the whole body of living naturalists.

Attempts have been made to introduce this work into the scientific literature of England, and a very elaborate translation of it has been given to the British public by Dr. Griffiths, copiously illustrated by plates. But this enterprise does not seem to have been worthy of the success which, at first sight, it might appear to have deserved. In the first place, the version of Dr. Griffiths was taken from the earlier edition, and hence those who directed their attention to the study of zoology, were unwilling to become purchasers of a heavy work, which they must have known would be sooner or later superseded by an improved edition. Again, the correctness of the translation was by no means to be indiscriminately depended on, and lastly, the price of the work must have limited its circulation to a very diminished minority indeed, of those to whom the contents would have been exceedingly desirable. Whether or not, the comparative failure of this extended version of Dr. Griffiths, brought about as it was by so unfortunate a combination of difficulties in the way of purchasers, had its warning effect on the whole order of publishers in this country, we are not in a condition to determine; we only know, that no successor or rival of Dr. Griffiths has sought to disturb him in his sequestered operations, and that up to this time not even a partial selection from the great work of Cuvier has been translated and published in England.

It is under these very important circumstances that the project, which is unfolded by the appearance of the number whose title we have prefixed to this article, has been undertaken. We hail it with unspeakable pleasure, because we are now in a condition to confide in the certainty of a vast boon being conferred by honest commercial spirit on the best interests of science. Hitherto we may say that the *Regne Animale,* to all who did not number a thorough knowledge of the French language amongst their acquirements, was a sealed book; and if it be now brought to the level of every man's pocket who cannot be beggared by the loss of a shilling, ought we not to rejoice at the evidence that this fact presents of a great and most auspicious moral revolution?

But let us see exactly what the nature and advantages of this enterprise really consist of, for the publisher appears resolved to stand or fall by the simple and only fair test of a specimen. With respect to the first question, is the translation of the original executed in the best manner, so as to answer the description of the prospectus, namely, that the work will be found to combine not merely the exact import of the author's language, but as much of his manner and his spirit as it is possible can be transferred from the one language to the other? Now for our own parts we have accurately compared this version and the original, and we are literally surprised at the perfection to which every requisite quality of the former has been carried. One of the most difficult and delicate points attainable in the art of translating is here most skilfully reached, because whilst the original is severely, indeed religiously, adhered to throughout, there is still so complete a freedom in the text from any turns of phrase, or any peculiarity belonging to the genius of the French language, that a reader will scarcely be able to believe that the sentences which he reads ever emanated from any but the mind of an Englishman.

So much for the letter press, of which by the way every body has now the opportunity of judging for himself. The paper and printing are also left to the unbiassed judgment of the reader.

We now come to one of the most important features of this publication—the plates by which it is illustrated. We find by the advertisement which accompanies the present number, that the specimens of art which we see attached to it are selected from separate divisions of the animal kingdom, and that this choice was founded on the intention of the proprietor to satisfy the public, by the least equivocal of all evidence, that the excellence of the plates was not to be confined to the earlier numbers, but that up to the last number their uniformity, in that excellence, should be faithfully preserved. We presume, that no misgiving such as this contrivance was destined to meet, will be entertained as to the regular completion of the whole work. Then as to the merit of the engravings—here at all events we leave the reader to be his own judge; for our parts we do not understand the view which the proprietor seems to take of his arithmetic; we cannot divine the nature of the stratagem by which he is to succeed in even squaring the expenses with the returns, to say nothing about profits. We know very well, however, the cost of the original work, with its illustrations, to amount to somewhere about *six and thirty* pounds; whereas the whole of this English translation, with better paper and superior workmanship, together with a greater number of plates, will stand the purchaser in precisely the same number of *shillings!* Where are we to stop?

Art. XVII.—*Lives of Eminent and Illustrious Englishmen, from Alfred the Great to the latest Times, on an Original Plan; comprising the two-fold advantage of a General English Biography and a History of England.* Edited by G. G. Cunningham; with Portraits. Vol. 1st. pp. 490. Glasgow. 1833.

Biography is universally allowed to be one of the most delightful and instructive branches of literature, and it is also one of those departments in which England has many specimens of the highest excellence to exhibit. We say this with reference to individual lives of celebrated men, we have no particular reason to be proud of the number and execution of those general collections of lives that have hitherto appeared among us.

Of those which are confined to native worthies, the Biographia Britannica remains incomparably the best; but the only complete edition of it is now four score years old, and nearly forty years have elapsed since Dr. Kippis, who began a new edition with additional lives, lost his own life; he did not advance beyond the first six letters of the alphabet, and no one has yet appeared to continue the task which he was obliged to abandon. The General Biographical Dictionary has been reprinted, with great additions, by Mr. Alexander Chalmers; the materials are loosely collected and very ill digested, and they are moreover marred by the continual introduction of the editor's malignant bigotry and besotted antipathies.

Dr. Aikin's General Biography, in ten quartos, has great merit, and might, like other works of the same kind (inasmuch as it gives an account of the actions of every distinguished person), serve as a sufficient body of history, but it has no arrangement except the alphabetical one; though, therefore, it is occasionally consulted, it is from this cause never read.

We ought to except the instance of a worthy provincial friend of ours, who was observed to take in succession from the library of the town to which he belonged, the volumes of Dr. Aikin's Dictionary; when he was taking away the letter R, we expressed our surprise, and we received this answer: "Finding myself to be very deficient in historic knowledge, and preferring the biographical mode of learning to any other, I have determined to read this work regularly through" (*i. e.* from A to Z). We could not but congratulate him upon the entertainment he would derive from such a procedure, and the exact knowledge of geography and chronology which would be the inevitable result of his method of study. The perception of the advantages of chronological biography, over that in which the arrangement depends upon the accident of the initial letter, and also over general and political history, has led to the undertaking of some works, in which it was endeavoured to combine the instruction and convenience that belong respectively to the several forms of narrative.

An Universal Biography began to appear a few years ago, chronologically arranged by the Rev John Platts; we could not discover any merit in it, except the collocation of persons, with some regard to the periods in which they flourished. The execution of the book was hasty, and so was its close; for since the appearance of the fifth volume, which hardly approaches so far as the period of English civilization, no more has been seen or heard of it, and we are told in Paternoster-row, that though not completed, "it is finished."

We know, in short, of but one other rationally arranged work of this kind in the English language, except the one before us, which we can praise; that other one is comprised in the third division of the Encyclopædia Metropolitana; but the exact and elegant scholars, whose contributions have deservedly obtained for that work so high a character, beginning, as they did, with the creation of the world, and including, as they do, every important person of every "nation, kindred, and tongue," have still many centuries to wade through, before they can in due course relate the achievements, deeds, labours and sufferings, of those warriors, statesmen, ecclesiastics, scholars, discoverers, philosophers, and poets, of whom every instructed and right-minded Englishman speaks with patriotic pride.

In a very clear, modest, and sensible preface, part of which we copy, Mr. Cunningham describes his plan: "Its object is to combine the advantages and attractions of history and biography, by presenting to the reader the lives of those distinguished Englishmen who gave the tone and character to their times, or whose names are connected with British glory in arts or arms, in such an order as may meet their chronological relation to each other, and the events in which they were the prominent actors. The advantage of interest resulting from this mode of exhibiting a nation's history is obvious, as it will lead the reader's mind through the complexity of events, by personal feelings and individual sympathies, instead of that comparatively cold, dry, and abstract sentiment which attends only to the strictly historical connexion of affairs. The reader of history in its usual form views things in so generalized and impersonal a light, that he is in danger of feeling the study grow heavy on his attention, as if it were a system of abstract science, and its successions those of demonstrative reasoning."

Mr. Cunningham does not tell us to what histories of England these remarks apply. Our admiration of him as the writer, is enhanced by the consideration that they do bear upon the once-admired work of his countryman, David Hume, which is also chargeable with the manifestation of bad feeling towards the memoirs of many of the greatest and best Englishmen; and, moreover, with bad faith or wilful credulity, in respect to every alleged or actual slander on their conduct. We always welcome compensation to any injured character, however long the defamed may have been removed from the sphere in which human praise can affect him; but our gratification is increased, when the reparation comes even from the same country as the injury. Sir Walter Raleigh has been most vilely misrepresented by Hume, and we have lately had to thank a candid, learned, and searching Caledonian for an ample, though condensed relation of his deeds, and a triumphant vindication of his moral character. Neither we, nor many others, believed the asperions cast on him to be true; we know them to be reputed falsehoods. We dare not venture to affirm that Lord Bacon was quite undeserving of that serious moral blame which has cast a shade even over so splendid and enduring an intellectual reputation as his; bnt we shrewdly suspect that, if all the particulars of his imputed conduct were investigated by any one who united in himself the rarely-combined powers of the minute-examiner of legal evidence, and of a moral philosopher, with the stimulus derived from generous enthusiasm, directed by a strict love of truth, most of those injurious allegations would be found to be either baseless or exaggerated; and the service done to history would be the least important consequence of such a result, as we anticipate, from a thorough investigation. It would prevent the exultation of the pharisaic imbecile, who thanks God that he is no genius (like Lord Bacon), who is at the same time wanting in integrity; and the still worse use that is made of his supposed misdeeds by the corrupting sophist, who would persuade the young, the weak and the vain, that they show intellectual superiority by disregarding moral obligation.

Perhaps we have already digressed too far from the legitimate boundaries of reviewers; but we must plead in self-defence, our anxious love of justice, our earnest desire to cherish in others every worthy feeling towards the memory of the sages, and benefactors of the human race; and our wish that those of our cotemporaries who have the smallest claim to the gratitude of after-coming ages, may feel encouraged by the thought that ultimate justice will be done to them. Such persons ought to consider every reclamation that is made for the denied merits of the eminent men who have been entombed for centuries, as a beacon of hope to themselves; and they should look with grateful confidence upon every effort that is made to assert the mental power and moral rectitude of plagiarised and calumniated men. We can almost believe that the bones of Sebastian Cabot rioted in his tomb, when an American located in England, proves to the satisfaction of all the world, that he, the object of detraction, and the subject of depreciation, had " titles manifold" to our admiration, esteem, and gratitude. To proceed with Mr. Cunningham's exposition of his plan and purpose, we must, as we did previously cite his own words, they being more clearly explanatory of the drift and reasons of his labours than any phrases which we could substitute. " Without wishing to discourage a study so sublime and important as that of philosophical history, we do not go too far when we say, that the popular attractions of history do not reside in its scientific principles, but in its personal interest—that the great majority of readers take less interest in the relation of events to abstract maxims, than in their connexion with the fortunes of individual men, with whom they can identify themselves in thought, and in the vicissitudes of whose lives they can take a home-felt and immediate concern.

" Whoever, therefore, can most perfectly combine this personal interest with the series of public wants, confers on history the greatest degree of that attraction which makes it studied by readers in general; and which, by enabling them to sympathize more completely with the prime actors in the drama of society, at once directs their eyes to the governing spring in its great movements, and brings home its moral lessons more powerfully and directly to their hearts. It is on this principle that we have thought that if an alliance could be accomplished between the Muses of biography and history, a work might be produced which, with equal truth and fulness of information, might possess superior interest, and therefore, superior utility for the mass of readers, to the present historical compendium and biographical collections." Mr. Cunningham then enumerates the nine periods into which his " History of England in the Lives of Englishmen," is divided:

1st. From Alfred the Great to the Conquest.
2nd. From the Conquest to the Accession of Edward I.
3d. From Edward I. to the Accession of Henry VII.
4th. From Henry VII. to the Accession of James I.

The first three periods are completed in the volume before us, and in a style that makes us augur well as to the execution of the immediately following portions, which will comprise the reigns of Henry VIII., Edward VI., and of the Queens Mary and Elizabeth. Sir Thomas More is one of the most important of the persons whose life comes to be written in this portion of the book. We trust that Mr. Cunningham will avail himself of the most complete and exact account of that illustrious man which has yet appeared, that is, " Rudhardt's Life of Thomas More," which, excellent as it is, to our surprise has not yet been translated from the original German; and, indeed, is not known at all to English readers, except from the critical analysis which appeared some time ago in the " Foreign Review." We hope that our literature will not long have to bear the double reproach of wanting an adequate biography from a native writer, and also of neglecting to transplant one which has been reared by the industry and skill of a foreign hand. The number of historical errors which have been extensively spread in popular works, makes us anxious to prevent their perpetuation; hence, these hints to the conductor of a new work. We shall, however, be glad to find that they have been rendered superfluous by the comprehensive knowledge and conscientious exactness of Mr. Cunningham, whose second volume we shall notice as soon after its appearance as is compatible with due time for examination of its contents.

ART. XVIII.

1. *The Dream, and other Poems.* By MRS. GEORGE LENOX CONYNGHAM. 1 vol. 8vo. London: Moxon. 1833.
2. *Bishop Toby's Pilgrimage; or, the Method of procuring a Mitre.* In six stages. Newcastle: 1833.

THESE two publications are widely different from each other in many important points, but they may with convenience be considered under the same general head. The first of the works is a volume of very sweet poetry, and confers immortal honour on the female who has been able to contribute such a model of elegant literature to our current stock. We hope that we are not mistaken in inferring from the mottoes which are prefixed to the smaller poems, that Mrs. Conyngham is a lady possessed not merely of an ardent and disciplined fancy, but also of the treasures of classical lore, varied by an acquaintance with the most select of the modern languages. We find repeatedly in this volume quotations in the Greek language from authors, an acquaintance with whose works implies a very extensive prosecution of Greek studies. Four lines in the Greek which are placed at the head of a War Song, we find to be translated in the subsequent verses, a proof at all events that the inditer of the said verses must have been an unexceptionable Grecian. In other pages we find mottoes in German, in Italian, in classical Latin, (Cicero), and the collection is closed by some sonnets in the Italian, which remind us of the charming measure of Petrarch.

The first piece in this volume is a poem of considerable length. It is called "The Dream," and turns upon a romantic incident, the details of which derive considerable effect from the descriptions of the scenery where they have been realized. We are inclined, however, to give our attention to the smaller effusions, in which Mrs. Lenox Conyngham's genius appears to soar with more freedom. A Greek War Song, Immortality, an Ode to Hope, The Righteous Perisheth, Grief is my Nature now, Woman's Truth, display great power and spirit. A "Chorus of Virgins," the scene of which is in the old Roman territory, is a piece beautiful in its execution, as it is affecting in its story and catastrophe. Julia Alpinula is a young priestess of Aventicum, whose father being condemned to death by Aulus Cœcina, she throws herself at the feet of this governor, and implores his clemency by tears and lamentations. But he proved inexorable, and the charming young priestess, in the violence of her grief, sank down a victim, and followed her father to the grave. In the short poem before us, the poetess represents a number of virgins as assembled round the tomb, whilst one of them addresses the rest. The first part of this beautiful lament is as follows:—

> Bring flesh flowers, and let us fling
> The fairest blossoms of the spring,
> To die, in youth, upon her tomb;
> For she, too, died in life's young bloom.
> Bring early lilies;—their clear white
> Is not more stainless, or more bright,
> Than were the soul and beauteous brow
> Of her, whose charms are mouldering now.
> Bring the wild buds that love to hide
> In clefts upon the mountain's side;
> For she was wont to wander there,—
> Herself as pure as mountain air,—
> At rosy morn, at dewy even,
> Holding communion with high heaven.
> But, most of all, bring, bring that faithful flower
> Which joys not in the sun's meridian hour;
> But gives its beauty, only, to the light,
> And sheds its fragrance o'er the gloom of night:
> For so her sweetness cheered the darkened years
> Of him whose life she could not buy with tears.—pp. 90, 91.

The virgin then makes an allusion to the cold and cruel author of the untimely death of their beloved sister, but she soon consoles them by the assurance that their Julia need not be mourned as though they thought her locked in the grasp of death beneath the unconscious tomb; no, they should rather believe that it was to some world of freedom that the maiden had fled, some region of love, some holy sunny sphere, where the griefs which haunt us here have no entrance, where no hearts are broken, where no tears are shed. The virgin then, recurring to the remembrance of the lost one, thus apostrophizes her:—

> Thou wert his only one,—his all on earth;
> And this his loneliness,—his widowed dearth
> Of other ties, but bound thee still more fast
> To his crushed heart,—its dearest and its last.

Yes! he was as a sere and aged tree,
Without a leaf or bud of hope but thee:
And twined around him, in unfading youth,
Clung the fond tendrils of thy love and truth;
Nor to the world's unfeeling glance betrayed
The havoc grief, and care, and time had made.
Thy life was wreathed round his; and that same blow
Which levelled him, laid thee, too, prostrate, low,
To waste and wither,—the untimely prey
Of the fierce hand that felled thy parent stay.
Thou wert his all on earth; and in that world
Where full-grown Joy's bright pinions are unfurled,
His spirit's lot were desolate and chill,
Unless thy gentle spirit shared it still.—pp. 93, 94.

A very large proportion of these small poems is devoted to subjects of ancient Greek history, and they show an intimate acquaintance, on the part of the authoress, with the minute incidents in the annals of that illustrious race. Mrs. Lenox Conyngham appears to be guided, in her choice of these themes, by a lurking ambition to act upon the national feelings of the modern Greek nation, by holding out, as examples of valour and of a love of liberty, the deeds of their glorious ancestors.

The second poem on our list is a combination of humour and satire, forming one of the happiest imitations of the difficult style of Hudibras with which modern literature has been enriched. The intention of the caustic poet is to expose the too common system prevailing amongst the exalted classes of society, of converting the offices of the sacred ministry of the church into objects of mere worldly ambition, and as sources of emolument, the distribution of which is made on pecuniary and interested considerations alone. The first "stage," therefore, opens with a communication addressed by a bishop to his son Edmund, familiarly written "Ned," for the purpose of tracing the devious course, and describing the arts, stratagems, &c. by which he attained to that gem of all ecclesiastical gifts—a mitre. In a note to the first page of this epistle of the bishop, the author states that a certain member of the hierarchy, whose name is not mentioned, began his career as a pot-boy in his father's inn, somewhere in the west of England, and he informs us, that it is from the conduct of this bishop, and from his character as a stickler for church preferment, and a pamphleteering controversialist, that the subject-matter of this pilgrimage is principally drawn.

The bishop, whom we left addressing a history of his early life to his son, acknowledges that after leaving the grammar school, his next employment, and he blushes to speak it, was waiting in his sire's hotel. Here, however, he had an opportunity of seeing how much reverence was paid to all the brethren of the gown, and an ambition forthwith seized him to become a clergyman.

And, tho' scarce yet eighteen, my mind
Was then so piously inclined,
That I preferred these sacred things
To ev'n the wealth and pomp of kings;
And every wish and prayer of mine
Was to become a great divine;
To make the Church of Christ my care;
And have, besides, a handsome share
Of those fair gifts so amply given
For cleric use by gracious heaven!
My father, tho' a publican,
Was always deemed an honest man;
And, like most landlords, was expert,
Nay, happy, in the pleasing art;
Possessed a fund of hum'rous jests
To entertain his jovial guests.
With these, and matchless powers of song,
He oft was wonted to prolong
Their festive mirth for many an hour—
A scheme to swell the drinking score.
But all professions, from the clown
Ascending upwards to the crown,
Not ev'n excepting that of preaching,
Have such like arts of over-reaching,
And claim as *lawful* perquisites
Whate'er they *pilfer by these slights!*
I, therefore, did not mean to blame
My sire, because he practised them,
Who, to his *honour* be it said,
Acquired a fortune by his trade!
Howe'er, his cares were such that he
Ne'er gave his mind to piety;
Nor would he sanction the design
I'd formed of being a divine;
But when I such a wish expressed,
He treated it as but a jest—
Was wont to say, with serious air,
He thought his own a better far
Than ev'n the clerical vocation,
Deducting costs for graduation.
But this was all a mere pretence,
Which he contrived to save expense;
For never mortal man was more
Intent on hoarding up his store.

Thus, by my sire's severe behest,
My pious project was suppressed,

And all my views—O, sad to tell!—
Confined within a curst hotel!
But after all, 'twould be uncivil
To blame my sire—I blame the Devil!
Who doubtless tempted him, good man,
To thwart and counteract my plan,
By plying all his artifice
To fill his mind with avarice,
Lest he, perchance, should give his coin
To aid me in my good design.
For if we scan the sacred pages,
We find, in apostolic ages,
That, often with too much success,
This prince of crime and craftiness
Has fettered with impediments
The good designs of ev'n the saints!
And hence I wonder not that he
Presumed t' enthral a youth like me,
Deeming he'd gain his wicked end
By fettering me—malicious fiend!
In an hotel to be the slave
Of every coxcomb, sot, or knave,
That in so vile a place might choose
To banquet, revel, and carouse,
On whose commands I had to wait,
From morning soon to evening late,
And for their jeers and insolence
Return the smile of complaisance.
While harassed thus from day to day,
With bustle, noise, and drunken fray,
I scarce could stifle my chagrin,
And cursed, (may heaven forgive my sin!)
Tho' secretly, the clamorous sots,
As well as bottles, pipes, and pots,
Which oft I broke, too, in my wrath,
For standing in preferment's path.—pp. 4—6.

A stranger at the Inn, who ultimately patronized him and sent him to College, where he appears to have laid down the plan of his future proceedings.

In Isis' bowers I now had spent
Four tedious twelvemonths of restraint,
Had duly run the circle o'er
Of *Alma Mater's* holy lore,
As well as taken my degree
The needful requisite A.B.;
And tho' I'd got a stock of knowledge
Adapted to a life at College,
I was determined not t' engage
In stickling for its patronage,

Nor in a fellowship to loiter
In monkish mode, nor be a tutor
To train those dunces, fops, and asses,
That constitute our college classes,
Nor nightly join in the carouses
Of doctors, deans, and heads of houses,
A tribe of stupid formalists,
Of noisy pedants, egotists,
Of rhymsters, rigid devotees,
As well as drones and debauchees,
That merely wear the hallow'd cloth
To shield their follies, vice, and sloth.
Such the discordant elements
That constitute our Oxon saints!
And tho', much like my own, their zeal
Is ardent for the church's weal,
Doubtless the only thing in which
They may be equal to my pitch;
Yet characters of such a cast
Were ne'er adapted to my taste,
For such is the stupidity
Of academic pedantry!
That one, like me, of buoyant spirit
Could ne'er be reconciled to bear it.
And now quite sick of the delights
Of such like reverend bedlamites,
And trusting that my bland behaviour
And talents had secured the favour
Of many friends quite competent
To free me from this vile restraint,
I now began to fix my eye
On vicarage and rectory.
From whence I could extend my view
To wealthy stalls and mitres too,
And all the pomp and consequence
Attending cleric affluence.—pp. 11—13.

By great exertion, and some good luck, the candidate for preferment contrived to effect a marriage with a lady who happened to be the existing Lord Chancellor's niece, a circumstance, which more than all others was calculated to realize the dreams of happiness to which he had directed his mind. He soon succeeded in advancing on the heaven-ward road of preferment, and the more rapidly, as he had the opportunity at the same period of making a reputation for himself by controversy, being well armed with quibblery and cant, and with all befitting sophistries for so pious an enterprise. But in the midst of all these high hopes, Canning came into power, and so darkly did the future present itself to the aspirant for spiritual promotion, that he rallied all the friends of the church, and with desperate energy raised the cry of "no popery." But the end of it was, that by a fresh resolution in the ministerial constitution, the candidate for preferment saw his friends restored to influence, and the result, as he expected, was the great consummation of all his hopes, the possession of a mitre.

Art. XIX.—*The Young Enthusiast in Humble Life—a Simple Story. With a Biographical Introduction.* London. Fraser. 1833.

This is a highly instructive tale, the value of which consists altogether in the curious course of the fortunes of the hero. The particulars on which the whole is founded are as follows:—

"James Jolly was born at a small village about thirty-four miles from Liverpool, in which town his father subsequently commenced business as a butcher, having been unfortunate and unsuccessful as an extensive farmer and grazier. At this period James Jolly was about six years old; and after being at school about two months, during which time he acquired a little knowledge of reading and writing, his father took him from the school and employed him to carry meat to the various customers. He was afterwards apprenticed to a Mr. Taylor, pianoforte-maker, of Liverpool, and remained with him three years, when, in consequence of the premises having taken fire, his master gave up business.

"It was while in Mr. Taylor's employ that James Jolly began to feel a desire to improve his mind. He had, however, to acquire the very commonest branches of an ordinary education. 'I felt ashamed,' he says, in one of his letters, 'of my ignorance—I knew nothing of arithmetic, and I procured a book on the subject.' From this period his avidity for knowledge was intense.

"Disliking to engage with a new master in Liverpool, James Jolly was desirous of going to London; and Mr. Taylor, in consequence, very kindly gave him his indentures. He came to London in 1829, and procured employment in Messrs. Broadwoods' manufactory in Horseferry Road; but remained with them only a few days; and soon after left London. The motives by which he was actuated, his feelings from this period till he became a soldier, are detailed in the 'Simple Story.'

"'I wrote the Story,' says the young enthusiast himself, 'in the Military Hospital at Enniskillen. Two, to me most powerful motives, induced me to write it,—the hope of realising by its sale a sum sufficient to procure my discharge, and a desire to present a copy to one who has pledged herself to become my wife. With these objects I obtained a furlough, and left Londonderry with 1*l*. 9*s*. 4*d*. in my pocket. I spent two days with my brother in Liverpool; he is a stonemason, has a wife and two children, and he lives in Chisenhall Street, Liverpool.

" 'I walked to London—a distance of two hundred miles—and lived by the way, in a great measure, on turnips, to save what money I could. I reached London, after six days' march, with about thirteen shillings. I have paid five shillings for lodgings, and I have now two.

" 'In conclusion, I hope I may be allowed to speak it with modesty, yet with a justifiable pride, that since I have been in the service I have conducted myself as a soldier ought to do. In proof of this I can refer you to no higher authority than the colonel and the adjutant of the regiment to which I belong.'

" Notwithstanding what James Jolly has said of himself in the above extract as to his soldierly character, it seems that he has conceived sentiments on the subject of war which make the service peculiarly distressing to him. How he came to enter it does not exactly transpire, but his situation there is clearly enough uncongenial with the tone of his mind and feelings. Love, also, appears to have not a little to do in the matter. The pay of a private soldier is no very splendid income to support a wife withal; and, to judge from some of her letters, the lady—or lady's maid—of his affections has too much merit to be sacrificed in marriage to a destitute lover. With a laudable repugnance to take advantage of her preference for himself, and to reduce her to circumstances so disadvantageous as his own, he seems to have determined on some measures of emancipation from difficulties so distressing. All his hopes of this kind depend on the success of the little work now submitted to the public approbation.

" Having been recommended to Mr. Fraser as a bookseller likely to forward his views, James Jolly ventured to address to him his manuscript, accompanied with a letter stating his circumstances and wishes. With many, perhaps, such an application would have been totally disregarded; but it is Mr. Fraser's policy, (and it is a wise one) to give every man's manuscript a fair chance, and accordingly he brought the story and letter before the proper critical tribunal. The judgment was favourable, and some design was conceived of inserting the simple story in *Regina,* as the readiest means of serving the story-teller. But as will subsequently appear, an objection was raised to this mode of proceeding, by the young enthusiast himself.

" The feelings of James Jolly on this first step in his progress were not without expression. 'From my heart,' he writes, 'I thank you sincerely for your kindness, for even a single word of encouragement. To one who, like myself, has met with little pity from men, or seldom heard a voice in the tone of sympathy—to one whose motives of action have been misunderstood and misrepresented, kindness has in it something peculiarly attractive and impressive. If I were allowed to speak of the simple unpretending production that has brought me hither, I would say, that I depend not on its success with the affluent or fashionable. There is in my little work no splendid court scenes, or powerful delineation of court language—pompous and affected feelings. It is not intended for those styled the Exclusives; but for the poor—the general mass of society, who, it is hoped, will find matter congenial to their feelings, their hopes, and aspirations.

" 'As the many, I suppose, must ever be poor, their hopes and feelings will seldom present very different modifications; and it is with the many I think that my work will be popular. With the female world, too, I anticipate it would be a favourite.'

" There is much taste and judgment shewn in the self-appreciation expressed in the above extract as to the style and object of this little tale. The reader will have to thank the writer for his unpretending simplicity. He will find no fustian—no bombast; but the feelings of nature, and the condition of life to which he belongs, pronounced without exaggeration, yet, nevertheless, with no ordinary power. Whether as much judgment was shewn in his disinclination to its appearance in a periodical work, may admit of doubt; but his reasons for it are at least characteristic. They were thus expressed.

" 'I now sit down to write to you with the firm determination to reveal my inmost thoughts—to speak freely—to conceal nothing. Whilst I feel deeply grateful to your kindness—it is not in my nature to feel otherwise—whilst I cannot but respect the sympathy with misfortune that has induced you to take an interest in my little affairs; I am pained to think that you should seem to entertain any unjustifiable or ungenerous suspicions of my moral character. You appear to think that I should apply the sum of ——— to a bad purpose. Now is it possible that I can have had such experience of the misery resulting from the want of money, and yet not make a proper use of it?

" 'There is another thing. You have spoken of your intention, if you purchase the manuscript, to cut it up for the Magazine; not to publish it separately. I have a sort of feeling, in thinking of this, like that perhaps of one who would contemplate the amputation of a leg or an arm. I have, perhaps unfortunately, a father's feeling for this child of mine, and I could not bear to see it unmercifully cut up to suit the pages of a periodical publication. If, after undergoing this ordeal, it were published separately, I can have no objections. I have stated my wish to present a copy to one Harriet Hedges, (Rev. Edw. Kempe's, North Cerney, near Cirencester, Gloucestershire,) who has pledged herself to become my wife—one who is every thing I could wish woman to be, and whose virtues would adorn a more exalted station than the one she occupies. But this object would be defeated by your proposed arrangement. O! may I ask you to consider this? If it were only a sixpenny pamphlet, I could wish her to read it. Yes, I could *love*—it is the first wish of my heart—that she should possess a little volume bearing her future husband's name; not, heaven knows, from any feeling of personal vanity, but that I might receive her smile of approbation, that she might never blush for her connexion with me; and that I might give it into her hands as a mark of my admiration of her virtues, and her disinterested attachment to me.

"'I do not know what to do, or what plan to adopt. I feel more unhappy than ever. My acquaintance with the world has not increased my respect for mankind. If an LL. D. were appended to my name, I might have some chance of success.

"'I have struggled and battled with fortune, with sorrow, with misery, and hardship; but, it would seem, to no purpose. What a world is this! Think, O think, of one who, from his squalid appearance, is ashamed to be seen in the splendid streets of this vast metropolis; and yet he feels himself, in a moral and intellectual point of view, as deserving of respect as the purse-proud lords of this world.

"'In my wildness I pray to my only Father and Friend in heaven; yet I am often tempted to arraign the goodness and benevolence of the Almighty. I have thought of walking to Cirencester—ay, if barefoot—and give my manuscript into her kind hands, as a last memorial of my love. Yes, let her preserve it as the only mark of affection her lover had to bestow. Let it remain with her till mankind shall have become sufficiently benevolent to assist struggling obscurity and indigence; till that time when they shall cease to be dazzled by the glare of external appearance and station.

"'As for myself, I am almost reckless of my fate. I live only for the amiable being to whom I am attached. I would cheerfully disclaim all community of feeling with the world, forsake society, *

* * * * * * * * *

* * * Pardon this rambling letter—I cannot now write coherently.'

"Such being the state of things, though desirous of serving the young man, nothing more could be immediately done than, as his furlough was expiring, to provide him with the means of returning to Londonderry, and to retain the M.S., in hope of making some use of it for the author's benefit. On the 16th of January last, Mr. Fraser was gratified by the receipt of a long letter from James Jolly, shewing that he had reached his quarters in safety.

After leaving London, he spent two days in Cheltenham, in the society of Harriet Hedges. "I left her," he says, "with a heavy heart; and I have since scarcely thought of her, or seen an object associated in memory with her, without tears of sorrow."

The decision of James Jolly has not been without effect. His little work is *published separately.*

NOTICES.

Art. XX. — *An Encyclopedia of Cottage, Farm, and Villa Architecture; Illustrated by numerous designs of Cottages, Farm-houses, Farmeries, and Villas, including their interior finishing and Furniture, accompanied by critical remarks. &c.* By J. C. Loudon, F. L. S. H. I. G. S. &c. Part XII. London: Longman, Rees and Co. 1833.

This is the concluding number, that completes a work that for stability, diligence, practical utility, and interest, has only been exceeded by the author himself, in those extraordinary literary labours, by which he is so extensively known. It is quite surprising to see the minuteness with which every detail connected with country architecture, from the most expensively fitted up villa to the most economical cottage, is explained. The number and variety of the illustrations give a degree of assistance to the reader in understanding and executing any of the plans presented to him in these pages, which renders the work as a guide, quite unique in its merit. Although we cannot now enter into the contents of this excellent production, we may be permitted to remind the public of the nature of its objects. The principal end proposed by this publication then, is to improve the dwellings of the great mass of society, and next, to create and diffuse among mankind generally a taste for architectural comfort as well as beauty. With a view to render the work intelligible, and therefore useful, Mr. Loudon commenced it with designs. In this way readers, who had not a sufficient education to enable them to enter into the principles of architecture at once, were led by degrees to understand those principles, laid down as they gradually and skilfully were, by such an experienced instructor as Mr. Loudon. Here then, we have a complete view of every plan of architecture whereby the dwellings of the whole mass of society may be equalized in point of all essential comforts, conveniences, and beauties. Independently of the actual practical benefit, which will immediately result from such a work as this, it will necessarily have the effect of implanting in the minds of youth, some knowledge of the differences between good and bad architecture. As a fine art also, and as a rational source of entertainment for the mind, it is recommended to our notice on the same principle as painting and sculpture.

Art. XXI.—*The Political Unionist's Catechism; a Manual of political Instruction for the People &c.* By Junius Redivivus. London: Wilson, 1833.

The object of this catechism is to show that the Reform Bill has by no means accomplished enough to satisfy the true lovers of liberty, and that the people should remember that their greatest strength depends on their union. The author inculcates that the best mode of securing the ballot and short Parliaments, will be, by procuring an extension of the suffrage; and this extension should be granted only on the principle, that political knowledge should alone constitute a legal claim to the elective franchise instead of the "absurd test of property."

Art. XXII.—*Readings for Sunday Evenings,* 1 vol. 8vo. Edinburgh: Oliver and Boyd, 1833.

This neatly printed work is composed of a selection of passages from some of the most famous Divines of the English and Scottish churches. The choice is judiciously made on the principle of suiting the extracts to the circumstances of a quiet domestic circle. This plan is undoubtedly an improvement on almost all those which have been made the foundation of works like the present; they almost uniformly consist of passages entirely destined to produce effect on large congregations, and cannot therefore be allowed to be well calculated for a small family assemblage, the members of which are associated altogether on a different footing. We strongly recommend the use of the book to families who are anxious to spend their Sunday evenings in a profitable manner. The selections are made chiefly from Tillotson, Atterbury, Locker, Clarke, Barrow, Blair, and Sir R. Moncrief.

Art. XXIII.—*Reflections on the Expediency of Adopting the Liturgical Reform recommended by the Royal Ecclesiastical Commission of the year* 1689; *also the Outline of a plan of Auxiliary Sunday Ritual, &c. &c.* By the Rev. B. Bassnett M. A. Incumbent of Gorton-cum-Openshaw, nkar Manchester. London: Broughton, 1833.

The reverend author commences by a declaration, which he seems to make with hearty good will, that there never was a period in which a more general desire existed of seeing old institutions re-modelled, obsolete and inapplicable laws revised or abrogated, and new and useful regulations adopted. Seeing that what had been deemed the firmest bulwarks of the ecclesiastical establishment removed—seeing that the Test and Corporation Acts, and the Penal Laws against Catholics, are done away with—seeing that other fundamental changes regarding the Protestant church, are likely to take place, the reverend author has a suspicion that the Book of Common Prayer will very speedily be subjected to some revision, in conformity with the universal spirit of change which is abroad. Having taken this view of the probable application of reform to ecclesiastical affairs, Mrs. Bassnett conceived the idea of adding what he calls his mite to the numerous plans of improvement in church matters, which were either developed or were yet in embryo. He accordingly proposes his outline of a project for amendments in, and additions to, the Liturgy. The simplest and best way, according to this divine, of improving the Liturgy, would be to confine the present Book of Common Prayer to the weekly devotion of the church, and to compile a new book for Sundays, Christmas-day, and Good Friday. Proceeding then with his plan, Mr. Bassnett enters largely into the history and early changes in the Liturgy, and suggests such changes as appear to him to be advisable. He boldly declares, that whilst he yields to no man in a sincere and rational esteem for the church of England, yet he does not feel all that blind reverence for its Liturgy which would prevent him from placing it amongst the catalogue of human productions. He has no doubt that the same spirit which actuated the Fathers of the

Reformation, in the days of Henry the Eighth, would have actuated them in making further reforms, had they continued to mingle with the affairs of life; and if that would have been the case, in their comparatively barbarous and bigotted age, how much more justifiable is additional reform at the present day, when in fact the only danger to be apprehended for the church is entirely from delaying, or declining to admit improvements. The reverend author urges strongly the adoption of his propositions, as he thinks that if incorporated in the regulations of the church even now, they would succeed in silencing objectors, and the church would not only retain her present members, but would speedily receive an accessionof strength from without.

Art. XXIV. *A History of Shipwrecks and Disasters at Sea, from the most authentic Sources.* Vol. 78, of Constable's Miscellany. In 2 vols. London, Whittaker & Co. 183.3

In the early part of this Miscellany the subject of the present volumes was partially illustrated by some interesting narratives. The present work is a continuation of the former, and seems to form, with the earlier volumes on nautical dangers, a com plete view of the whole of the affecting events and disasters on sea, of which history makes mention.

The production before us, which we are glad to find is placed under the able and judicious superintendance of Mr. Redding, commences at so early a period as the time of Henry I. of England. Proceeding in chronological order, the author presents to us in succession the calamities which was encountered by the two brothers Cortereals, in 1500, the sufferings of the crews of the Minion and Trinity, from famine in 1536—the death of Sir H. Willoughby by cold, together with a considerable number of other narratives, calculated, from the interesting manner in which they are told, to fix deeply our best sympathies. Amongst the modern portion of the record are accounts of the shipwreck of the Grosvenor East Indiaman, the Centaur, sufferings of David Woodward and five seamen, the loss of the Dutton, of the Nautilus, and the American ship Commerce in 1815, The contents of these two volumes are intensely interesting, and will well repay a perusal.

Art. XXV. *Romances of the Chivalric Ages.* By Pilgrim Brothers. In 2 Vols. London, Bull. 1833.

These tales are a capital treat to those whose minds are susceptible of being affected with strange events, heroic and gallant deeds, and traits of chivalry, which bring to our view all the romantic splendours of the age when the cross conducted its thousands of valiant bands over the wildernesses of ocean and of sands, to wrest the proud relics of the Christian creed from the profane hands of the infidel. The tales are beautifully written; their plots are well arranged, and generally carry the reader's attention uninterruptedly to the close; and we have seldom passed a series of hours in a more pleasant occupation than that of mingling with the glorious spirits which animated the knights of former ages, ere thirst of gold and the influence of luxury were exchanged for deeds of martial strength, valour, and generosity. A humorous, but perhaps ultimately somewhat too tedious, introduction ushers in these tales: it is, however, well worth a perusal.

Art. XXVI.—*Nubiaand Abyssinia; comprehending their Civil History, Antiquities, Arts, Religion, Literature, and Natural History.—No. XII. of the Edinburgh Cabinet Library.*—Edinburgh: Oliver and Boyd. 1833. By the Rev. M. Russel, LL.D. &c.

So far from any relaxation of exertion, of industry, and, we may add, of expenditure, being perceptible in the latest series of this important periodical, we are very happy in bearing testimony to the uniformity of the solciitude to improveit, which is manifested in every successive volume that appears. It is scarcely necessary for us to remind the learned reader, that the countries selected in this work for illustration, have been in all enlightened countries regarded as the cradle of those arts, which, in their practical effect, distributed over the site of the territories of the Pharaohs those monuments, which, as the work of human construction, still, even in their ruins, excite admiration, and a sense of deep wonder of their magnificence. In this neat summary of the history and principal objects of attention in Nubia and Abyssinia, will be found, first, an account of its geography, containing many curious statements of natural advantages. This is followed by an account of the civil history of Nubia and Abyssinia, with a description of their architectural monuments; the religion and literature of Ethiopia, its manners and customs; finally, the geology, zoology, botany, &c. of the country.

Great erudition is displayed in this volume; and the number of plates, amounting, with an excellent map and vignette, to thirteen, considerably enhances the value of the production.

Art. XXVII.—*The Teeth in relation to Beauty, Voice, and Health, being the result of twenty years' experience, and assiduous study, to produce the full development and perfect regularity of those essential organs.* By John Nicholles. Surgeon-Dentist. 1 vol. large 8vo. London: Hamilton and Co. 1833.

In this beautifully executed work the author gives the result of his great experience in treating diseases connected with the teeth, a set of organs which he considers in relation to beauty, to voice, and lastly, to health. He gives an elaborate eccount of their structure, and the stages of their progress, and then proceeds to their disordered state, which he considers under a variety of heads. The operations performed for the restoration of decayed teeth next occupy the author's attention, and a considerable number of instructive explanations are given of the principles on which tooth powders, brushes, &c. may be most safely employed. Mr. Nicholles, in this work, has adopted an intelligible and familiar style, which renders his statements perfectly easy of being understood. The work is dedicated to the mothers of the rising generation, in order to inspire them with confidence in a system, whereby it has been proved that the beauty and health of the mouth and teeth may be established for life.

Art. XXVIII. *Observations on Spring Tides, and their Causes; with some some Remarks on Eclipses.*—By David Mottley, pamphlet. London: Simpkin and Marshall.—1833.

In this very brief pamphlet the author presents to the scientific public the results of his experience and researches on the phenomena of spring tides, which he appears to have diligently conducted at Ramsgate. He thinks that there are high spring tides in that harbour only at new moon, in May, June, and July; and from these and other facts, noted by him, Mr. Mottley is of opinion that spring tides are caused by pressure.

"When," says this gentleman, "the moon is at full she flies towards our earth, and is repelled by the earth. Thus the moon is retained as our satellite; and I am of opinion that the moon, when at full, is retarded in her progress. My reasons against attraction are, when an apple is first detached from the tree it flies forward nearly with the same velocity as the earth; for if the apple were to be attracted to the earth, the earth, flying swifter than a cannonball, would break the apple into a thousand pieces."

At low water he states that the vacancy is supplied by the atmosphere from the land; the tides are also more rapid, and cause the vapour to rise in greater abundance than during the neap tides. The portion of this treatise which adverts to the influence of the moon exhibits to us what Mr. Mottley's theory really is with respect to that planet. He says, that when the moon is interposed between us and the sun, during any portion of the day, we uniformly observe the heat diminished, particularly if the weather be cloudy; but he is of opinion, that when the moon is eclipsed, the earth receives all the heat which passes off from the moon. Hence it has been found that the average temperature of the earth is always elevated after a lunar eclipse. Such is the substance of this small publication, which we recommend to the attention of the scientific.

ART. XXXIX.—*Rhymes and Rhapsodies.* By FOLKESTONE WILLIAMS. London: Fraser. 1833.

WE do not remember for many years to have witnessed the debut of a candidate for the honours of Apollo's laurel, who has at the outset put forth more promising manifestations of success than the unknown author now before us. There is an elegance, a harmony, and accuracy of composition about these verses, which at once disclose the mind accomplished in all the graces of classical literature. From the goodly size of the volume, we infer that the author possesses, along with his other very favourable qualifications, that of considerable fertility. The work consists of numerous lyrical effusions, in which historical subjects, and the beauties of natural scenery, receive the compliment of the poet's preference. One of the most striking of the pieces which we have read in this volume is that which records the melancholy and affecting way in which a prince of Portugal revenged the murder of his wife, Inez de Castro. The story of this extraordinary event runs thus:

"She was married to Pedro, the son of Alonzo, king of Portugal; but the father of the prince objected to the match, and, with circumstances of great cruelty, assisted in her murder. Until Pedro came to the throne, he had not sufficient opportunities to revenge her death; but almost immediately after his father's decease, his vengeance fell upon the murderers with an unexampled ferocity. When he was satisfied with the summary justice he had inflicted, he proceeded to the church of St. Clair at Coimbra, caused her corpse to be brought from the sepulchre, to be arrayed in royal vestments, to be placed on a throne, with a crown on her head, and a sceptre in her hand, and there she received the homage of the assembled courtiers and of the highest officers of the state."

The incident is admirably treated by Mr. Williams; but as it is somewhat too long for our purpose, we must be content with giving, as a specimen of the poet's power, the following simple and elegant verses:

NATURE'S MELODIES.

All things in nature have a voice,
Some gentle, others strong;
Yet each can make the heart rejoice
With its own simple song.

There's music in the rushing flood,
And in the wimpling rill;
And tones are whispered from the wood,
And echoed from the hill.

There's melody upon the breeze,
At even and at morn;
And tunes among the flowers and trees,
And o'er the waving corn.

The cuckoo's voice is in the oak,
When Spring is coming round;
The owlet's call, the bull-frog's croak,
Hath no unpleasant sound.

The grasshopper doth chirp away
With all her little might;
The bee doth blow his horn all day,
The cricket all the night.

The skylark singeth to his mate,
Between the earth and sky;
The robin on the garden-gate
Makes humble harmony.

The rook along the corn-field flits
With chorus loud and deep;
The blackbird on the hawthorn sits,
And sings himself to sleep.

The sparrow from the house-top calls
Before the fruit is ripe;
The tom-tit nestles in the walls,
And tunes his merry pipe.

The water-wagtail skims the floods,
And hath his music too,
The stock-dove in the forest broods
With sweet and mellow coo.

The heifer and the lordly bull,
The lamb within the fold,
Have in their voices rich and full
A charm for young and old.

And when the day is growing pale,
And all have ceased their tune,
For hours the gentle nightingale
Doth serenade the moon.

Although the music may be good,
Man's instruments will yield,
We've operas in every wood,
And concerts in the field.

But art, though skilful, must give way
In human melodies,
When Nature's perfect hand shall play
God's glorious symphonies.

The author is evidently a native of the romantic country of Wales; he gratefully devotes to her praise those notes whose sweetness is undoubtedly due to her inspirations.

The volume concludes with a series of sonnets, in which the melody of the versification, and the originality of the ideas, contribute to render them well worthy of the special attention of the reader. There are also several pages of notes, in which the author exhibits a great deal of antiquarian lore, particularly with reference to his native principality, the scene of so many historical recollections. We find also in those notes abundant evidence of a deep acquaintance on the part of the author with the works of the Greek Poets.

MISCELLANEOUS INTELLIGENCE.

A Botanical Libel.—One of the last of the celebrated physicians of the Greek school, named Nicholas Myrespicus, who lived in the thirteenth century, compiled a book on medicines, which afterwards was particularly referred to as an authority. The chief materials for this production were taken from an Arabian work, in which the word Darsini was mentioned, that being the Arabian term for *cinnamon.* The translator unfortunately gave in his version, the greek word *arseniken*, which signifies the mineral arsenic, as an equivalent for darsini, and the consequence was, that cinnamon was for a long period regarded in Europe as a most dangerous poison.

Egotism of a Philosopher.—Kepler, the famous astronomer, made use of a very remarkable expression, which shows that he was quite a prey to the corruption of pride. Know, said he, that posterity will adopt my theory sooner or later, and why should I not wait for thirty or forty years, since nature herself waited a thousand years for me!

Fluent Orators.—It was a notion of Dean Swift's, that a man with a multitude of ideas could never speak well, whilst one with a limited number could address an audience without interruption. Ideas he used pleasantly to say were like a congregation in a church, the thinner they were, the less difficulty was there in emptying the church.

Manner of naming Countries,—The origin of the word Canada is curious enough. The Spaniards visited that country previous to the French, and made particular searches for gold and silver, and, finding none, they often said among themselves, "aca nada" (there is nothing here). The Indians, who watched them closely, learnt this sentence and its meaning. After the departure of the Spaniards the French arrived, and the Indians, who wanted none of their company, and supposed they also were Spaniards, come on the same errand, were anxious to inform them that their labour was lost by tarrying in that country, and incessantly repeated to them the Spanish sentence "aca nada." The French, who knew as little of Spanish as the Indians, supposed this incessantly-recurring sound was the name of the country, and gave it the name of Canada, which it has borne ever since.

Mulberry Leaves.—This is the name of a volume of manuscript, and in which certain compositions are inserted every year, in honour of Shakspeare. A club has long subsisted in the West of England, composed principally of men of genius, connected with the fine arts, literature and the drama, who meet together on the anniversary of the birthday of the immortal bard. A festival is held. when one of the members reads a piece, generally in verse, in commemoration of Shakspeare. The "Mulberry Leaves," not only contain the manuscript compositions, but is beautifully illustrated by such of the members as are artists.

Beauties of the Statutes.—One of the most amusing of the results which the reckless system of multiplying Acts of Parliament at least used to give rise to was the introduction of particular clauses relating to persons and things which had no earthly correspondence or connection with each other. A remarkable example of this was brought to light in the present session. In going through the Acts of Parliament for precedents on the question of admitting Quakers into Parliament, the Committee found out that one of the most important provisions relating to this point was absolutely inserted in the body of an Act for preventing the undue exaction of tolls or fees on the River Thames, and to prevent the spreading of disease amongst horned castle!

Bakers in Paris.—The number of bakers in Paris is limited. Every baker is obliged to record his daily sale, and compelled, by a statute enforced by the Prefect of Police, assisted by the advice of the Syndicat (a body of men selected from among the bakers, with a chief, appointed by the Prefect) to lay up in the storehouses of the city of Paris a certain number of sacks of flour of first quality, which are taken back, or renewed, according as the season is less or more favourable to keep them in a state of preservation. This stock, the produce of all the bakers, is to provide for the subsistence of the inhabitants in case of dearth. The price of bread is regulated by the Prefect of Police, and is kept lower than the current price in the country, when too dear; but if cheap in the country, they keep up the price in Paris long enough to make up for the deficiency experienced by the bakers when obliged to undersell. If a baker has not the means to carry him on the length of time during which he is obliged to undersell, the Syndicat supplies the money out of the funds possessed by the said Syndicat, whose duty it is to watch over the interests of the bakers in general, and the subsistence and safety of the inhabitants. The bakers of Paris are wealthy, and could not carry on business without being possessed of a lerge capital.

Tenacity of Life.—The genus of animals called sea-nettles is very tenacious of life. If one of these creatures is sliced, either perpendicularly or crosswise, each slice forms a new and complete being, in which will be found the mouth, stomach, and every other organ, as perfect as in the origin. The young of these sea nettles sometimes come into the world from the mouths of their mothers.

Hints to Actors—Madame Clairon attributed her growing prematurely old to the influence of the griefs and distresses which it was her consant province to represent on the stage; and the *malade imaginaire* of Moliere is said to have proved fatal not only to Moliere himself, but to the actor who succeeded him in the part. Pliny has a still more remarkable anecdote to the same effect: he states that there was an actor who imitated the feelings of the gout so naturally, as at length to bring the disorder upon him.

British Oak.—There are two, if not three species of British oak; one of these alone produces strong and lasting timber fit for naval purposes, *i.e.* which will endure unchanged, the transitions from wet to dry, from heat to cold, and remain unhurt between wind and water. This difference depends on the tubes, conveying to the cells of which the mass of wood consists, a substance differing in solubility in the different species; so that, when the timber of the one is wet, part of the inspissated extract is dissolved and borne away; and when this is repeatedly done, the cells become more and more void, and the timber light and spongy, so that during cold weather, the water within freezing and becoming expanded, the cells and tubes are ruptured, and consequently let in fresh water, and let out the solid matter it dissolves; and these successive crops of icicles soon form chinks and rents extending for many feet. Now, oak is frequently contracted for in building ships, and mill-work, flood-gates, locks, and so forth, merely as oak, and often, either through ignorance or fraud, the perishable timber is purveyed instead of the enduring wood.

Italian Fig Tree. — Among the time-worn ruins of the ancient castle at Reculver, in the island of Thanet, which forms part of the county of Kent, an ancient fig-tree stretches forth its venerable arms to the breeze, and attracts the attention of the visitor, not more by the venerable aspect it presents, than by the historical records with which it is connected. This tree, according to the traditions of the neighbourhood, claims Italy for the soil of its nativity, and Roman hands for those of its first planters; its age, consequently, cannot be less than from 1345 to 1888 years, the Romans having first landed at Deal in the summer of the 55th year before the birth of our Saviour, 1888 years ago, and having finally quitted Britain in the year of our Lord 488, or 1345 years ago. Could this patriarchal tree but relate the various changes it has seen, and the political, as well as physical, convulsions it has experienced, what an eventful history could it furnish!

Diversity of Tastes.—It would be curious to trace the prejudices and preferences of mankind for different sorts of food, and to observe, from the facts discovered, how much influence mental antipathies have over our bodily feelings. The refreshing, and almost universally approved beverage, tea, when offered by some European travellers to the Turkish ladies, was rejected as insipid and valueless. We find, in some old English dramas, corvorants and soland geese reckoned among the dainties of the table. At the present time, crabs, lobsters, and other shell-fish, are, in this and other countries, considered as delicacies.

A Hymn to Shakspeare.—For some years past, a society has existed called the "Mulberry Club," composed principally of men of genius connected with the fine arts, literature, and the drama, who meet together for the purpose of encouraging a sincere affection for the memory, and a fervent admiration for the works, of the Bard of Avon. At the anniversary of his birth-day, and during the mulberry season, a festival is given by the club, at which times some of the members read compositions of their own, in honour of the immortal dramatist, which are afterwards inserted, for the purpose of publication, in a volume entitled the "Mulberry Leaves," and are illustrated with original drawings by other members who may be artists. The "Hymn to Shakspeare" was read by the author to the society on one of these occasions; and although possessing so little claim to their attention, was honoured with a place among the contributions of their distinguished members, and is now produced before the public with their approval.

The Hirlas Horn.—The drinking-horn used by the ancient Britons. Owain Cyveiliawg, a prince of a part of Powis, and a poet of considerable eminence, made it the subject of a poem. It was generally formed of the buffalo horn, which was of a blue colour, from whence its name, *Hirlas*, blue-horn, and was frequently ornamented with gold or silver.

LITERARY NOTICES.

Early in August will appear, "Travels in the United States and Canada;" containing some account of their Scientific Institutions, and a few notices of the Geology and Mineralogy of those countries. By J. Finch, Esq.; Cor. Mem. Nat. Hist. Soc. Montreal, &c. &c.

Nearly ready, in 2 vols. foolscap 8vo. "On Man: his Motives, their Use, Operation, Opposition, and Results." By William Bagshaw, Clerk, M. A., formerly of Brazennose College, Oxford.

"Conrad Blessington," a Tale, by a Lady, is nearly ready, in 1 vol. foolscap 8vo.

Shortly will appear, "Traditionary Stories of Old Families, and Legendary Illustrations of Family History;" with Notes, Historical and Biographical. By Andrew Picken, author of "The Dominie's Legacy." 2 vols. post 8vo.

The Second Volume of the "Naturalist's Library," edited by Sir William Jardine, Bart., *will be published on the first of August*, and contain the first volume of the "Natural History of Monkeys."

"Cornelius Agtrippa," a Romance of the 16th Century. By R. Shelton Mackenzie. The time is that of the League of Cambray, when Venice was threatened with destruction by the Pope Julius II. Louis XII. and Emperor Maximilian II. Besides these personages, Chevalier Bayard, Titian, &c. figure in the story.

The Third and concluding Number of a "Collection of Doorways from Ancient Buildings in Greece and Italy," expressly measured and drawn for this work by Thomas Le Donaldson. There are in all 26 plates, accompanied by letterpress, which contains a new translation of a Chapter of Vitruvius on the subject, the original of which is derived from a valuable MS. in the Library of the British Museum, 4to.

THE

MONTHLY REVIEW.

AUGUST, 1833.

Art. I.—*Memoirs of the Court of King Charles the First.* By Lucy Aikin. In 2 vols. 8vo. Longman, Rees, & Co. 1833.

It is by no means improbable that the nature and objects of the present memoirs, as well as those of Miss Aikin's former historical works, should be misunderstood by a considerable portion of the public. Many, no doubt, must have made up their minds that such a book as the *Memoirs of the Court of Charles the First,* contained no matters of greater importance or interest than what may be derived from Miss Aikin's particular view of the life of King Charles, and the events of his time. But as the subjects themselves have been already abundantly treated by other and more experienced historians, a hasty judge might be very prone to say that nothing very new or very attractive could be expected to be found in these volumes. We are quite sure that we use no exaggeration when we recognize the probability of such an inference as we have just spoken of being frequently entertained with regard to such works as the present; but a reference to the pages themselves will soon dissipate all such unfavourable impressions, for, instead of confining herself to the beaten track of the political high road, Miss Aikin has directed her researches to the more interesting circumstances which belong to the private and domestic life of the principal hero, and she presents him, not as we have been accustomed to contemplate him, clothed in his royal robes, and wielding the sceptre of state, but retired from the public gaze, and as a man acting under the natural control either of his frailties or his virtues. These memoirs, then, of Miss Aikin's, are not to be described as a new and varied version of the transactions of Charles's reign, but they strictly deserve the title of being a most engaging picture of courtly life and manners during the period to which they are devoted, and they serve to fill up that great blank in the historical chart which had been left by former historians.

Not much of interest can be excited by the early history of Charles, and it is not until we see him mounted on his father's throne that the record begins to assume any striking degree of importance. The state of society, manners, commerce, and literature, at the date of his accession, is made the theme of a highly curious and instructive description by Miss Aikin. By a concurrence of many auspicious circumstances during the reign of James the First, the kingdom became possessed of some new elements of national improvement. The union of the crowns of Scotland and England, and the protracted duration of peace, were productive of the highest advantages to the country, both *directly and collaterally.* The total abandonment of the principle of foreign war which characterized the reign of James, drove the ardent spirits of the time into other and less criminal enterprizes, and then was it that the useful, though not always disinterested, race of British commercial adventurers carried up their victories to the utmost pitch. Voyages of discovery and intercourse with remote regions had indeed been already begun with success in the time of Elizabeth, when, according to the learned Hackluyt, the British nation had for the first time her banners floating in the Caspian Sea, had obtained important commercial privileges from the Emperor of Persia, had her agent in the stately porch of the Grand Seignor at Constantinople, had her consuls at Tripolis, in Syria, at Aleppo, Babylon, Balsara, and Goa. "What English ships," asks Hackluyt, still adverting to Elizabeth's time, "What English ships did heretofore ever anchor in the mighty river of Plate; pass and repass the unpassable, in former opinion, strait of Magellan; range along the coast of Chili, Peru, and all the bankside of Nova Hispania, further than any Christian ever passed; traverse the mighty breadth of the South Sea; land upon the Luzones in despite of the enemy; enter into alliance, amity, and traffic, with the prince of the Moluccas and the isle of Java; double the famous Cape of Bona Speranza; arrive at the isle of Santa Helena; and, last of all, return home most richly laden with the commodities of China; as the subjects of this now flourishing monarchy have done?"

During the reign of James, the markets of the world were still more frequented by British ships, and the woollen goods of England were exchanged for the raw silk of Persia; whilst the jealousy of Portugal, then the great naval power, was in every part of the ocean excited in consequence of the energy and activity of our seamen. Now, too, was it that the attempts at colonization began to wear a promising aspect; for the unsuccessful results of the first of these efforts, though conducted by the ability and ingenuity of a Raleigh, were particularly calculated to damp the national ardour. Prosperous plantations began to rise up in various points of the northern coast of the great continent of America; but during the whole period of James's reign the spirit of colonization was confined merely to private individuals, to those who emigrated either in the hope of gain, or from a hatred of religious persecution; and the government went no farther in encouraging the practice than by conferring letters patent on the parties who chose the western world for their ultimate destiny. James, indeed, was most negligent of his own and the country's best interests, in abstaining from giving protection to the naval adventurers who braved the seas with so much fortitude, and so many promises of general benefit to the nation; and it was from this blind forbearance that it followed that the Barbary pirates were able to come to our very shores, and after plundering our well-freighted vessels, carry off the officers and crew, either to massacre them on the spot, or consign them to the condition of galley-slaves. In short, the credit of the British navy had never in any period of our history been degraded to so humble a condition as during the reign of James the First, although the advantages of extended commercial intercourse still continued to manifest themselves in the progress of luxury of every sort amongst society in England. The king set the example of this extravagance, and it was usual for noblemen to spend nearly the whole of their incomes in mere show; in order to gratify the royal taste. Magnificent services of plate, court suits on the scale of the rich costume of the Duke of Buckingham, which, on one occasion, was valued at no less than 80,000*l.*; an affectation of elaborate and complicated cookery and confectionary, which led to the extensive consumption of the most precious spices from the east,—all these sources of expenditure were readily adopted by the courtiers, whilst the independent portion of the nobility remained in their castles, still keeping up the shadow of that feudal empire which gave all its splendour to the former condition of the barons of England. Foreign artists were generally patronized at this era, and in every mansion of which the possessor had the ambition to be a member of the ton, the interior was profusely ornamented with gilt carvings, with furniture of the most costly workmanship, with state beds of gold and silver tissue, embroidered velvet and silk damask fringed with gold, silk carpets from Persia, toilets covered with ornamental pieces of dressing plate, together with enormous cabinets delicately carved in ebony. The first collections of paintings began to be formed at this time, and the genius and taste of Inigo Jones, who had returned from Rome, having his mind fully charged with an admiration of all the beauty, purity, and grace of the Greek and Roman styles of architecture, had no small influence in keeping up the general spirit of extravagance.

By the indefatigable zeal and munificent expenditure of the Earl of Arundel, who was imitated in his splendid purposes by Buckingham, collections of the remains of ancient art were brought to England from every spot renowned in classic song: British ambassadors and consuls abroad became merely an organized body of collectors for their patrons at home, and specimens were sent to England from every Greek city where the national jealousy of the inhabitants could be made to yield to the influence of money. To this taste was added, a still more general and ardent one for the literature of the Greeks and Romans. The scholarship which had so long occupied the English schools of learning began to lose its hold, and a thirst for general information appeared to seize the whole of the civilized orders of the state. Hence it was affirmed that very few new works appeared in any foreign language, which were not speedily presented to the British public in their own language; and the versions of voyages and travels which had been published in this country, were scarcely sufficiently abundant to meet the public avidity for them. Several individuals, natives of England, also rendered themselves eminent at this period by their works, such as Sandys, Knowles, Camden, Speed, Daniel, and others. Antiquities, general and natural, as well as those connected with civil and ecclesiastical matters, were pursued with ability, learning, and heroic perseverance: the time was adorned with a Spelman, a Sir Robert Cotton, a Selden, and an Usher, whilst a Bacon stood forth the apostle of a new philosophy. From the whole survey of the commerce, arts, luxury, education, and manners of England, on the accession of Charles, it certainly would appear that the state of the country was highly prosperous, and rapidly improving; nevertheless some relics of the former ferocity of the people still lingered amongst them.

"It was still the custom," says Miss Aikin, "for gentlemen to go constantly armed; and in what manner they often exercised their weapons, we may learn from what is said in Microcosmography of 'a sergeant or catchpole.'—'The common way to run from him is to run *thorough* him, which is often attempted and achieved, and no man is more beaten out of charity. He is one makes the streets more dangerous than the highways, and men go better provided in their walks than their journey. He is the first handsel of the young rapiers of the Templers, and they are as proud of his repulse as an Hungarian of killing a Turk.' That even the ladies bore the 'household sceptre' somewhat rudely, may be inferred from the same book; where it is said of a 'she-precise hypocrite,' 'She overflows so with the bible that she spills it upon every occasion, and will not *cudgel her maids* without scripture.' It was a considerable point gained, that everything fierce or boisterous was now banished from the diversions of the court. These chiefly consisted of plays, masques, revels and balls, followed by splendid banquets. Something of a romantic spirit they still retained, a last memory of chivalry, but pomp and luxury were their principal characteristics. The cruel combats of the cock-pit, prohibited by Elizabeth, were indeed revived and diligently frequented by her successor; but the ruder, if not more inhuman sports of the bear-garden, appear to have been no longer patronized by the court, nor *often* witnessed by the ladies. Even the chace, though passionately followed by James himself, and by most of the rural gentry, was no longer an object of paramount or universal interest to the highest class of society, which now comprised many individuals whose manners were refined, and their leisure occupied by literature and the elegant arts; many also whose attention was largely shared by the pursuits of politics and the pleasures of the town."

The new king's reign was ushered in by a fresh breaking out of the plague, as was before the case on James's accession. The superstitious fears of the people considerably augmented the evils of the visitation, for they concluded that it was a punishment on the nation for the marriage of the king with a papist and idolater, in the person of a princess of Spain. Whitlocke's description of the ravages of the pestilence are truly impresssive:—"The plague," he says "still raged in London, so that in one week there died 5000 persons; it was also spread in many places in the country. In some families, both master and mistress, children and servants, were all swept away. For fear of infection, many persons who were to pay money did first put it in a tub of water, and then it was taken out by the party that was to receive it. When the plague was somewhat assuaged, and there died in London but 2500 in a week, it fell to Judge Whitlocke's turn to go to Westminster Hall, to adjourn Michaelmas term from thence to Reading; and accordingly he went from his house in Buckinghamshire, to Horton near Colnbrook, and the next morning to Hyde Park Corner, where he and his retinue dined on the ground, with such meat and drink as they brought in the coach with them; and afterwards he drove fast through the streets, which were empty of people and overgrown with grass, to Westminster Hall; where the officers were ready, and the judge and his company went straight to the King's Bench, adjourned the court, returned to his coach, and drove away presently out of town."

We are under the necessity of passing over the chief public events which employ the pen of Miss Aikin, for a considerable portion of the first volume, as they belong to that portion of the history of the period which is familiar to most of our readers. In the same way we are obliged to dismiss the description of Felton's assassination of Buckingham, as no new light appears to be shed on that well known transaction. From the pains which Miss Aikin has taken to exhibit the part adopted by the queen of Charles the First, it would appear that her majesty had a much greater share than history usually assigns to her, in the overthrow of her husband's dynasty. The folly with which she supported her religious views, obnoxious as they were to every party in the country, at once marks her out as being a deserving object of public dislike, and we shall have an accurate criterion whereby to estimate the arrogant contempt of the nation's opinion, which must have been entertained by the government, when it sanctioned the stupid whim of the queen in ostentatiously laying the first stone of her own chapel in a court in Somerset House. Her majesty, says the record of this most impolitic transaction, "with her own hands helped to lay the two first corner stones, with a silver plate of equal dimensions between them —which stones, in the presence of 2000 people at least, they consecrated with great ceremony, having caused to be engraven upon the upper part of that plate, the pictures of their majesties as founders, and the lower side, of the capuchins as consecrators."

But even in her amusements this woman gave to the nation fresh provocation against her; and when a dramatic pastoral was written by a favourite poet, Walter Montague, to be performed at court, the queen volunteered to play a female part. It was the first time in England that the delicacy of the fair sex was so decisively violated on even the private stage, for the characters of women at the most public of the theatrical exhibitions were still personated by boys, so that such an example from such an authority was highly calculated to excite alarm and disgust amongst that class which could not be charged with puritanic austerity. It is well known how this affair subsequently affected William Prynn. This individual was the author of a famous invective called "Histriomastix, the Players Scourge, or Actor's Tragedy." In this performance the author designated women actors by a name too coarsely opprobrious to be repeated in decent society, and though it was published long before the indelicate conduct of the queen, still the intrigues and influence of Laud brought upon Prynn all the consequences of having written a malicious libel on her majesty. A word or two on this very extraordinary production will not be unseasonable in this place: "The Histriomastix, as its title indicates, is an invective consisting of no less than 1000 closely printed quarto pages. Of the mode in which theatrical amusements were in his own time conducted, and their practical effects upon morals, the author was little qualified by personal knowledge to speak; for he informs his readers, that having once in his life been drawn by the importunity of his companions to the theatre, the compliance appeared to him so exceedingly sinful, that he sat during the whole performance with his hat plucked over his eyes, groaning in spirit, and wondering what amusement any person could possibly find in these exhibitions. His information on his subject appears nevertheless to have been full and correct; and the work has gained an artificial value with posterity from the curious notices which it preserves of the manners and fashions of the times, which have been culled with profane diligence from the mass, and employed to illustrate various obscure points in the early history of the English drama."

Miss Aikin very properly describes the body of the work as a vast ferrago of texts of scripture, decisions of synods and councils,— which, it is to be remarked, that the puritans of those days cited with as much reverence as their prelatical or even their Romish adversaries,—quotations from christian fathers, from divines, ancient and modern, catholic and protestant; from acts of parliament, statutes of universities, and even from heathen poets, philosophers and historians, all tending to show, according to the title-page, "That popular stage plays, (the very pomps of the devil, which we renounce in public baptism if we believe the fathers,) are simply heathenish, leud, ungodly spectacles, and most pernicious corruptions; condemned in all ages as intolerable mischiefs to churches, to republics, to the manners, minds, and souls of men."

The history of Laud's infamous practices are then followed up by Miss Aikin, who, we perceive, has very justly acquitted herself of the duty which most other historians treating of those times have so strangely neglected. We allude to the attempt which Laud made to revive a power which, in a former age, had been so abused as to provoke the interference of the legislature to extirpate it. The circumstances under which this wicked effort was conceived were as follow:—The cathedral of St. Paul had been allowed to fall into a state little short of ruin. In James's time money had been raised for repairing it, but nothing was done, and the money in all probability was directed to some less useful and creditable purpose. When Laud was translated to the See of London, an event which took place in the early part of Charles's reign, one of his most favourite projects was to rescue the venerable edifice from decay. The purpose cannot possibly be objected to; the motive was most just, but the means of bringing about the end were worthy of the deepest reprobation. Amongst other instruments employed by Laud for the purpose of raising money, he caused a commission under the great seal to be promulgated, declaring that the judges of the Prerogative Courts, and all officials throughout the kingdom, should be excited when persons died intestate, "to remember this church out of what was proper to be given to pious uses." It is scarcely necessary to remind the learned reader that at a period long anterior to that of Charles, the goods of intestate persons fell to the crown, and were principally employed by the ordinaries in what were called pious uses; but the abuses to which the power gave rise were so intolerable, that it was condemned by the general voice, and an express law of the 31st of Edward III. completely put it down. Nevertheless it was revived by the fiat of Laud, who, when he found that these and other congenial instruments proved ineffectual, absolutely contrived to have the high commission and the star chamber armed with the power of levying fines for the purpose of increasing the funds for his cathedral. Miss Aikin follows up the development of the strange character of Laud by an account of two other charcteristic specimens of his arbitrary disposition:

> The king's printers, in an edition of the Bible, had committed the awkward error of omitting the word *not* in the seventh commandment: the bishop, not content with ordering the impression to be called in for correction, caused the high commission to inflict on the involuntary culprits an exorbitant fine, with part of which he directed fine Greek types to be pro-

vided, for publishing such ancient manuscripts as should be brought to light. Sherfield, recorder of Sarum, having, by direction of a vestry, and in obedience to both statutes and canons, commanding the destruction of monuments of idolatry, ordered a disgusting representation of God the Father in the window of his parish church to be taken down and broken to pieces. Laud caused him to be prosecuted in the star chamber for what he pretended to be a lay usurpation on the jurisdiction of the bishop, or on that of his majesty, as head of the church. Here, "he did not only aggravate the crime as much as he could, in reference to the dangerous consequences which might follow on it,—amongst which he mentioned that of deterring moderate catholics from attending the church," but defended the use itself of "painted images, in the way of ornament and remembrance." In conclusion, after warm debates, in which some members of the court ventured to express their jealousy of the bishop's leaning towards popery, the majority concurred in sentencing the accused, by a judgment comparatively lenient, to pay 500*l*. to the king,—to lose his office of recorder, and be bound to his good behaviour; "as also to make a public acknowledgment of his offence, not only in the parish church of St. Edmonds, where it was committed, but in the cathedral church itself; that the bishop, in contempt of whose authority he had played this pageant, might have reparation."

This act, by the confession of his biographer, drew upon Laud "such a clamor as not only followed him to his death, but hath since been continued in sundry pamphlets." In fact, a more flagrant breach of every principle by which civil society is held together, cannot easily be conceived: and it is impossible to reflect without a kind of wonder at the guilty boldness of this ecclesiastic, who, in his efforts to re-assert the most arrogant assumptions of his order, had taken means to render it more penal for an Englishman to give effect to the laws of his country than to violate them. That such proceedings should have obtained the sanction of any proportion of the lay judges in the star chamber,—those prime counsellors of the nation,—is an equal reproach to their wisdom and their integrity. If once the power of the church were thus enabled to erect itself above the authority of the law, it signified little whether that power were to be wielded by a pope or a patriarch; for not only the spirit of the Reformation was gone, but that of the English nation itself, and of its venerable and free constitution.—vol. i. pp. 325, 326.

Amongst the records of the University of Oxford, to which we turn with a sense of humiliation, shame, and disgust, we mark out as worthy of particular condemnation, the mean sycophancy of which it was guilty to the person of Laud. In the epistles of this body addressed to him in the popish dialect of the Latin tongue, they styled him *Sanctitas tua*,—"Your Holiness,"—*Summus Pontifex*—"Chief Pontiff;"—"Filled to overflowing with the Holy Ghost," &c. &c.

The portion of this volume which the authoress has devoted to the ill-fated Strafford, is by no means the least interesting. This nobleman, at the period when he sojourned in Ireland as its lord deputy, like other considerable men of his time who were engaged in places distant from the court, had his private correspondent in

London, who regularly furnished him with all the scandal of the hour. The picture of the corruption of the court, and the facility with which it lent itself to every corrupt monopoly in the lowest walks of trade, are graphically revealed by the earl's *intelligencer*, as he was called. His name was Garrard, and he was a clergyman of the established church. A few paragraphs from his letters will, we have no doubt, prove interesting:

> "Here are two commissions a-foot which are attended diligently, which will bring, as it is conceived, a great sum of money to his majesty. The first, concerning the licensing of those who shall have a lease for life to sell tobacco in and about London, and so in all the boroughs and villages in England; fifteen pounds fine, and as much rent by the year. The other is for buildings in and about London since a proclamation in the thirteenth of King James." "'Tis said that the vintners within the city will give 6000*l*. to the king to dress meat as they did before; and the suburbs will yield somewhat." "My lords of Dorset and Holland have obtained a beneficial suit of the king, worth better than 1000*l*. a-year a-piece to them, for sea-coal exported to Dunkirk and other places in the late archduchess's country. They found so great a benefit of our coal, which they took by way of prize in the late difference between us and Spain, that they are contented to give four shillings upon the chaldron to have them brought to them." "Here is one Captain Baily, he hath been a sea captain, but now lives on the land about this city, where he tries experiments. He hath erected according to his ability some four hackney coaches, put his men in a livery, and appointed them to stand at the Maypole in the Strand, giving them instructions at what rates to carry men into several parts of the town, where all day long they may be had. Other hackney men seeing this way, they flocked to the same place, and perform their journeys at the same rate. So that sometimes there is twenty of them together, which disperse up and down, so that they and others are to be had anywhere." In two months after this plan had been established, which "pleased every one," from the great reduction it effected in the rates of coach hire, we find mention of "a proclamation coming forth, about the reformation of hackney coaches, and ordering of other coaches about London; 1900 was the number of hackney coaches of London, base lean jades, unworthy to be seen in so brave a city, or to stand about a king's court." If the numbers here given be correct, the progress of luxury in this article had been surprisingly rapid. Rushworth records, that in the first year of King Charles, there were not above twenty coaches to be had for hire in and about London. "The grave judges of the law constantly rid on horseback in all weathers to Westminster."—pp. 401—404.

These facts, however, only very faintly represent the progress of the corruption which was now fast advancing at court, and which was every day making more rapid strides amongst the general population. The principal events of the reign of Charles, including the various schemes of extortion employed by him, whether in his political, civil, and religious capacity, are successively detailed by Miss Aikin, with a boldness of impartiality, and at the same time with a determination to vindicate the truth, which give to her view of these transactions a very high degree of authenticity. The first volume brings down the history of the reign to the year 1638.

Notwithstanding the want of judgment and right principle displayed by Charles in his official capacity, yet there are many facts connected with his reign which prove that he had a genuine love for learning and the arts. At his instigation, shortly after he ascended the throne, the House of Lords appointed a committee, for the express purpose of inquiring into the state of public schools, and the method of education pursued in them. The labours of this committee terminated in a plan for founding an academy, which was called Museum Minervæ. The edifice was built; a regent, in the person of Sir Francis Kynaston, was nominated, together with professors, who were to give courses of instructions on philosophy, geometry, astronomy, medicine, music, the languages, painting, architecture, riding, fortification, antiquities, and the study of medals. The college was fitted up with splendid apparatus, and no student was admissible except those who could prove themselves gentlemen by birth; but the institution was strangled in its cradle, for the state of the king's affairs rendered it impossible for him to pay attention to any other subjects than those which involved the very safety of his existence. In 1663, the doctrine of Descartes, then a famous and popular philosopher of France, began to be espoused in England. This individual himself was specially invited to England by Sir Charles Cavendish, brother to the Earl of Newcastle; and the invitation having been seconded by the king, who promised Descartes a lucrative employment, the philosopher was only prevented from finally settling in this country by the bursting forth of the civil war which ensued. Miss Aikin continues her account of the moral state of society at this period, and gives some very curious particulars of the effect which the writings of Hobbes and other persons, remarkable for their abilities in those days, had on the public mind. At this period, she observes, when the zeal for philosophical inquiry which had been awakened was not yet guided by true judgment or sound knowledge, the fabled society of the Rosicrucians—into the pretensions of which, mystical and even absurd as was the account given of them, Descartes himself had not disdained to examine—served to supply a name, if nothing more, to a crowd of enthusiasts or deceivers, who were able to pass themselves upon more than the vulgar for the depositories of high and awful sciences. The head of this very equivocal sect in England was Dr. Robert Fludd, who died in 1637. It was apparently during his travels on the continent, in several countries of which, but especially in its native Germany, the Rosicrucian imposture was much more successful than in England, that Fludd imbibed its spirit, or its language. On his return, becoming a fellow of the College of Physicians, he commenced practice in London, where "his enthusiastic piety, and the apparent profundity of his scientific knowledge, veiled under a mysterious jargon, inspired much admiration, and raised him to temporary fame." He also became an exceedingly voluminous author, in physics and metaphysics. "Compounding into one mass all the incomprehensible dreams of the Cabalists and Paracelsians, he formed a new physical system, of wonderful mystery and absurdity. He imagined two universal principles—the northern, or condensing power; and the southern, or rarefying. Over these he placed innumerable intelligences, or geniuses, and he called together troops of spirits from the four winds, to whom he committed the charge of diseases." It is worthy of remark, that notwithstanding the utter futility and baselessness of his notions, the respect supposed to be due to gravity and the show of learning, obtained for Fludd the notice of several of the most distinguished votaries of true science: Kepler, Mersenne, and Gassendi, all honoured him with refutations.

But these were not the only proofs which subsisted in these times showing the prevalence of delusions respecting the objects and means of science. Astrology, with all its strange influences, rode triumphant over every mind; and William Lilly was the real governor of the moral feelings, and the sole distributor of the happiness or misery of the people. He studied the stars, and read in their silent movements the mysteries of futurity; a crowd of disciples soon rose up, and the nation at last bowed its head to alchymists, experimenters, and empirics. It is curious and instructive to know, that men of enlarged minds, of learning and sagacity, were led to join the multitude in submitting their faith to the most monstrous assumption of spiritual power. Sir Kenelm Digby attended on the incantations of one of them, in the hope of seeing an apparition raised; Judge Holborn had his nativity cast; Lilly was employed to prognosticate in a sickness of Bulstrode Whitlock's; and he and another adept used the divining rods to search for buried treasure in Westminster Abbey, under the sanction of the dean, Bishop Williams; also, if we are to believe himself, he was consulted in more than one critical juncture of the king's affairs; and especially, by a lady, on the choice of a fortunate hour for his majesty's escape from Carisbrook Castle.

The various momentous events which follow each other in a rapid train during the succeeding years of Charles's reign, are presented to us in a bold and skilful outline by Miss Aikin. She traces with judgment and care, throughout the whole course of their development, the elements of that unhappy discord between the king and his parliament which drew down so many calamities on the nation. Among the scenes most graphically and powerfully described in this volume, we may particularly mention the trial of Strafford and the gatherings of the Scotch covenanters. The breaking out of the civil war, and the various actions to which it gave rise between the royal and the parliament forces, are depicted with great accuracy and spirit. Nothing, however, in the whole of the volumes, is better than the exposition which Miss Aikin gives of the ingenuity of the Scotch in taking advantage of the fortunate accident which placed the person of Charles in their hands. It was in 1646, when the king found that the royal cause was completely lost in the west, that he thought it the most prudent and safe course to surrender himself up to the Scotch army. This purpose he effected; and the king was ultimately placed in the hands of the Scotch. An attempt, however, was made by him to escape, and, in consequence, an agreement was entered into, whereby his majesty was compelled to take up his residence at Holmby, distant about ten miles from Althorpe. At this place the king was to continue under the care of the Scotch until they and the parliament of England had settled their disputes. Here his majesty had proper attendants, and his tables were well furnished. No chaplains of his own church were, however, allowed him, and he declined the services of the Presbyterian ministers who were appointed to attend him in their spiritual capacity. On Sundays, his majesty sequestered himself to his private devotions, and generally spent several hours in reading and other pious exercises; at other periods of the week, he played at chess, or walked out for health; and as he could not gratify his propensity for bowling at Holmby, he would ride to Althorpe to Lord Vaux's residence, where a bowling green was fully at his command. During all his movements, he was closely watched by the members of the commissions which were appointed for the purpose by the parliament of England and of Scotland. During the interval of Charles's seclusion in Holmby, the disputes between the contending parties grew more violent, until at last the representatives of the army, or their hidden prompters, resolved upon depriving their antagonists of the advantages which they enjoyed in being in possession of his majesty's person. The execution of the plan by which this determination was carried into effect, is well described by Miss Aikin:

> Whilst the king, on the afternoon of June the 2nd, was bowling on the green at Althorpe, two miles from his abode, it began to be whispered among the commissioners that "a party of horse, obscurely commanded, was marching towards Holmby; and for no good it was presumed," since neither the commissioners, Colonel Graves who kept guard at Holmby, nor any of their attendants, had received any notice of it. Charles, on hearing the circumstance, returned home; the commissioners resolved to stand on their guard, and the soldiers who attended them, under the command of General Browne, promised to stand by them and protect the king's person. About midnight the party of horse arrived, drew up in good order before the house, and set guards at the avenues, and the commanding officer alighting demanded admission. Being asked by Graves and Browne his name and business, he announced himself as Joyce, a cornet in Whalley's regiment, come to speak with the king.
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> "From whom?" he was asked. "From myself." They laughed. "It is no laughing matter," said Joyce. The officers advised him to draw off

> his men, and in the morning he should speak with the commissioners. "I came not hither to be advised by you," said he, "nor have I any business with the commissioners; my errand is to the king, and speak with him I must and will presently." Browne and Graves commanded their soldiers to stand to their arms; but the men had already come to an understanding with their old comrades, and, forgetful of their promise, opened the gates to them and bade them welcome. Having placed guards on the commissioners' chamber-doors, Joyce, with a cocked pistol in his hand, announcing himself as one authorized, not by the commissioners, but by those who "feared them not," demanded admittance to the king in peremptory terms, which was as resolutely denied by the four gentlemen of his bedchamber; and the king himself, learning the cause of the altercation, refused to speak with the cornet till morning, at which he chafed, but finally submitted. On the morrow, early, his majesty sent for Joyce, "who, with no less confidence than if he had been a supreme officer, approached the king, and acquainted him with the commands he had concerning his removal." Charles desired that the commissioners might be sent for, and these orders communicated to them. The cornet replied, that they were to go back to the parliament. "By whose appointment?" No answer. "By your favour, Sir," said the king, "let them have their liberty, and give me a sight of your instructions." "That," said Joyce, "you shall see presently;" and he went and drew up his troops in the inner court close to the king, who, taking a good survey of them, and finding them proper men, and well mounted and armed, smiled, and told the cornet his instructions were written in fair characters, legible without spelling.—vol. ii. pp. 523—525.

The king declining to go with Joyce, unless accompanied by his commissioners, the latter consented to follow him. His majesty was then conducted to Hinchinbrook, and next to Woburn, where he wrote, with his own hand, a solemn declaration respecting the church property. The document was given to his own favourite clergyman, named Sheldon, who delivered it up on the Restoration, with an attestation, to the effect that it was a true copy of the king's vow, and that he (Sheldon) had preserved it for thirteen years under ground. The following are the terms of the vow:

> "I do hereby promise and solemnly vow, in the presence and for the service of Almighty God, and if it shall please the Divine Majesty, of his infinite goodness, to restore me to my just kingly rights, and to re-establish me in my throne, I will wholly give back to his church all those impropriations which are now held by the crown; and what lands soever I do now or should enjoy, which have been taken away either from any episcopal see or any cathedral or collegiate church, from any abbey or other religious house. I likewise promise from hereafter to hold them from the church, under such reasonable fines and rents as shall be set down by some conscientious person, whom I propose to choose, with all uprightness of heart, to direct me in this particular. And I most humbly beseech God to accept of this my vow, and to bless me in the design I have now in hand, through Jesus Christ our Lord. Amen.——Charles R."—vol. ii. pp. 528, 529.

The king was afterwards finally conducted tò Hampton-court.—Miss Aikin next invites us to the ever memorable scenes which took place at Carisbrook Castle, where Charles, a prisoner, still showed that fatal partiality to bad faith which mainly contributed to his downfal. Here the whole time, which he could spend as he might think fit, was devoted to intrigues and plans for securing his escape from the country. A curious fact transpires in this account, which fully demonstrates the nature of the influence still held by the delusive doctrines of astrology. We find the king expressly retaining the diviner Lilly, to direct him in the course which he should pursue, and the latter regularly consulted the stars, made his figure in accordance with his observations, and gave in his report to the king accordingly. From Carisbrook Castle, it is well known, that Charles was subsequently removed to Hurst Castle, near Southampton, where he was kept a close prisoner. He was next conducted to Windsor, on the road to which he attempted an unsuccessful escape, the plan of which had been previously projected. It appeared to have been concerted by his majesty, that he should stop at Bagshot, at the lodge where his confidential friends, Lord and Lady Newburgh, then resided; that, under pretence of his horse being lamed, he should be placed on another, furnished at Bagshot, and that this should be a swift footed animal, which would speedily enable him to distance his escort through the bye tracts of the forest, with which the king was so familiar. But the plan failed, and the king was safely placed in the custody of the governor of Windsor. On the day of his arrival there, the House of Commons, whose proceedings were urged on with the utmost importunity by the army, appointed a committee to draw up a charge against the king, and all other delinquents "that it may be thought fit to bring to condign punishment." An ordinance was then prepared for attainting his majesty of high treason, and trying him by commissioners. The charge against him was substantially—"That he, Charles Stuart, hath acted contrary to his trust, in departing from his parliament, setting up his standard, and making a war against them, and thereby been the occasion of much bloodshed and misery to the people whom he was set over for good: that he gave commissions to Irish rebels, and since was the occasion of a second war; besides what he has done contrary to the liberties of the subject, and tending to the destruction of the fundamental laws and liberties of this kingdom."

A high court of justice was then constituted for the trial of Charles, and the ordinance which contained the accusations, and some resolutions declaring that it was treason for the king to levy war against the parliament and kingdom, were sent to the upper house. Twelve peers only were assembled, but they rejected the ordinance without a division. In the meantime, the king laughed at the idea of a trial, and the Earl of Leicester, in his journal, describes his majesty at Windsor as merry as usual; it is even recorded, that so little did he anticipate the real result which followed, that after the commissioners were appointed, his majesty actually gave an order for the sowing of some Spanish melon seeds at Wimbledon. The Commons, seeing themselves abandoned by the Lords, turned the house into a grand committee, to take into consideration the nature and extent of their own powers. After much discussion, they came to the conclusion, that the people, under God, are the original of all just power; that the Commons House, being chosen by, and representing the people, have the supreme authority of the nation; also, "That whatsoever is enacted and declared law by the Commons of England assembled in parliament, hath the force of law, and all the people of this nation are concluded thereby, although the consent and concurrence of the king and House of Peers be not had thereunto."

It was on the 20th of January, 1649, that Charles, after having been brought from Windsor to St. James's Palace the night before, was conducted to Westminster Hall, there to undergo a judicial proceeding, such as was, up to that time, unprecedented in the history of the world. The number of the commissioners who were assembled on the occasion consisted of eighty out of the one hundred and fifty who had been appointed. Serjeant Bradshaw, described as an able and accomplished lawyer, acted as president, and on each side of him sat Lisle and Say, two members of the same profession. The royal prisoner was brought in a sedan chair, and placed before the bar on a velvet chair. He looked sternly about on the multitude present, and did nothing that indicated the slightest respect for the court; but his attention was soon fixed by the president, who rose, and in a solemn voice pronounced these words: "Charles Stuart, king of England: The Commons of England, being deeply sensible of the calamities that have been brought upon this nation, which are fixed upon you as the principal author of them, have resolved to make inquisition for blood; and, according to that debt and duty they owe to justice, to God, the kingdom, and themselves, they have resolved to bring you to trial and judgment, and for that purpose have constituted this high court of justice before which you are brought."

When the president concluded, the advocate for the Commonwealth, Mr. Cook, rose to state the case against the king, and when the latter saw what he was about to do, he stretched out a staff which he held, and laying it on Mr. Cook's shoulder two or three times, desired him to "hold." But the president ordered the advocate to go on, and at his request the accusation was read. When the officer who read the charges came to pronounce "Charles Stuart to be a tyrant and traitor," the royal prisoner, who till then stood up frequently, and gazed on the guards and spectators with great sternness, began to laugh as he sat down.

When the proceedings on the part of the accusers were ended, the president called on "Charles Stuart" for what he had to say in his defence. His majesty replied, that he questioned their authority to try him, that he was their lawful king, having obtained his title as a trust committed to him by God, and by old and lawful descent. When the president told him that he was required to answer, in the name of the people of England, of whom he was elected king, Charles replied, that England was never an elective monarchy, but that it descended by hereditary right for nearly a thousand years; and as he persisted in this line of argument, the court thought it prudent to adjourn its proceedings. It was remarked as an ominous accident, that when the charge was reading against him, the head of his staff fell off; he looked at it in surprise, and seeing nobody about to take it up, he was under the necessity of stooping for it himself. Repeated adjournments took place afterwards, the king still obstinately questioning the authority of the tribunal, and desiring to be permitted to plead his own cause before the two houses of parliament. At last, the court gave peremptory instructions to the president to declare the final sentence—a direction which was complied with in such a manner as to have a manifest effect in placing the guilt of the king in a clear light. The president, in his solemn address, informed Charles, that it was perfectly plain that he had acted on erroneous principles, and had even, by his own avowal, admitted that he considered himself in no manner subject to the law, and that, therefore, he held himself superior to it. But the contrary, he ought to have known, was the principle of the people of England, who always understood that the law was superior to the monarch, and that *he* was bound imperatively to rule in strict accordance with the law:

> I know very well (observed the president) your pretence hath been that you have done so: but, Sir, the difference hath been, who shall be the expositors of this law: whether you and your party out of the courts of justice shall take upon them to expound law, or the courts of justice who are the expounders;—nay, the sovereign and high court of justice, the parliament of England, that are not only the highest expounders, but the sole makers of the law. Sir, for you to set your single judgment and those who adhere unto you, against the high court of justice, that is not law. As the law is your superior, so truly, Sir, there is something that is superior to the law, that is indeed the parent or authority of the law, and that is, the people of England. For as they are those that at the first did choose to themselves this form of government, even for justice sake, that justice might be administered, that peace might be preserved; so, Sir, they gave the laws to their governors according to which they should govern; and if these laws should have proved inconvenient, or prejudicial to the public, they had a power in them, and reserved to themselves to alter them as they shall see cause.... The end of having kings or any other form of government, is for the enjoyment of justice. Now, Sir, if so be that the king will go contrary to the end of his government, he must understand that he is but an officer in trust, and he ought to discharge that trust, and they are to take order for the animadversion and punishment of such an

> offending governor. This is not the law of yesterday, Sir, since the time of the division betwixt you and your people, but it is law of old. And we know very well the authorities that do tell us what the law was on that point upon the election of kings, upon the oath that they took unto their people. And if they did not observe it, there were those things called parliaments; the parliaments were they that were to adjudge (the very words of the authority,) the plaints and wrongs done of the king and the queen, or their children; such wrongs especially when the people could have nowhere else any remedy. That hath been the people of England's case; they could not have their remedy anywhere but in parliament.
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> "Sir, I speak these things the rather to you, because you were pleased to let fall the other day, that you thought you had as much law as most gentlemen in England. It is very well, Sir, and truly it is fit for the gentlemen of England to understand that law under which they must be governed. And then the scripture says, 'They that know their master's will and do it not.'—What follows? The law is your master, and the acts of parliament."—vol. ii. pp. 590—592.

In this strain the president proceeded to show to the reluctant Charles, that he had completely realised the description given of his deeds by the charge, and that he must be truly accounted at once as a *tyrant*, who sought to establish an arbitrary government; a *traitor* who had broken the trust which was reposed in him by his superiors, the kingdom; and a *murderer*, because all the sanguinary murders, all the shocking outrages perpetrated in the late wars must be traced to him alone. "Sir," said the president, in concluding his solemn address, "you said to us the other day, you wished us to have God before our eyes: truly, Sir, I hope all of us have so; that God that we know is a king of kings and lord of lords; that God with whom there is no respect of persons; that God that is the avenger of innocent blood. We have that God before us that does bestow a curse upon them that withhold their hands from shedding of blood; which is in the case of guilty malefactors, and that do deserve death: that God we have before our eyes. And were it not that the consequence of our duty hath called us to this place and this employment, Sir, you should have had no appearance of a court here; but, Sir, we must prefer the discharge of our duty unto God and unto the kingdom before any other respect whatsoever; and although at this time many of us, if not all of us, are severely threatened by some of your party what they intend to do, we do here declare that we shall not decline or forbear the doing of our duty in the administration of justice even to you, according to the merit of your offence, although God should permit these men to effect all that bloody design in hand against us." He concluded by urging the example of David's repentance on the king's imitation.

Here we close our eyes on the melancholy scene which followed, and the details of which are so familiarly remembered by every reader of English history. Miss Aikin has shown throughout the deeply interesting narrative, a clear judgment, carefully directed by an impartiality which is strictly judicial. Nor are the literary merits which these volumes present, unworthy of the dignity and importance which are sustained uniformly throughout: the style of Miss Aikin is beautifully simple, without the slightest deviation into carelessness or affectation; and possessing strength, grace, and freedom, it is modified with the most exact attention to the exigencies and proprieties of every varying occasion.

Art. II.—*A Subaltern's Furlough, descriptive of Scenes in various parts of the United States, Upper and Lower Canada, New Brunswick, and Nova Scotia, during the Summer and Autumn of* 1832. By E. Coke, Esq., Lieutenant of the 45th Regiment. With Illustrations. 1 vol. large 8vo. London: Saunders and Otley. 1833.

It is so very recently that we have devoted to American affairs a considerable portion of each successive number of this journal, that we had made up our minds to concede some breathing time to our readers as well as to ourselves, during which they might obtain relief from what we must believe to have been in some measure a monotonous employment. We were fully under the influence of this determination when the present volume was placed in our hands. We had proceeded but a very short way through its contents, when we found quite sufficient reason to alter our previous resolution, for we felt that we should have seriously violated our own sense of duty were we to delay our assistance in placing before the British public, testimony in favour of the cause of truth, which may owe a great deal of its good effects to the promptitude with which it is diffused. The volume before us is the production of an impartial mind, which is evidently guided by a paramount love of truth, and is happily so trained and endowed as to be capable of decking it with the fairest chances of success. A generous forbearance, which is, by the way, an essential ingredient in the character of every description of critic, whatever be the objects of his inquiry, marks the pages of the present author; and this, with the very creditable sentiments which he displays, prove only how worthily he sustains his moral rank as a generous and high-minded British soldier.

Mr. Coke, in the course of the summer of 1832, having some leisure on his hands, and some honest ambition in his mind, and withal not being quite satisfied with the very contradictory accounts which he was accustomed to read at home of the Americans, took the gallant resolution of making an examination with his own eyes. He entered the United States on its southern side, and the first observation which he makes on the general subject of the peculiarities of the people, are made on his visit to Philadelphia. In the interior of this fine city, he found much to admire, in the evidence which its aspect gave of the easy circumstances of its inhabitants, in the neatness of the dress of every individual, and in the total absence of those "lazy dirty vagabonds who ever infest our towns." The hotels in this city are on the same footing as the chief portion of them throughout the United States—that is, they are destined for the reception and accommodation of large numbers, and scarcely such a thing as a solitary guest is contemplated in their arrangements. Mr. Coke sat down every day at the *table d'hote* with upwards of one hundred persons, the majority of whom were merchants from the back settlements. He was quite astonished at the dispatch with which they acquitted themselves at dinner, one-third of them at least every day being ready to rise, after an enormous meal, before the tardy Englishman's soup was sufficiently cool to enable him even to begin. The waiters every where appear to be foreigners, at least most of them are Irishmen, and it may be not quite accurate, for many reasons, to regard these as foreigners in the United States. But it is the result of Mr. Coke's experience, that no free-born American acts as a waiter in that country. He mentions that the female servants appear to be habituated to a state very nearly approximating to an equality with their masters,—we beg pardon,—with their employers; and Mr. Coke says that he has repeatedly seen the female attendant at the dinner table seat herself at a chair near the window, and, taking up a newspaper, continue to read until she was called to.

But the feature in the social picture of Philadelphia which struck Mr. Coke most sensibly, was the astonishing number of institutions for the reception and relief of the poor and infirm, which he found in this city. Amongst the establishments of this class mentioned by him, is that of the hospital, which is conducted on the principle of general admission—that is to say, of destitute persons and patients who are willing to pay. The funds are supplied from a source which is, at all events, very ingeniously selected. About 500 dollars a year are derived from the exhibition of West's splendid picture of Christ Healing the Sick, in a large room on the northern side of the hospital. A very singular fact connected with this picture, is mentioned by Mr. Coke. When Mr. West finished the original picture of Christ Healing the Sick, it was his intention to have presented it to this hospital; but in the midst of his benevolent contemplation the artist was suddenly roused by an offer across the Atlantic ocean, directed from England, of 3000*l*. for the work, and as West was as poor as if his vocation had been poetry, he gave the preference to the money, and jilted the fair goddess of Charity. He made up for the disappointment, however, by painting a copy, and this is the silent collector which levies the sacred tax in America for the poor and indigent, and those that have none to help them. A fine museum of natural history, in which that wonderful curiosity, the skeleton of a mammoth, is preserved, is attached to the hospital, together with a considerable library, the first being the generous donation of a private individual, the latter being the result of the activity and patronage of Benjamin Franklin. Throughout America, and indeed we have heard it spoken of in England, the expertness of the firemen of Philadelphia is a theme of general applause. When the reader will have read the succeeding description of the constitution of the body composing the firemen, he will not be surprised at finding that something remarkable must necessarily follow from its application. We do not know a better illustration than this of the manner in which the American system operates in engaging every human being under its jurisdiction in arms, to preserve the property and safety of the public:

> I had heard much of the expertness of the Philadelphia firemen, and feared I should be disappointed in my hopes of witnessing it. A few days, however, before I quitted the city, hearing the alarm-bell, I ran out, and, remembering the old man's instructions at the State House, took the requisite direction. Though I hurried as speedily as possible to the scene of action, when I arrived, upwards of fifteen engines and hose-carriages were in full play upon the fire, which had gained considerable head: but such an immense flood of water was poured upon it, that it was shortly extinguished. I afterwards walked to the house in which the carriage of the American Hose Company was kept, when some of the members very kindly drew out the carriage, and gave me a copy of the rules and bye-laws they had established. It was decorated and painted in a most costly manner, and, with 1000 feet of hose, had been purchased for 1500 dollars (250*l.*), bearing the well-executed classical device of the car of Tydides and Nestor, at the siege of Troy, as represented in Westall's (R. A.) painting, and the motto "non sibi sed omnibus." The other carriages were all neatly painted and decorated in a similar manner. There are about thirty engine and sixteen hose companies; but all the firemen, unlike those in other cities, are volunteers, and defray the expences of their engines from their own private funds; the first company of the kind being established by Dr. Franklin. The hose, formed upon the same spirited principle as the engine companies, were established for the purpose of supplying the latter with water in greater quantities than the old system of carrying it in buckets. Each carriage has a large cylindrical roller in the centre, round which the hose is lapped, with brass screws and joints at intervals of about 50 feet through its entire length. One end is screwed into a street plug, and the water forced through the hose to the engine, which can have a greater supply of water than required. The hose companies who arrive first at the fire taking the nearest plugs, lend their surplus hose to the last comers, who are thus enabled to bring the water from almost any distance in the adjoining streets. There are about 100 members in each company, generally young merchants and tradesmen, amongst whom there is a great *esprit de corps*, and anxiety to reach a fire before any other company. Fines are imposed upon members who attend upon such occasions unequipped in their thick waterproof dress, and glazed hat, with badge upon it, or who leave a fire without permission from a director; and there are many other similar regulations. Each member also pays a certain sum

upon his entrance into the company, and a small annual subscription. It was an interesting sight to witness the regularity with which the various companies moved rapidly through the streets at night to the place where their services were required, by the lights of numerous torches, and with the ringing of the large bells suspended from the cars; and, after the fire was extinguished, all moved away to their respective station-houses, where the roll was called over, to ascertain the absentees. Such an enthusiastic public spirit is doubtless kept alive by the constant call for the services of the young men; and every fire will tend to diminish it in some degree, an edict having been passed, by which a heavy fine is imposed upon any one erecting a frame-house within the limits of the city.—pp. 45—47.

Another very singular custom in America, marks the vast difference which subsists between the old and the new countries. Scarcely a day elapses that corps of volunteer regiments do not parade with musical bands up and down the streets. These corps are generally of respectable young men, who form such junctions in order to evade their liability to be called out to the militia trainings, which form a sort of annual visitation, such as the flight of locusts is in the tropical countries. An entire company thus constituted is in the habit of proceeding to a considerable distance, in order to pay a visit and be entertained by a similar company in another district altogether; and Mr. Coke saw a regiment of state fencibles, as they are called, with a negro band of music at their head, leave Philadelphia in a steamer, amidst the rejoicings of the inhabitants, in order to pay a visit of kindness no less than three hundred miles off, at Boston. The Bostonian company it is most likely would have returned the compliment in the ensuing season.

The objection to the militia trainings in America, is chiefly de pendant on the feeling of contempt and ridicule for that very irregular force. Mathews, in one of his comic exhibitions, has presented us with a practical imitation of the motley crew which composed an American regiment, and we are at once struck with the graphic truth of his mimicry, when we find it justified in the sober and authentic details of Mr. Coke. He has seen the ludicrous scene constituted by the presence of a strange assemblage of the militiamen, in which one of the body appears on parade with a top boot on one leg, a silk stocking on the other, and a broom-stick over his shoulder as a substitute for a gun; the soldier who stands behind him in the rank is destitute of any coat at all, wears a large pair of green spectacles, and prefers to represent the absent musket by such a homely weapon as a broom-stick. Sometimes an ostler is voted into the colonelship, and regiments constantly appear on parade, where the men appear in costume that seems literally picked from every nation under the sun. Upon one occasion, however, a poor private in one of these Falstaff invincibles, gave great displeasure to a martinet of a captain, who had not the common sense to overlook a piece of exaggeration in a humorous member of his corps. The officer ordered the man off parade, in order that he might go home for proper equipment. The man respectfully declined, thinking this exertion of authority beyond the limits of the captain's jurisdiction. He was tried by court martial, and sentenced to a fine, or in default of payment, to imprisonment. The latter alternative was accepted, and from his place of confinement the refractory militia-man selected the press as his medium of defence. " It was proved," said he, " to the court that my equipments were strictly according to law—that I had an ordinary powder horn, but which the captain stated was too large for a musket—that my dress was as follows:—A gentleman's ordinary hair cloth cap—a pair of common spectacles—an ordinary gray mixed cloth coat, which I usually wore in the store in which I am (or I should say was) a clerk—a paper collar, instead of a linen or cotton one, and of the ordinary and usual size, and no larger—a common vest—a pair of brown drilling pantaloons—my stockings drawn over instead of under the pantaloons—and shoes tied with a string. The court imposed a fine of ten dollars, which, considering to be illegal and oppressive, and knowing it to be unjust, I will not have extorted from me; and, for so declining to surrender my right as a citizen, I am now imprisoned, whether legally or not may hereafter appear: for I consider it virtually a lawless and ruthless violation, not only of my own, but of the personal rights and personal liberty of every citizen of this state."

Even this strange practice is outdone in eccentricity, by the manner in which stock in some new bank is sold. The scrip is received out of a small opening in a window shutter of the bank, into which the purchaser puts his head first and then his money, and the rivalship is so great, that the persons who conclude their bargains are always obliged to get out either by a rope, which lifts them from the ground upwards, or by downright fighting and overcoming the opposition by main force. But the " knowing ones" now employ a vigorous prize-fighter, whose reputation is quite sufficient to secure him a tranquil passage when he is prepared to make his exit.

The city of Philadelphia, it is well known, was founded by Penn, who must be considered as having greatly qualified his public merits, by the act of deserting the infant city in two years after the first house was erected in it. His plan of building the city, which would have rendered it one of the handsomest in the world, perhaps, was encroached upon after his retirement to Europe, and the evidence of this infraction is still apparent in a series of mean-looking houses on the water front of the city.

But Philadelphia was not destined to be thus generally neglected, for by a most fortunate accident, an eccentric and public spirited individual rose up in the city, as able by his resources as he was willing by his kindness of heart, to repair all the evils which sprung from the desertion of her founder. The name of this benefactor was Stephen Girard, who was born at Bordeaux, in France, about 1746, and at the age of fourteen sailed for the West Indies as a cabin-boy. Thence he traded for several years to New York, as mate of a vessel; and soon after settled in Philadelphia, where, at the conclusion of the revolutionary war, he kept a small shop, dealing in old naval stores, such as iron, rigging, &c.; and his small frame-house was situated on the same spot that the elegant mansion in which he died now occupies. At times he was engaged as a pedlar, journeying up and down the country to farm-houses, disposing of groceries and ready made clothing, returning to the city when his stock was exhausted; and by degrees amassed such a sum of money, that he ranked as one of the first merchants in the city. At the expiration of the charter of the bank of the United States in 1810, he established a private bank, the capital of which in a few years was augmented to five millions of dollars. From this circumstance, and from taking a loan of five millions during the late war, receiving 100 seven per cent. stock for 70, with a fortunate speculation in the stock of the present bank of the United States, his wealth increased to so vast an extent, that at his death it was estimated at fourteen millions of dollars (three millions sterling), the whole of which, with the exception of a few legacies to his brother and nieces, amounting to 140,000 dollars, and small annuities to his servants, he bequeathed to the different charitable institutions, towards the improvement of Philadelphia and New Orleans, and for the establishment of a college in the former city, for the residence and accommodation of at least three hundred scholars.

At the time of our author's visit to Philadelphia, the designs of this generous testator were about to be carried into effect.

At Washington, which was the next city where the author sojourned, he had frequent opportunities of witnessing the proceedings of Congress. He was struck, on his first visit to the stranger's gallery, to see at its entrance the following admonition:—"Gentlemen will be pleased not to place their feet on the board in front of the gallery, as *the dirt from them falls upon senators' heads.*"

In speaking of the capital, Captain Hall, in one of the volumes of his Travels, notices with some severity the strange perverseness of taste whereby the government were led to cause this fine building to be covered with a coating of paint. This observation, it appears, was taken up by an American author, in a work called the *Travellers' Guide*, with which Mr. Coke, like other foreign visitors here, furnished himself, and the reason for this unseemly manifestation of taste is fully given. Captain Hall, says the Guide, should have been informed that the painting was intended to hide the smoke which succeeded the capture of the city by the British troops in 1814. Upon this reply, Mr. Coke makes a rejoinder for himself, from which it appears that the burning of Washington was only a measure of retaliation for similar deeds, of which the Americans had set the example; for in 1812 the American army invaded Canada under General Harrison, and wantonly consumed by fire the Moravian village on the 20th October;

and at the conclusion of the year 1813, Newark suffered a similar calamity at the hands of General M'Clure, who pretended that he was merely taking justifiable measures to secure the American frontier.

The author's opinion respecting the state of the inhabitants of Washington as regards their commercial prosperity, is very unfavourable. It presented none of that bustle which is always so characteristic of an active state of trade; but, on the contrary, the quiet appearance of the streets, through which a few idle persons only were seen to stroll, indicated the fatal truth that Washington was doomed to a speedy decay.

From this city Leiutenant Coke directed his route to New York, and during the journey had an opportunity of making himself better acquainted with the character of the Americans. He performed this tour just at the critical moment when the whole reading world in the states was up in arms against Mrs. Trollope's work, which had but recently made its appearance in the new continent. The resentment against this lady, as also against Captain Hall, which has manifested itself amongst the most intelligent portion of the Americans, appear to us utterly unworthy of a sensible and considerate community. Our author, to show the extent of the spite which has agitated every class against these writers, quotes a passage from a recent novel pubished by a literary gentleman named Pauling, in which a character is assigned to Captain Hall, that is rendered despicable by the grossest personality. Surely those persons must be exceedingly blind to the commonest springs of human action, who, complaining of the injustice of the accusations made against them, yet sedulously walk in the footsteps of their calumniator.

From New York, where he found nothing worthy of mention beyond what previous travellers had amply described, Mr. Coke proceeded to Boston, the chief objects of which are noticed by him. Advancing northwards he came to a famous watering place, the Lebanon Springs, where he found the company composed of as nearly as possible the same assortment of human materials as is annually found combined at Cheltenham and Bath. The great attraction of the neighbourhood, the Shakers' Village, about two miles from the Springs, was not lost on our active traveller, and he availed himself of the very first Sunday of his sojourn to have a sight of this strange population. He proceeded thither accordingly, and was fortunate enough to obtain a visitor's seat in the large chapel of the society. The members when they were assembled in their proper places in the edifice, occupied two rows of benches facing each other, a slight opening between two boards in the floor forming the boundary line. The men were dressed in drab coats, quaker fashion, but with a rolling collar, old-fashioned dark waistcoats reaching as low as the hips, and gray trowsers of striped cotton or linen, the hair cut short in front, and allowed to grow a considerable length at the back of the head; the women in white gowns, with large muslin caps which concealed their profile, and high-heeled shoes. Both sexes entered with a singular kind of springing step, as if walking upon the toes. The service commenced by the whole society rising and removing the benches to the side of the room. Both sexes then advanced towarks the line of demarcation in a a close column, showing a front of 16 by 8 deep, but in oblique lines, so that the feet of the two people on the inner flank were within a few inches of the boundary line, while those on the outer were six paces apart. An elder, stepping out, addressed them in a few words, standing with his back to the wall, his feet upon the line, and fronting the open space between the two parties.

The elder told them that they were assembled to pray, and that they were to adopt some "suitable exercise accordingly." The members then sang a hymn, and moved their feet in time with the air, which was a strange composition, and not unlike one of the wild chaunts of the Indians at the feast of the Mohorum, or the strains of a Burman boat crew, as Mr. Coke had heard them on the Irawaddi. After this the rest of the men threw off their coats, hanging them on pegs inserted in the wall, and each of the females laid down her white handkerchief on one of the benches—indications, observes the Lieutenant, that they were about to set too in good earnest. Two rows of about forty persons now stood with their backs to the walls opposite, whilst the remaining persons formed a sort of column, which fronted them at some distance. We give the further proceedings in the language of the Lieutenant:

The former party struck up a lively air with some words attached to it (all that I could distinguish were, "I will be truly good," frequently repeated), and the latter commenced dancing in correct time, advancing three steps; then balancing three, and retiring again, advanced as before, turning round at intervals in the tune, in a style which a quadrille dancer might even be proud of. The singers throughout the time kept their arms close to their bodies, with the lower part of them projecting out, and moving their hands up and down (I hope I shall be excused for making an absurd but striking simile) like so many kangaroos standing upon their hind legs. Upon the whole, it was a most singular scene: old and young were dancing away without their coats, as if it had been a matter of life and death; while the room, containing no fewer than six or seven hundred people, was hot to suffocation. Though the women exerted themselves most laboriously, they were (owing to their dress, I presume) as pale and ghastly as so many shrouded bodies or living corpses,—an appearance they wished to assume, I should imagine, as not being very inviting to the eyes of "the world's people," as they term us old-fashioned folks. I overheard one of a party of young men sitting in rear of me, who could not at all contain themselves, say, "he had seen an Egyptian mummy look handsomer than any of them." I could not, however, agree with him upon that score; for there were two or three pair of very pretty dark eyes, with some finely-formed features. One young girl, in particular, about eighteen or twenty years of age, who paid much more attention to the spectators than to her devotions, would doubtless have been well pleased to regain her former place in the world. She was in the last row of females, so that no one could overlook her motions; and all the young people were similarly disposed of. Those who formed the first row, and who were confronted face to face with the men, were the oldest and ugliest of the party: a dangerous post like this was not assigned to young people, with such eyes as interpreters, an elopement having occasionally taken place, much to the dismay of the elders.

* * * * * *

The society afterwards formed a column of five in front, with fourteen members in the centre of the room, who sang some words to a tune like "Yankee doodle," the column stepping off at quick time, and marching round the room as correctly as any well-drilled battalion, changing step when necessary, and, if any one fell out in front, his place was immediately occupied by some one from the rear. They beat time by moving their hands up and down as before described, clapping them in certain parts of the tune. After thus marching round several times, they halted, and, the inner files of two facing about, a brisk air was struck up, and they moved off again in different directions, circling round the room, halting and singing in the slow parts of the air: then quickening their pace almost to a run at the more lively parts. Altogether, I scarcely ever saw so difficult or so well-performed a field-day. They had been evidently well drilled, or they could not have acquired such skill in manœuvring; for there was such a series of marching and counter-marching, slow step, quick step, and double-quick step, advancing and retiring, forming open column and close column, perpendicular lines and oblique lines, that it was sufficient to puzzle and confound the clearest head of the lookers on.—pp. 228—230.

The society, it seems, consists of about 600 persons, and the regulations for admission appear to be founded on a just calculation of the happy mean between liberality and restriction. They do not seem to be anxious for proselytes, but even require a considerable time for every candidate for admission to their number, in order to perform a probation. The principal rules are celibacy, non-interference with politics, peace with all mankind, and paying their lawful debts. They have 3000 acres of well cultivated land adjoining the village, which supplies the means of a considerable income, particularly of seeds, which are in great demand throughout the United States. It seems that on a more particular inquiry into the state of the society, Mr. Coke found that it was separated into three great divisions—1st, those who do not assent to the rules of celibacy, but reside at a distance from the village with their own families, attending worship, and otherwise conforming to the rules; 2dly, those who are members, but can return to the world's society whenever they think fit; and, 3dly, those who, vowing to remain members in perpetuum, have entirely given themselves up as followers of the faith.

The number of shakers throughout the whole of the United States cannot, in Mr. Coke's estimate, be less than 5000, and he adds that they were on the increase.

A very pleasant account of the recreations of Lebanon Springs is given by the author; but the reader will, we are sure, forgive us if we abstain from more copious details of these recreations, when he is assured that one of the most interesting amongst them is the noble game of nine pins.

Proceeding on his tour in the northern part of the States, Mr. Coke took in his route the town of Auburn, now so celebrated for its penitentiary. A summary of the system adopted is given by the author; but having very recently gone over the same ground, we must be content with merely recommending the description, and accompanying remarks in its favour, to the careful perusal of the reader.

At a place called Rapely's Ferry, situated a few miles down the western bank of Seneca Lake, Lieutenant Coke found the remains of a pier, which was connected with a personal history of no small degree of interest. A celebrated lady named Jemima Wilkinson, a native of Rhode Island, became enamoured of a British officer who was stationed there; but being deserted by her lover, she was attacked with fever and lay in a trance for some days. When she awoke she announced that, Jemima Wilkinson having died, the angels in heaven had disputed who should enter her body, and visit the earth as the Universal Friend of Mankind,—as the Saviour of the World; that she (now calling herself an angel in Jemima's body) had been appointed to fill the body of the deceased, and was come upon earth to preach salvation to all!

She had numerous disciples, and quitting Rhode Island, she settled near Crooked Island, not far from Seneca Lake. Here some of those disciples, men of fortune and consideration, purchased for her a considerable tract of land, and she lived in high style. On her plate, carriage &c. the letters U. F. for universal friend, were inscribed. She observed the Jewish Sabbath, but preached on the Sundays. Her creed seems to have been something like the doctrine of the Metempsychosis, or the continued transfer of the same soul to different bodies in succession. On the pier already mentioned she once made her appearance in the presence of a great multitude, having promised them that she should walk on the water "across the lake, and addressing them, while one foot touched the water, inquired if they had faith in her, and believed she could reach the opposite shore in safety; for, if they had not faith, the attempt would be vain. Upon receiving the most earnest assurances of their belief that she could pass over, she replied 'that there was no occasion then to make a display of her power, as they believed in it;' and turning round, re-entered her carriage, and drove off, to the chagrin of thousands of idle spectators, and to the astonishment of her numerous disciples. Captain Rumney, who was acquainted with her during her lifetime, described her as a tall, stately, and handsome woman; but of rather a masculine appearance. In her costume she much resembled a clergyman, having her hair brushed back, wearing a surplice and bands, with a Quaker's hat."

Subsequently to his visit to the northern part of the United States, Lieutenant Coke continued his journey into Canada, a territory which, in our humble judgment, has already been explored absolutely *ad nauseam*. At all events, we have devoted of late too many of our pages to the description of Canadian society, Canadian produce, and Canadian capabilites, not forgetting the beaten subject of Canadian emigration; and we fear that our readers would take it very ill of us to continue the monotonous theme, until at least something worthy of attention starts up in its progress.

A map, a large sheet of fac-similes, the signatures to the Declaration of American Independence, with [twelve admirably drawn lithographs of scenery, decorate this volume, which, in every qualification that can render a book of travels instructive and entertaining, may be justly said to be entitled to an exalted rank.

ART. III.—*Memoirs of Mrs. Inchbald; including her Correspondence with the most Distinguished Persons of her Time. To which are added, The Massacre, and A Case of Conscience; now first published from her Autograph Copies.* Edited by JAMES BOADEN, Esq. In 2 vols. 8vo. London: R. Bentley. 1833.

THESE memoirs are drawn from the autograph journals which were kept during a period of fifty years by Mrs. Inchbald, and also from at least two hundred letters written by that lady under circumstances when the greatest confidence would be expected from her. This is a circumstance in which we take leave to say, that we exceedingly delight in, and that for no better reason, than because it is a guarantee against the possibility of any corruptions of the true text, so that Mr. Boaden's imagination, for this time at least, will be compelled to the observance of a very strict forbearance.

Mrs. Inchbald was born on the 15th October, 1753, at Standingfield, near Bury St. Edmunds. She early showed a passion for literature, which appeared to owe its force to the unhappy situation in which she was placed by a defect of utterance, and which withheld her from the sources of amusement that are usually resorted to by persons of her age. Nearly cotemporarily with the manifestation of this predilection, did she display an equally strong partiality for the stage. We find her arrived in London, at length, in the sixteenth year of her age, on a visit to her sister, Mrs. Hunt, where she met with Mr. Inchbald. After a short intercourse, he declared a passion for her, and from the manner in which she, young as she really was, corresponded to it, we conclude that she was altogether indifferent to the gentleman. The young lady returned to her native place, where she kept up a correspondence with Mr. Inchbald, then a performer at Birmingham, and all of a sudden, apparently without cause, and certainly without notice, disappeared from Standingfield. We learn from her journal, that she left her mother's house unknown to any body, early in the morning of the 11th April, 1772, in the Norwich Fly, and obtained lodgings at the Rose and Crown Inn, St. John-street. A very strange account of the wanderings of this lady in London after her arrival are given, indeed they are almost incredible, so utterly destitute of motive do they appear to be. It seems, however, that one object ceaselessly occupied her in her most serious moments, that of obtaining an engagement at one of the theatres. Her return to London restored her once more to the society of Mr. Inchbald, to whom she was shortly afterwards united. In the same year (1772), Mrs. Inchbald made her first appearance on the stage. She assumed for her debut, the character of *Cordelia*, while her husband performed that of *Lear*, and Bristol had the honour of recording the event amongst its dramatic annals.

We must take this opportunity of reminding one portion, and informing another of our readers, that the biographer with whom they have now the good, or the evil fortune to be engaged, is decidedly unequalled in this country for the reverence which he concedes to the most contemptible trifles. It is not only the hour of the birth, and the death of his hero or heroine, that he takes special care to ascertain to the nicest possible limit of exact calculation, but he strains every nerve, and thinks no amount of time or labour wasted in the employment, to determine such weighty points as the precise moment when his heroine met a gentleman, or wrote a letter, some fifty years ago. The nature of this important intelligence can only be conveyed by a specimen or two.

At page 17, vol. i. we are told, "On the 4th of March, she wrote to Mr. Griffith, and on the 20th received a letter from him, which, in her own language, 'almost distracted her.' On the 22nd, she concluded on a new adventure. On the 26th, she wrote two letters to Mr. Griffith, as from a Mr. Royal; and on the 10th of April, she packed up her things!" What wonderful tidings! But by and bye a still more astounding piece of news arrests our attention, for it appears that, "On the Sunday which followed her debut, she went with her husband and a party to Wales, returning, however, the next day to business; and his desire to amuse her, led him to show her King's Weston; *on this occasion they had a chariot!!*" Mercy upon us, a chariot!! and then for her husband, in the overflowing of his conjugal affection, to show her King's Weston,—how exemplary! how edifying! what an important lesson for husbands is conveyed in such a memorable piece of attention! But this is only a moderate specimen of the effect of poor Mr. Boaden's dotage, and it will serve as a medium whereby the reader may satisfy himself as to the nature of the work. We cannot convey in any better way, a notion of the mortification which we feel in being obliged to pursue the course of Mr. Boaden, through the most tedious, the most ridiculously trifling record that ever an ill-fated critic was condemned to peruse. The spirit of minute and useless description seems to acquire more activity as the writer proceeds, and at last we find him, with almost religious care, registering even the very coughs with which Mrs. Inchbald was annoyed, throughout the term of her protracted existence.

It appears, that after a successful debut at Bristol, Mrs. Inchbald and her husband were engaged at Edinburgh. In that city, however, they had a quarrel with the audience, which ended in their departure to France, the husband to improve himself in painting, and the wife to get a knowledge of the French. But their stay in Paris was only of short duration, and they returned to Liverpool, where they were engaged by the manager. At this place they formed an acquaintance with the Kemble family, respecting the early history of which we have a very curious document. It consists of a letter written by John Kemble at Liverpool, to Mrs. Inchbald then at Leeds, and is worthy of attention, as showing the nature of public feeling respecting the qualifications of theatrical companies. It seems, that when the company of the Kembles attempted to amuse the fastidious community of Liverpool, they were told by the latter that it was the height of presumption in the manager to dare to bring any company into Liverpool which had not gone through the ordeal of *having played before the King!* A riot took place accordingly, and the results of it are thus philosophically described by one of the chief sufferers himself:

"*Liverpool, July* 18, 1778.

"MADAM—I know you love news. I hope you will find mine entertaining, and excuse my boldness in taking my sister's employment from her. But why should I endeavour to find excuses for doing what I think an honour to me? Without more preamble, then, our affairs here are dreadful. On Monday night we opened our theatre. Before the play began, Mr. Younger advanced before the curtain, if possible to prevent any riot, with which he had publicly been threatened for presuming to bring any company to Liverpool who had not played before the King. In vain did he attempt to oratorize; the remorseless villains threw up their hats, hissed, kicked, stamped, bawled, did every thing to prevent his being heard. After two or three fruitless entrances, and being saluted with volleys of potatoes and broken bottles, he thought proper to depute Siddons as his advocate, who entered bearing a board large enough to secure his person, inscribed with Mr. Younger's petition to be heard. The rogues would hear nothing, and Siddons may thank his wooden protector that his bones are whole. Mrs. Siddons entered next P. S. and Mrs. Kniveton O. P.—*mais aussi infortunées—hé bien! Madame Kniveton a la mauvaise fortune de tomber dans une convulsion sur les plancs:* the wretches laughed, and would willingly have sent a peal of shouts after her into the next world loud enough to have burst the gates of her destination. They next extinguished all the lights round the house; then jumped upon the stage; brushed every lamp out with their hats; took back their money; left the theatre, and determined themselves to repeat this till they have another company. Well, madam, I was going to ask what you think of all this—but I can see you laughing!—I had almost forgot to tell you every wall in the city is covered with verse and prose expressive of the contempt they hold us in.

"My tragedy has long been finished—long in Mr. Harris's hands, who sent it back to me a month ago unopened, with an assurance that it *would not do*.

"I have written a farce called *The Female Officer* since I saw you, which was played at Manchester with great applause.

"Now to *your* writings. Pray how far are you advanced in your novel?—what new characters have you in it—what situations? how many distressed damsels and valorous knights? how many prudes, how many coquettes? what libertines, what sentimental rogues in black, and empty cutthroats in red? I must know all this whenever you write to this quarter again, which I hope will be soon. Write a little in French, but at all events write often. You would, if you knew the pleasure I receive from the good style, lively ideas, and polished manner of your letters. Mrs. Siddons's best respects to yourself and Mr. Inchbald, with mine, who am, Madam, "Your very humble servant,

&c. "*Mrs. Inchbald, Leeds.*" J. P. KEMBLE.

The tragedy here alluded to was entitled *Belisarius*, and was afterwards brought out at Hull, in which Mrs. Inchbald performed a part.

To her intimacy with Kemble, Mrs. Inchbald appears to owe her application to literature, a diversion of her time and attention which certainly produced the most important good consequences to her personal fortunes. Whilst fulfilling their Yorkshire engagements, Mrs. Inchbald had the misfortune to lose her husband, but he left her in a comparatively easy situation with respect to her means of subsistence. We find that the effect of this event was to influence considerably the religious feelings of Mrs. Inchbald, and so scrupulous did she become, as to make it a question of conscience whether or not she should continue on the stage. A lady, a friend of hers, wrote to a clergyman of Mrs. Inchbald's persuasion (for she appears to have been a member of the church of Rome), to represent her situation, and have his advice. The clergyman happened to be the late Dr. Alexander Geddes, who was much esteemed by his Protestant neighbours for the good sense and liberality which distinguished his character, of which, indeed, he gave a very obvious proof in his reply. "I am," he says, "none of those rigid casuists that deem it impossible for an actress to be a virtuous woman. I think, with St. Francis de Sales, that a *play* is of itself an indifferent thing: I am even inclined to believe, that a well-regulated theatre might become, if not absolutely a school of virtue, at least a source of rational entertainment, and one of the most harmless pastimes which the idle, the gay, and the great, can indulge themselves in. At the same time I am fully convinced that, like all other indifferent things, it may be a real source of sin to many individuals; and it is clear that, as often as that happens, these individuals are obliged to relinquish it, as they would be obliged to relinquish any other pastime or employment which, from experience, they had found capitally hurtful to their souls. If, then, Mrs. Inchbald is conscious to herself that the theatre is, either directly or indirectly, to her the immediate or even remote cause of sin, she is surely too reasonable not to see the necessity of leaving it; but if she has never found it dangerous to her virtue, or incompatible with her Christian duties, I cannot well see that she is under an obligation of quitting it from any natural principle of moral rectitude I am acquainted with. To this, perhaps, it will be objected, that there are extant church *canons* by which all *players* are excommunicated, and which consequently suppose their *profession* altogether unlawful. I know, madam, there are such canons; and I know also that these canons are founded on the supposition of the theatre being an unlawful amusement; but, in the first place, it is certain that when these canons were made, the theatre was very different from what it is at present; and, secondly, it appears they are considered as obsolete, and not strictly binding, at least in this kingdom. I think I have heard you say that Mrs. Inchbald herself was formerly admitted to the Holy Communion both by the English clergy and Bishop Hay, which it cannot be imagined they would ever have allowed, if they had not looked upon the canons, so often mentioned, as gone into dissuetude. Still, therefore, the danger or safety of Mrs. Inchbald's situation, must depend on the circumstances that attend it; and, with regard to these, we cannot reasonably refuse her own testimony."

Mrs. Inchbald seemed to have directed her mind thenceforward to the stage, and ultimately succeeded in obtaining an engagement at Covent Garden theatre. She made her first appearance on that stage in 1780, in the male character of *Bellario*, in Fletcher's play of *Philaster*. One of the first effects of her exhibition in the metropolis, was the attraction of great admiration, and some offers of marriage. A Mr. Richard Wilson was amongst the first who wrote to her upon this important subject. He fairly confessed that she had inspired him with the tenderest passion; but that though he must acknowledge that he had a great many faults, still that there was not one of them which was not capable of being immediately corrected. One great motive which he had in seeking an alliance with Mrs. Inchbald, he declares to be this, that though acquainted with a great many ladies who would be willing to negotiate with him, he found insurmountable objections to them, arising from the unhappy accident that they had each nearly as many faults as himself; but that in Mrs. Inchbald he at once saw the example and the influence which must sooner or later revolutionize him into a perfect being. Mrs. Inchbald peremptorily and in unequivocal terms dashed to the earth all the hopes of the lover, although he gave her notice of the terrible consequences of a refusal. She explained herself in a manner that must have proved perfectly intelligible to the suitor, for she flatly told him that her own temper was so exceedingly uncertain, that nothing but blind affection in the husband could make him put up with her faults. The rejoinder of poor Wilson attests at least that he lost one night's rest; and, being consigned to the undefined rank of one of Mrs. Inchbald's *friends*, he was allowed, in virtue of his new dignity, to make her a present of the *History of England.*

The salary of the lady at first amounted to the sum of 1*l.* 6*s.* 8*d.* per week, and this was afterwards raised to the considerable scale of 2*l.* But then the times must have been exceedingly remarkable for economical prices, since we find that this same lady, shortly before, obtained her board and lodging in Yorkshire for twelve shillings a week; and in London she held apartments fit to receive her frequent visitor, the Marquis of Carmarthen, for the paltry sum of 9*s.* per week. The salary, however, was afterwards still further increased by the amount of another pound; but then the addition was attended with the humiliating condition, that she should give her attendance as one of the mutes in the Christmas pantomimes. She very properly consented; and, in the midst of all her laborious duties at Covent Garden, she continued to devote a very efficient portion of her time to literary pursuits. Her immediate relations in numerous instances appealed to her for assistance, and, it should be remembered as highly creditable to her heart, that she spared for the purpose of meeting these claims, sums which she could not dispense with out of her small income without making the most heroic sacrifice. She likewise composed several pieces for the stage, the first of which, *The Mogul,* played at the Haymarket, was perfectly successful. Mr. Boaden proceeds to give an account of the successive pieces produced by Mrs. Inchbald, but there is nothing of sufficient novelty or interest in his account to justify us in dwelling upon it. He has devoted a long and elaborate chapter to the observations on the justly celebrated novel of Mrs. Inchbald, called *The Simple Story,* a work which seems to have excited an extraordinary impression, and to have procured for the authoress a host of friends in a quarter which was never likely to pay much attention to her theatrical merits. The offers of marriage were now renewed, under still more advantageous circumstances; and were it not that her ambition and want of worldly policy led her to form impracticable expectations, she might have availed herself of several opportunities of rendering herself independent by a matrimonial connection.

With respect to the personal appearance of Mrs. Inchbald at this period, and which appears to have made such a havoc amongst the hearts of the play-goers, we shall take the descriptions by an admirer, who reduces her personal attractions to a series of items. The following is the catalogue which she herself has authenticated, by endorsing the paper with her own name:

DESCRIPTION OF ME.

Age—Between 30 and 40, which, in the register of a lady's birth, means a little turned of 30.

Height—Above the middle size, and rather tall.

Figure—Handsome, and striking in its general air, but a little too stiff and erect.

Shape—Rather too fond of sharp angles.

Skin—By nature fair, though a little freckled, and with a tinge of sand, which is the colour of her eye lashes, but made coarse by ill treatment upon her cheeks and arms.

Bosom—None; or so diminutive, that its like a needle in a bottle of hay.

[On the last article the biographer has to remark, that he admits the want complained of, but cannot admit the simile; for although with Bottom, he allows that "good sweet hay has no fellow," and may therefore vie with the breath from the purest bosom; yet the needle if found, has not a single point of resemblance to anything but the sharpness of her wit.]

Hair—Of a sandy auburn, and rather too straight as well as thin.

Face—Beautiful in effect, and beautiful in every feature.

Countenance—Full of spirit and sweetness; excessively interesting, and, without indelicacy, voluptuous.

Dress—Always becoming; and very seldom worth so much as *eightpence.*—vol. i. pp. 175, 176.

In opening the second volume, we are struck with a passage which occurs in an early page, and which we found to contain a short, and, on the part of the lady, a particularly sharp correspondence, between Mrs. Inchbald and Mr. Godwin. It appears that an estrangement had subsisted between them for some time, when Curran, the famous Irish wit, called on Mrs. Inchbald. He saw by the expressions which she employed in reference to Mr. Godwin, that she was indignant at his conduct, and he resolved to inform the latter of the fact, as it was the duty of a friend to do. Godwin accordingly wrote; and after saying that the reproach which he addressed to her two years before the period when he wrote, had been wrung from him at a moment the most painful and agonizing in human life, he allowed her ten days' consideration, and sent her a new novel, which he had just published, as a sort of peace offering to conciliate her. But she quickly sent back her ultimatum in the following terms:

"With the most sincere sympathy in all you have suffered, with the most perfect forgiveness of all you have said to me, there must, nevertheless, be an end to our acquaintance *for ever.* I respect *your prejudices*, but I also respect *my own.*"

Mrs. Inchbald, when she had attained her fiftieth year, had advanced so far both as an actress and a literary lady, as to be invited by countesses and ladies of fashion as a lioness of no mean attraction. Perhaps a surer test of the high reputation of Mrs. Inchbald, at the commencement of the present century, could not be pointed out than that which was given by the proprietor of the *Quarterly Review;* for at the time that this periodical was determined on, Mrs. Inchbald happened to be one of the persons who was earliest solicited as a contributor. She first received a letter from Mr. J. Hoppner, in which he informed her that it was the intention of some gentlemen of the very first literary character to establish, he says, "in London a *Quarterly Review,* that will be patronised by people of the first distinction in the country, and cannot, therefore, fail of proving successful. I am requested to solicit the favour of your aid and abilities to the work, on such terms as you may think proper to propose. The first number will be published in the first week in February, and Madame Cottin's *Malvina* is offered for your inspection."

In a postscript to this note, Mr. Hoppner assures the lady that the work, which was expected to be honoured by her talents, would not only live, but promised to maintain a great reputation. Mr. John Murray's letter is still more importunate, and perhaps savours too much of a servile tone. Still the spirit and language of the letter prove very forcibly the ascendency which Mrs. Inchbald had acquired in the literary world. The following extract is adduced in proof of what we have stated:

"MADAM,

"At the request of Mr. Hoppner and the Editor of the new Review, I have now the pleasure of sending you the last afterpiece, *The School for Authors,* by the late Mr. Tobin. As it is desirable to study subjects as well as books, and to generalise as much as to criticise, if, in your review of this production, you could take an excursive view of the present state of theatrical literature, from your own knowledge and observation, the editor conceives this play would be rendered a more interesting article; but he leaves it to your better experience to manage as you please.

"Mr. Hoppner will inform you hereafter more particularly of the writers in, and plan of, his work, for which we solicit the addition of your well-known talents; and, in the meantime, I will venture to assure you that your associates are, without exception, the first literary characters in this country—all of whom have written with as much anxiety and care as if their reputation depended on the anonymous criticisms they have contributed. I beg leave also to acquaint you that the most inviolable secresy will always be observed respecting the writer of each particular article. Should any other book, or subject even, you may accidentally see advertised, appear more congenial and interesting to you than the one now offered, I will only beg the honour of one line, and it shall be immediately forwarded. It would be obliging to the editor if the article could be completed, in a way that will be satisfactory to yourself, something within a fortnight.

"I am happy in this opportunity of offering, withc ompliments, assurances of the high esteem with which I have long been, Madam,

"Your literary admirer and humble servant,

"JOHN MURRAY."

Amongst the letters which are to be found in this second volume, we observe several from Miss Edgeworth and some other members of her family; they all appear to be smitten with the greatest veneration for Mrs. Inchbald. A curious reciprocity of critical assistance seems to have been carried on between these two ladies, on a scale and under conditions fully capable, we think, of being much more extensively carried into practice. The criticisms on each other's works, present the evidence of each being guided by a sincere wish to improve the productions of the other; and though occasionally the one makes a suggestion respecting a change in what has been written by the other, still the general tenor of the epistles from both sides is unbounded praise and congratulation. Thus Miss Edgeworth, in writing to Mrs. Inchbald on the beautiful novel of the latter, entitled *The Simple Story*, tells her, after going over the book for the fourth time, that its effect upon her feelings was as powerful as at the first reading. "I never (she declares), read any novel—I except *none*—I never read any novel that affected me so strongly, or that so completely possessed me with the belief in the real existence of all the people it represents. I never once recollected the author whilst I was reading it; never said or thought, *that's fine sentiment*—or, *that is well expressed*—or, *that is well invented.* I believed all to be real, and was affected as I should be by the real scenes, if they had passed before my eyes: it is truly and deeply pathetic. I determined, this time of reading, to read it as a critic—or rather, as an author, to try to find out the secret of its peculiar pathos. But I quite forgot my intention in the interest Miss Milner and Dorriforth excited: but *now it is all over*, and that I can coolly exercise my judgment, I am of opinion that it is by leaving more than most other writers to the imagination, that you succeed so eminently in affecting it. By the force that is necessary to repress feeling, we judge of the intensity of the feeling; and you always contrive to give us, by intelligible but simple signs, the measure of this force. Writers of inferior genius waste their words in *describing* feeling; in making those who pretend to be agitated by passion, describe the effects of that passion, and talk of the *rending of their hearts, &c.* A gross blunder! as gross as any Irish blunder; for the heart cannot feel, and describe its own feelings, at the same moment. It is '*being like a bird in two places at once*'."

Mrs. Joanna Baillie's eulogy of the same book, which appears in a letter addressed by her to one of her female friends, is equally strong and sincere.

We believe that we have now laid before the reader the heads of the very few subjects to be found in these two volumes, which possess either importance or interest. We have already expressed our sense of the folly of the biographer in affording so considerable a space as he has devoted to statements and descriptions which it is impossible for any human being to peruse without being convinced of their insignificance. The same objection applies most forcibly to a great number of the letters contained in these volumes; for it seems that the only condition on which Mr. Boaden conceded the right to have any correspondent's letters admitted, was the very simple one, that the said letters happened to be addressed to Mrs. Inchbald. Hence by far the greater proportion of the work might have been withheld, had Mr. Boaden been solely actuated by a regard for the memory of his heroine; but it has in this instance, as in many others, unfortunately happened that the weakness of a friend has been found as adverse to the object of his partiality as the malicious hostility of an open foe; and it is our humble belief, that in getting up this book, Mr. Boaden acted under the delusion that he was rendering honour to the name of Mrs. Inchbald, whilst, in reality, he was only manufacturing a great book for himself.

ART. IV.—*Two Expeditions into the Interior of Southern Australia, during the years* 1828, 1829, 1830, *and* 1831; *with Observations on the Soil, Climate, and General Resources of the Colony of New South Wales.* By Capt. CHARLES STURT, 39th Regiment, F.L.S. and F.R.G.S. In 2 vols. with coloured maps and other beautiful illustrations. London: Smith, Elder, and Co. 1833.

WHATEVER difference of opinion may exist in the public mind with respect to the direct line of politics adopted by the present government, there can be but one feeling, at all events, as to the credit which they deserve for the liberal protection afforded by them to science. The praise of having taken the lead in this sort of honourable patronage, belongs in an especial manner to Lord Goderich, the late Secretary of the Home Department, whose influence has been exercised in an indirect channel for the benefit of the public, with infinitely more service to their true interests than ever has proceeded from the official labours of even the best of his predecessors. Were we merely to mention, that it was through him that such a society as the Royal Geographical Association was called into existence, we think we should state quite enough to distinguish him in the most favourable manner from every former incumbent of his office.

The present advanced state of Australia—a few years ago a mere wilderness inhabited only by savages—is altogether to be traced to the judicious care of the colonial department in England. Amongst the numerous conquests of England over the world, by which she has contrived to justify the magnificent boast of the sun never setting on her dominions, perhaps one more deeply important than that of Australia, a huge continent of modern discovery in the southern deep, has not been numbered amongst her possessions. It is only when we think of the sad annals of the West Indian colonies, and how deeply those annals involve the morality of this country—it is only by attending to the dark catalogue of the disasters which British emigrants to the East Indian islands and continent have sustained during our connection with those places—it is only, we repeat, by remembering all this, that we can have an adequate idea of the value of a colony in which are united all those qualifications of climate and soil that are calculated to make life endurable under the ordinary ills to which humanity is subject. Such a country, if we are to credit many authentic statements, and particularly the evidence before us, is the territory of Australia, or that portion of the world called New Holland, of which New South Wales is only a small colony.

It was only as late as the year 1788, that the British government took formal possession of the eastern coast of New Holland, where it established a penal colony. The first settlers confined themselves merely to a single district, now called the county of Cumberland. In process of time, the limits of the district were found too narrow for the increased population, as well as the multiplied stock belonging to it, and the result was the addition of a considerable tract running into the interior to the cultivated and inhabited portion, which was hitherto confined to the vicinity of the coast. Then commenced a series of expeditions for exploring the state of the inland country. At first these undertakings were left to be pursued by unsupported individual enterprise, and one of the most distinguished of those who engaged in them was Lieut. Lawson, of the 104th regiment, who was assisted by Messrs. Blaxland and Wentworth. The success which attended their efforts induced Governor Macquarie to promote the prosecution of inland discovery, and the result of the first expedition which he directed was the finding of the great river now called the Macquarie, and also of Bathurst Plains. Mr. Evans, who accompanied the governor to the latter place, was ordered to proceed further into the interior, and his researches were so successful, that he also discovered a considerable river, flowing like the Macquarie, in a westward direction, and to this he gave the name of the Lachlan. The consequences of these investigations were of a nature to encourage great expectations respecting the quality of the soil, climate, &c. of the interior, and an expedition on a more extensive scale was fitted out, of which Mr. Oxley, the surveyor-general of the colony, was appointed chief. The principal object which was held in view by this expedition, was to ascertain the course of the two rivers, and the capabilities of the country, on either side, through which they passed. In both instances Mr. Oxley found that the rivers abruptly terminated by marshes, beyond which no regular channel of a river could be detected. From some observations which had been made on the course of another river in the same district, the Castlereagh, it was concluded that this stream had a similar termination, and a general inference appeared to be established, that the united waters of the three rivers formed one common inland sea or basin. But the state of the season in which the experiments were made for ascertaining the truth of these opinions was too unfavourable for the trial, which was consequently left to be completed by future explorers. Several enterprising individuals entered upon the necessary investigation; and from the results of their inquiries it was deemed probable that the western portion of the interior of New Holland comprehended an extensive basin, of which the vast plains of reeds, met by Mr. Oxley, formed the outskirts; so that an apprehension seemed generally to prevail, that should an expedition be despatched into the interior, it would meet with obstacles either very difficult to be overcome, or altogether insurmountable, in the extensive marshes which would obstruct the passage.

Such were the conjectures respecting the interior of New Holland on its western side, which appeared to be well worthy of being settled; and it was for that important purpose that Captain Sturt was appointed as head of the expeditions of which these volumes present us with a copious account.

In September 1828 the expedition, consisting of Captain Sturt, Mr. Hume, two soldiers and eight prisoners of the crown, two of whom were to return with despatches, proceeded from Sydney on its mission. After many adventures and dangers, the party at length were able to trace the river Macquarie, subsiding, as was anticipated, into marshes. In the direction which they had taken, no pure water was now to be found, and therefore the party was under the necessity of giving up the minute examination of the marshes, in order to pass into the interior from the bank of the river. During the course of the journey the party occasionally met with some natives, who appeared to be frightened at the appearance of the strangers, although they were in most instances easily conciliated. The farther the party proceeded into the interior in this latter excursion, the more were they impressed with the desolation of the country. There was scarcely a living animal to be seen of the feathered race, to break the stillness of the scene. The native dogs alone wandered about, and by their melancholy howling served only to give fresh horrors to the desolate scene.

Continuing their excursion northwards, afterwards southward and westward, they fell in with a native village, consisting of a group of seventy huts, each of which was capable of holding from twelve to fifteen men each. But they had not proceeded far beyond the village, when they found the villagers themselves:

In breaking through some brush to an open space that was bounded on one side by the river, we observed three or four natives, seated on a bank at a considerable distance from us, and directly in the line on which we were moving. The nature of the ground so completely favoured our approach, that they did not become aware of it until we were within a few yards of them, and had ascended a little ridge, which, as we afterwards discovered, ended in an abrupt precipice upon the river, not more than thirty yards to our right. The crack of the drayman's whip was the first thing that aroused their attention. They gazed upon us for a moment, and then started up and assumed an attitude of horror and amazement; their terror apparently increasing upon them. We stood perfectly immoveable, until at length they gave a fearful yell, and darted out of sight.

Their cry brought about a dozen more natives from the river, whom we had not before observed, but who now ran after their comrades with surprising activity, and without once venturing to look behind them. As our position was a good one, we determined to remain upon it, until we should ascertain the number and disposition of the natives. We had not been long stationary, when we heard a crackling noise in the distance, and it soon became evident that the bush had been fired. It was, however, impossible that we could receive any injury on the narrow ridge upon which we stood, so that we waited very patiently to see the end of this affair.

In a short time the fire approached pretty near to us, and dense columns of smoke rose into the air over our heads. One of the natives, who had been on the bank, now came out of the bush, exactly from the spot into which he had retreated. He advanced a few paces towards us, and bending his body so that his hands rested on his knees, he fixed his gaze upon us for some time; but, seeing that we remained immoveable, he began to throw himself into the most extravagant attitudes, shaking his foot from time to time. When he found that all his violence had no effect, he turned his rear to us in a most laughable manner, and absolutely groaned in spirit when he found that this last insult failed of success.—pp. 90, 91.

Mr. Hume, however, who was well acquainted with the dispositions of the natives, was able to make one of them approach, and ultimately the whole of the natives came forward to mix with the strangers, appearing to have no longer the fears which first seized them at the sight of the white people. Whilst examining the huts in the absence of the natives, the party found on the floors of some which were particularly well swept, a number of white balls, resembling the powder of shells of lime, which they afterwards found to be used in mourning. Many of the tribe were evidently suffering under diseases of the skin, and their chief or elder implored the aid of the strangers towards a cure. Upon another occasion the camp of the party was visited by a body of natives. They were armed with spears, and were inquisitive and forward; some, however, carried fire sticks to guard against diseases. Although the visitors were actively engaged in watching their guests, still many of them seized some minor article with the most consummate dexterity. In this part of Australia, on the bank of the Darling river, the natives are numerous; they are a clean-limbed race, and occupy permanent huts, to the size of which, however, Captain Sturt observes, that their numbers bear no proportion. Their customs appear to be similar to those of the mountain blacks, of which they form an essential portion, though their language is by no means identical. They lacerate their bodies, but do not extract their front teeth. We saw, says Captain Sturt, but few cloaks among them, since the opossum does not inhabit the interior. Those that were noticed, were made of the red kangaroo skin. In appearance, these men are stouter in the bust than at the lower extremities; they have broad noses, sunken eyes, overhanging eyebrows, and thick lips. The men are much better looking than the women. Both go perfectly naked, except the former, who wear nets over the loins and across the forehead, and bones through the cartilages of the nose. Their chief food is fish, of which they have great supplies in the river; still they have their seasons for hunting their emus and kangaroos. The nets they use for this purpose, as well as for fishing, are of great length, and are made upon large frames. These people do not appear to have warlike habits, nor do they take any pride in their arms, which differ little from those used by the inland tribes, and are assimilated to them as far as the materials will allow. One powerful man, however, had a regular trident, for which Mr. Hume offered many things without success. He plainly intimated that he had a use for it, but whether against an enemy, or to secure prey, they could not understand.

At a place called Mount Harris, Captain Sturt found himself in the midst of a tribe who had some time before killed two white men. The victims were two Irish convicts, who escaped from Wellington Valley, bringing with them two dogs, and stopped at Mount Harris. The natives wished to have the dogs, but found that in order to obtain them they must get rid of their masters. The two men being unarmed, the savages gave them weapons, telling them that they would be required to defend themselves; one of them quickly fell; and, as soon the event reached the other, he cut the two dogs' throats. He was sacrificed, however, and the bodies of himself and companion formed the materials for a delicious series of meals for the general tribe.

Proceeding eastward, the party came to the banks of the Castlereagh river, where they found another assemblage of the natives, consisting chiefly of old men, women, and children. These fled at the approach of strangers, but in the evening the whole tribe came down, when Captain Sturt and Mr. Hume went to meet them. They had no difficulty in communicating with the natives, and he thinks it may be a useful guide to others, were he to detail the manner in which the communication was effected:

> When the natives saw us advance, they stopped, and we did the same. Mr. Hume then walked to a tree, and broke off a short branch. It is singular that this should, even with these rude people, be a token of peace. As soon as they saw the branch, the natives laid aside their spears, and two of them advanced about twenty paces in front of the rest, who sat down. Mr. Hume then went forward and sat down, when the two natives again advanced and seated themselves close to him.
>
> Now it is evident that a little insight into the customs of every people is necessary to insure a kindly communication; this, joined with patience and kindness, will seldom fail with the natives of the interior. It is not to avoid alarming their natural timidity that a gradual approach is so necessary. They preserve the same ceremony among themselves. These men, who were eighteen in number, came with us to the tents, and received such presents as we had for them. They conducted themselves very quietly, and, after a short time, left us, with every token of friendship.—pp. 127, 128.

During the journey of the British party from the Castlereagh river to a creek where they encamped, they found that great numbers of the natives were rapidly dying, not from disease, but from want of food. Upon one occasion, Captain Sturt was particularly pleased with an instance of honesty in one of the natives, who had returned a blanket which had been stolen. When the tribe returned next day, the individual was selected from out of their ranks, when Captain Sturt presented to him a tomahawk and clasp knife, which highly delighted, not only the individual, but the whole tribe. The Captain was likewise induced to give to them an opportunity of learning something about a power of which they had no notion—he called for his gun, and fired a ball from it into a tree. The effect was perfectly ludicrous on the natives; some stared at him, others fell down, while a third portion ran away. This excursion to the course of the Darling river enabled the party to determine, that the course of the waters of the marshes of the Macquarie, after trickling through the reeds, forms a small creek, which carries off the superfluous part of them into Morrisett's chain of ponds, which latter again falls into the Castlereagh, at about eight miles to the W.N.W., and all three join the Darling in a W. by N. direction, in lat. 30 deg. 52 min. S. and E. lon. 147 deg. 8 min. at about 90 miles to the N.N.W. of Mount Harris, and about an equal distance to the E.S.E.

Captain Sturt concludes the first volume by some general remarks on the difficulties of exploring Australia, and on some practical means of removing those obstacles. Although the expedition, the account of which is contained in the above volume, was not so successful as it was expected to prove, still it must be allowed that it was attended with some important consequences; for it settled the question as to the existence of an internal shoal sea in southern Australia; it traced the actual termination of the rivers, and added to the knowledge already acquired of the country which lies westward of all former discoveries. It is true that no signs of fertility were discovered by the expedition; but the fact determined by it of the existence of a large river, like the Darling, lying at the back of our intertropical settlements, is one of much interest and curiosity. The course and termination of the river remained unexplored by the first expedition; but it appeared to be of the greatest importance to determine whether the river held a due course southward, or turned in a westward direction, and ran into the interior of the country. But difficulties presented themselves against this inquiry, particularly those which arose from the impossibility of procuring fresh water in the route, since the Darling itself consisted of water impregnated with brine springs. These rivers, therefore, including with the Darling, the Macquarie, Castlereagh, and Lachlan, were abandoned, and attention was entirely fixed upon the Morumbidgee, which was reported to be considerable in its extent, and impetuous in its current. It promised, by its origin from the lofty ranges behind Mount Dromedary, to maintain a longer course than the rivers already spoken of, which appeared to have derived their supply chiefly from the periodical rains, and to have been accordingly exhausted, as was the case when explored by Captain Sturt, as the country was visited by a drought. The Morumbidgee rises in south latitude 31 deg. and east longitude 140 deg.; it proceeds in a western direction, and flows into Murray river. To trace this river, or such streams as might be connected with it, was the object proposed for a second expedition into the interior, the conduct of which was once more entrusted to Captain Sturt. The party consisted of about the same number as on the former occasion, and it set out from Sydney on the 3rd of November, 1829. When they arived near the banks of the river, they were much amused by the contrivances with which one of the natives pursued an opossum, which was within the hollow of a dead tree. He called for a tomahawk, and with that instrument made a hole in the trunk above where the animal, as he thought, would be discovered. He found, says the Captain, that he had cut too low, and that it had run higher up. This made it necessary to smoke it out; he accordingly got some dry grass, and having kindled a fire, stuffed it into the hole he had cut. A raging fire soon kindled in the tree, where the draft was great, and dense columns of smoke issued from the end of each branch, as thick as that from the chimney of a steam engine. The shell of the tree was so thin that I thought it would soon be burnt through, and that the tree would fall; but the black had no such fears, and, ascending to the highest branch, he watched anxiously for the poor little wretch he had thus surrounded with dangers, and devoted to destruction; and no sooner did it appear, half singed and half roasted, than he seized upon it and threw it down to us with an air of triumph. The effect of the scene, in so lonely a forest, was very fine. The roaring of the fire in the tree, the fearless attitude of the savage, and the associations which his colour and appearance, enveloped as he was in smoke, called up, were singular, and still dwell upon my recollection. We had not long left the tree, when it fell with a tremendous crash, and was, when we next passed that way, a mere heap of ashes.

At length having reached the Morumbidgee, the party proceeded down along the bank, the country round which appeared to be of a better character than that which met him in his last expedition into the interior. The natives, however, whom he now encountered, were by far inferior to those with whom he previously had become acquainted, for they were, observes Captain Sturt, the worst featured, without exception, that he had ever seen; indeed, so bad were they, that they excited the astonishment of the beholder that human beings could be so hideous and loathsome. Proceeding along the river, the party ultimately approached that parallel of longitude in which the other known rivers of New Holland had been found to exhaust themselves in marshes; but it was with delight that Captain Sturt saw that the river, as they advanced, still retained its width, a circumstance which admitted of the hope that the Morumbidgee would prove an exception to the remainder of the rivers. But he was doomed to be disappointed, and the only consolatory fact that came to his knowledge was, that the river Lachlan fell into the river Morumbidgee, a fact which proved that at the point of this junction there was a rapid fall of the country towards the south.

We may here take the opportunity of stating, that the result of this expedition contributed by no means so much as was expected to the discovery of any features of importance in the interior of the country, which would recommend it finally as a convenient residence for man. The absence of water is the grand and fatal deficiency which Australia has to deplore; and the worst of it is, that no possible clue whereby human ingenuity can get at the secret of remedying this want, is likely to be discovered. Nevertheless, some general conclusions respecting the relative communications of the rivers in the interior of the country are deduced, which may hereafter serve as materials for future travellers. It also appears that a spot on the eastern shore of St. Vincent's Gulf, on the south coast of New Holland, is so abundant in pasturage, and so rich in its soil, that it is well adapted to receive an emigrant, with every chance of his success.

Having thus summed up, in a small compass, the results of this second expedition, it only remains for us to notice briefly such of the details of the journey as we may find worthy of the attention of the reader. It will be recollected that we left Captain Sturt on the banks of the Morumbidgee river, at the point where it began to become shallow. Here the Captain found a sort of population very different from that with which his men partially associated on the banks of the upper branches of the river. The manners of the former indicated that they were a peaceable, inoffensive people.

> The old men (says the author) had lofty foreheads, and stood exceedingly erect. The young men are cleaner in their persons, and better featured than any we had seen, some of them having smooth hair and an almost Asiatic cast of countenance. On the other hand, the women and children were disgusting objects. The latter were much subject to diseases, and were dreadfully emaciated. It is evident that numbers of them die in their infancy for want of care and nourishment. We remarked none at the age of incipient puberty, but the most of them under six. In stating that the men were more propoesessing than any we had seen, I would not be understood to mean that they differed in any material point either from the natives of the coast, or of the most distant interior to which I had been, for they were decidedly the same race, and had the same leading features and customs, as far as the latter could be observed. The sunken eye and overhanging eyebrow, the high cheek-bone and thick lip, distended nostrils, the nose either short or acquiline, together with a stout bust and slender extremities, and both curled and smooth hair, marked the natives of Morumbidgee as well as those of the Darling. They were evidently sprung from one commom stock, the savage and scattered inhabitants of a rude and inhospitable land.—vol. i. p. 53.

The customs of this tribe were identical with the coast natives, and also those inhabiting the banks of the Darling and the Castlereagh. The chief ornaments of their bodies are cicatrices, formed by lacerations, which are made for that purpose; this people likewise extract the front teeth, and in their food, self-painting, and weapons, resemble the other tribes just mentioned. They make a light spear of a reed, which they employ as a missile in distant combat; whilst for a close contest and for the chase, they use spears much more ponderous. It would appear that the laws which prevail over all the native tribes of New Holland are pretty much alike. The old men are exclusively permitted to eat the emu, and the consumption of ducks is prohibited to all with the exception of married persons. These laws are observed in a spirit of submission, which is truly edifying, by all the junior population. These people, observes Captain Sturt, hold their corrobories (midnight ceremonies), and sing the same melancholy ditty that breaks the stillness of night on the shores of Jervis' Bay, or on the banks of the Macquarie; and during the ceremony, imitate the several birds and beasts with which they are acquainted. If these inland tribes differ in anything from those on the coast, it is in the mode of burying their dead, and, partially, in their language. Like all savages, they consider their women as secondary objects, oblige them to procure their own food, or throw to them over their shoulders the bones they have already picked, with a nonchalance that is èxtremely amusing; and, on the march, make them beasts of burthen to carry their very weapons. The population of the Morumbidgee, as far as the party had descended it at this time, did not exceed from ninety to a hundred souls: they were persuaded that disease and accidents consign many of them to a premature grave.

Proceeding down the course of the Morumbidgee, the party met frequently with bodies of the natives on the banks, who generally appeared to be prepared for an attack, but proved always ready to accept the friendly advances of the visitors, amongst whom Mr. McLeay particularly distinguished himself, by his well adapted contrivances at conciliation. At one spot, however, when the party was rowing to the bank, on which they saw a number of natives collected, and on whose good intentions they thought they might rely, such testimonies of hostility were immediately manifested by the tribe, as rendered it prudent for the Captain to continue his voyage in the middle of the stream.—The natives, he states, were painted in various ways: some who had marked their ribs, and thighs, and faces with a white pigment, looked like skeletons; others were daubed over with red and yellow ochre, and their bodies shone with the grease with which they had besmeared themselves. Disappointed in their anticipations, the natives ran along the bank of the river, endeavouring to secure an aim at us; but unable to throw with certainty, in consequence of the onward motion of the boat, they flung themselves into the most extravagant attitudes, and worked themselves into a state of frenzy by loud and vehement shouting.

But the danger was not yet over, for the boat, which had hitherto moved in deep water, now brought them to a point where the stream was shoaling fast, and a tremendous sandbank before them threatened to stop completely their career. What must have been the feelings of the party, when they saw this bank covered with a dense mass of the natives, already over-exasperated, and now in an attitude which left no hope that a combat could be avoided! Instant preparations were made in the boat for an attack on the natives, and Captain Sturt, in the expectation that one man being shot would render more deaths unnecessary, had his gun actually levelled at a particular individual, and was placing his finger on the trigger, when he heard the voice of Mr. McLeay calling to him that another party of blacks, consisting of four men, was hastening to the river on the left bank. The Captain raised his gun, and soon saw one of the four descend into the river and rush forward to the other side, where he stood for a moment in front of the foremost of the savages, who had threatened the boat party. After pausing for a moment, this man seized the savage by the throat, and seemed from his gesture and demeanour to condemn any attempt to assail the boat. The party were allowed to proceed, and the Captain was for some time before he could recover from the shock, at the prospect of a menaced danger which was so providentially averted. This was a solitary instance in which the natives acted in a hostile manner towards the strangers. Everywhere they were found affected by the most frightful diseases; and in his further descent down the river, Captain Sturt, astonishing to relate! found the most dreadful vestiges of syphilis, particularly in the loss of the bones of their noses, by those of the natives affected with the disease.

It is not necessary that we should proceed further with the details of Captain Sturt's interesting narrative, as we feel that enough has been already exhibited of the contents of the work, to enable the reader to estimate its value. It only remains for us to notice the subject which forms the principal topic of the last chapter, namely the melancholy murder of Captain Barker by the natives. It appears that Captain Sturt, in his visit to the southern coast, not being in a condition himself to make the examination, recommended to the colonial government a further investigation of the territory intervening between the most eastern point of Encounter Bay, and the head of St Vincent's Gulf. Captain Collet Barker was appointed to perform this duty, he having been well fitted for the task by his long intercourse with the natives on the northern coast, to whose hands he had frequently entrusted himself. Captain Barker accepted his appointment, and in due time landed on the coast of St. Vincent's Gulf, at a spot which, from its rich soil and picturesque scenery, was peculiarly inviting, It appears that, in the pursuit of his scientific objects in this quarter, the Captain, though in a very unhealthy state, ventured upon swimming across a tide, in order to gain a hillock at a short distance, which was calculated to facilitate some observations that he desired to make. He was observed by several of his comrades, who, in the first instance, endeavoured to dissuade him from his purpose to ascend the hillock, which he had reached from the water. He then descended from the top on the opposite side, but was seen no more. Mr. Kent, one of the companions of Captain Barker, remained waiting on the shore with two soldiers, in expectation of seeing him reascend the hillock every moment; but they waited in vain, and at last, having conducted the soldiers along the shore to obtain wood for firing, the party was struck with a distant shout, which was recognised to have proceeded from a white man. The evening closed, and yet no tidings arrived of Captain Barker; but whilst the party, assembled round their evening fire, were anxiously speculating on his fate, their conversation was interrupted, in a manner which Captain Sturt describes in the following beautiful passage:

> Soon after night-fall, however, their attention was roused by the sound of the natives, and it was at length discovered that they had lighted a chain of small fires between the sand-hill Captain Parker had ascended, and the opposite side of the channel, around which their women were chaunting their melancholy dirge. It struck upon the ears of the listeners with an ominous thrill, and assured them of the certainty of the irreparable loss they had sustained. All night did those dismal sounds echo along that lonely shore, but as morning dawned, they ceased, and Mr. Kent and his companions were again left in anxiety and doubt. They, at length, thought it most advisable to proceed to the schooner to advise with Doctor Davies. They traversed the beach with hasty steps, but did not get on board till the following day. It was then determined to procure assistance from the sealers on Kangaroo Island, as the only means by which they could ascer-

tain their leader's fate, and they accordingly entered American Harbour. For a certain reward, one of the men agreed to accompany Mr. Kent to the main with a native woman, to communicate with the tribe that was supposed to have killed him. They landed at or near the rocky point of Encounter Bay, where they were joined by two other natives, one of whom was blind. The woman was sent forward for intelligence, and, on her return, gave the following details:—It appears that, at a very considerable distance from the first sand-hill, there is another, to which Captain Barker must have walked, for the woman stated that three natives were going to the shore from their tribe, and that they crossed his tract. Their quick perception immediately told them it was an unusual impression. They followed upon it, and saw Captain Barker returning. They hesitated for a long time to approach him, being fearful of the instrument he carried. At length, however, they closed upon him. Captain Barker tried to sooth them; but finding that they were determined to attack him, he made for the water, from which he could not have been very far distant. One of the blacks immediately threw his spear, and struck him in the hip. This did not, however, stop him. He got among the breakers, when he received the second spear in the shoulder. On this, turning round, he received the third full in the breast: with such deadly precision do these savages cast their weapons. It would appear that the third spear was already on its flight when Captain Barker turned, and it is to be hoped that it was at once mortal. He fell on his back into the water. The natives then rushed in, and dragging him out by the legs, seized their spears, and inflicted innumerable wounds upon his body; after which they threw it into deep water, and the sea tide carried it away.—pp. 241—243.

A considerable number of beautifully executed plates, illustrating the natural history of the country; together with an elaborate map, exhibiting the whole of the discoveries in the interior of New Holland, are appended to, and very materially augment the value and interest of this work. It gives us no little pain in the perusal of the results of these ingenious and useful labours, to find that they have been productive of some sacrifices of health, and particularly of the faculty of sight to Captain Sturt. However, we feel that there is much ground for hope and promise that his indisposition has been but temporary, when we find him, with his wonted enthusiasm, fresh and ready for a new expedition.

Art. V.—*The Epistle from the Yearly Meeting, held in London by Adjournment from the 22d of the fifth month, to the 6th of the sixth month, inclusive,* 1833, *to the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.* London. 1833.

The yearly Epistle, which is annually promulgated by the singular community vulgarly called Quakers, has this claim on general attention, that whilst it is nominally a document devoted to mere spiritual matters, yet that in effect it comprehends many important points connected with the worldly concerns of this people. In the present epistle we find that some of the principal topics introduced into it consist altogether of political questions, which, though particularly brought under the attention of the Society of Friends, are yet of a general nature.

The epistle commences by a reference to those members of the society who, from the circumstances of the times, are struggling with difficulties; and whilst it recommends them patience and fortitude in bearing misfortunes, and trusting in God who knoweth all their need, it further enjoins a little worldly prudence to those who have had their share of the depressed state of the times.—"We affectionately," the epistle goes on, "recommend our dear friends, who are thus circumstanced, to exercise that moral courage which will enable them to contract their family expenditure within their income; and we would warn them not to delay this important duty, under expectation of what they may consider to be an improvement in the state of trade, and which may not be realized. And may all our dear friends be careful how they enlarge their concerns, with a view of increasing their means of support; always bearing in mind, that godliness with contentment is great gain."

In speaking of the tithes, there is a claim evidently set up by the body, which appears to us to be but little capable of being reconciled to the meek disposition so universally attributed to the Society of Friends. We find it boldly stated, thas it is the firm conviction of their leading men, that one of the great purposes for which God had raised up the Quaker people, was, that they might be faithful witnesses against this and other corruptions, which had been found incorporated in the visible church. They state, therefore, that it gives them great pleasure to find the friends every where attached to the same testimony which was anciently borne by their forefathers in religion, against tithes and other ecclesiastical demands.

The discipline exercised over the younger portion of the laity belonging to the Society of Friends, is somewhat strict, and it carries with it so much of the obnoxious character of being an engine of too prying a nature, that the society is naturally called upon to defend it, and to remind the members repeatedly of the arguments which justify its existence.—"We highly esteem," say they, "this institution as a means of preservation to us and to our children, and most earnestly do we desire that it may ever be administered by men of clean hands, in the spirit of meekness, and in the fear of God. And we affectionately recommend those who are advancing to manhood justly to appreciate the care which our discipline extends over them; to consider it a privilege to be subject to it, and, as occasions may arise, to contribute to uphold it. And whilst we fervently desire that the number of faithful labourers in word and doctrine may be increased, we wish to remind our dear friends, that the discipline of the church affords a wide sphere of usefulness to all who are concerned for the prosperity of the cause of truth; and little as, in some cases, our dear brethren and sisters may see of the fruit of their labours, we would at this time press it upon them not to relax in a pious watchful care over the flock."

The society appears to be particularly distressed at the degraded and demoralized condition of the lower orders, as exemplified in the great extent of crime. In speculating on the causes of this lamentable state of things, the society expresses its apprehensions that these causes will be found connected with those abridgements of the comforts of the labourer, which tend, they say, to a wretched and disreputable pauperism. They, therefore, exhort their brethren to be exemplary in their attention to this important subject, that they may encourage their neighbours and unite with them in efforts to apply a remedy to these evils; and that seeing that ignorance, intemperance, and vice, so much prevail in the British Isles, the members of the society should allow their sympathies to be awakened towards these their fellow-subjects.

The subject of missions is next touched upon. The deplorable condition of the heathen, they state, is truly affecting; but we infer from the subsequent observations, that the Society of Friends are by no means favourable to missions. The epistle contains the following remarkable words on this subject:—And *although no way appears to open for our adopting any specific measure, in order to communicate to them* (the heathens) *the knowledge of the truths of the gospel,* we earnestly recommend their benighted condition to the frequent remembrance and Christian sympathy of all our members. There are various means of diffusing a knowledge of Christianity among them, which in no degree compromise our religious principles. The Holy Scriptures abundantly testify how offensive in the Divine sight are the abominations of idolatry; and we desire that all may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of his spirit into such services as he may be pleased to appoint to them individually. We rejoice in the part which many of our members have taken in the general diffusion of the Holy Scriptures, and in promoting a Christian education of the poor in this and other countries; and we desire that these very important objects may receive the continued attention and support of Friends.

Upon the subject of West Indian slavery, the society has great reason to rejoice. In almost all their preceding epistles they had occasion to express themselves in the language of commiseration, and even in terms of discouragement, on the long-continued oppression of the slaves in our colonies; but in the course of the last two years, their fellow-countrymen, of various denominations, cooperated with great zeal and success in the righteous cause, and ultimately gained the great point of showing that the justice of the Christian law was an unanswerable argument for the extinction of slavery. A variety of causes, mysterious in their origin, but still clearly marked with proofs of being destined by the hand of over-ruling Providence, seemed to hasten the triumph of humanity and right, and it was with reverent thanksgiving that the Society now looked forward to the complete annihilation of this cruel and disgraceful system. "May it please him," they pray, "to whom the cause of the poor and afflicted is precious, to influence our rulers to the enactment of such just and equal laws as shall place the enslaved negroes in full possession of those rights and liberties to which they are entitled equally with ourselves."

Art. VI.—*Treatise II.—On the Adaptation of External Nature to the Physical Condition of Man, principally with reference to the Supply of his Wants, and the Exercise of his Intellectual Faculties.* By James Kidd, M. D. F. R. S. Regius Professor of Medicine in the University of Oxford. 1 vol. London: Pickering. 1833.

We do not exactly understand the reasoning with which Dr. Kidd commences the performance of the task assigned to him by the agents of the Bridgewater trust. He considers it, he says in his preface, right to state, that it is the immediate object of this treatise itself to unfold a train of facts, not to maintain a formal argument; to give a general view of the adaptation of the external world to the physical condition of man, *not to attempt directly to convince the reader that this adaptation is a proof, either of the existence and Omnipotence of the Deity, or his benificence or wisdom.* Now, as to the propriety of this declaration, and as to the plan of executing the work which this declaration announces, we have only respectfully to state, that we consider it a gross, if not a most wanton, violation of the regulations, which were directed by the testator to be religiously observed. The language of the Earl of Bridgewater could be misunderstood by no man, when he said that each work should be "on the power, wisdom, and goodness of God;" that such work should be illustrated by *all reasonable arguments;* and, to make the duty still more clear, the noble donor expressly prescribed that the variety and formation of God's creatures, in the animal, and vegetable, and mineral kingdoms, should form the subjects by which those reasonable arguments might be elucidated. In contravention of these plain dictates, Dr. Kidd is pleased to set up a standard of illustration for himself, and rejecting the spirit of the donor's intention, he declines to use any formal argument, and avowedly evades all attempts to convince the reader that the "adaptation" which he is about to explain, is a proof either of the existence, or the Omnipotence, or the beneficence or wisdom of the Deity. And lest the striking inconsistency of his conduct should not impress itself sufficiently on the attention of his readers, this eccentric professor puts forth an additional extravagance, by expressing a hope that the reader will be able to do that for himself which Dr. Kidd was openly commissioned to do for him; and that the said reader will succeed in contracting a due conviction of the wisdom of God, though Dr. Kidd choses to withdraw from him the aids whereby he would arrive with far greater certainty at that important conclusion.

Setting out on such a principle as this, it will not be a matter of surprise that the work of Dr. Kidd should be a comparative failure. It may be generally and faithfully characterized as quite under the mark. In its facts it is egregiously deficient, and in truth, the vast subject which was presented to his contemplation, seems to have recoiled from his feeble grasp, and to have fled from every effort in his power to retain it. Instead of viewing the whole of the mighty questions in their proper bearing, and tracing the wonderful harmony with which every part of the moving palace of the earth is adapted to the wants and wishes which the heavenly architect had implanted in his noblest creature; instead of going over the kingdoms of nature with a discriminating eye, and pointing out the characters which, from their reciprocal action on each other, stand as invincible arguments that they are alike the creation of one great depository of wisdom in contrivance, and of Omnipotence in execution; instead, we say, of entering upon any such dignified project as this, Dr. Kidd is pleased to endeavour to entertain his readers with such gewgaws as the fantastic theories of Lucretius, together with some useless comparisons, exhibiting an intellectual identity between Aristotle and Cuvier.

Having stated our general opinion upon the plan of this performance, we shall now proceed to the details, and we think we shall show that, however unfavourably we have spoken of the one, we shall not be indifferent to the merits of the other. We pass over the five first chapters, in which Dr. Kidd develops his views of the physical character of man. This section of the work comprehends a comparison of the physical character of man with that of other animals, an explanation of the principles on which man's superiority in the scale should be estimated, and an account of the early and gradual development of his intellectual faculties. The peculiar powers of the human hand form the next subject of description; but as we shall have to consider the treatise of Sir Charles Bell upon this interesting branch of the animal economy, we may dismiss this portion of the present work merely with saying, that the recital of the passages from Galen, on the human hand, gives considerable value to it as a collection of curious physiological facts. In the chapters on the nervous system, Dr. Kidd introduces some observations on the doctrines of phrenology, as first broached by Gall. The remarks of the author are characterized by great good sense, and as they combine at once an elegant form of expression, and a great degree, particularly with reference to the present moment, of practical value, we shall not hesitate to submit them to our readers.

The theory set up by Dr. Gall was, that the brain is the seat of the intellectual faculties, of the moral sentiments and propensities, and that these several sentiments, faculties, &c., are manifested by the physical state of particular parts of that organ. That this doctrine necessarily leads to materialism, has been maintained by many; but not with sufficient justice, for if rightly considered, the theory of Gall absolutely contributes to sustain the belief, that the soul is essentially spiritual in its nature.

Of this theory (observes Dr. Kidd) it may perhaps be affirmed with truth, that, considered as an abstract philosophical speculation, it is highly ingenious, and founded upon unobjectionable principles: and that while the general conclusion is inevitable with respect to the collective functions of the brain, there is nothing unreasonable in supposing that specific parts serve specific purposes. The rock, on which Dr. Gall and his implicit advocates have split, is the attempt to fix the local boundaries of the several faculties of the soul. Had he satisfied himself with developing the structure of the brain in the various classes of animals; and had he been content to show that, in tracing its structure from those animals which manifest the least indications of intelligence to those which exhibit still stronger and stronger, it proportionally advances in its resemblance to the structure of the human; and, lastly, had he only drawn from these premises the general probable conclusion, that specific parts had specific uses with respect to the manifestations of the immaterial principle of animal existence; (and assuredly brutes are endued with such a principle, though, as being devoid of the moral sense, they are not fitted for a future state, and consequently perish when their bodies die;) had Dr. Gall been content to have stopped at this point, without venturing to define the local habitations of the supposed specific organs, he would have acquired the unalloyed fame of having developed a beautiful train of inductive reasoning in one of the most interesting provinces of speculative philosophy: whereas, in the extent to which he has carried his principles, his doctrine has become ridiculous as a system; while in its individual applications it is not only useless, but of a positively mischievous tendency: for, without the aid of this system, every man of common sense has sufficient grounds on which to judge of the characters of those with whom he associates; and it is evidently more safe to judge of others by their words and actions, and the general tenor of their conduct, than to run the risk of condemning an individual from the indication of some organ, the activity of which, for a moment allowing its existence, may have been subdued by the operation of moral or religious motives.

But there is an occasional absurdity in the application of the theory, which, though obvious, does not seem to have been noticed. Let us suppose, for instance, the case of a *murderer;* and that a disciple of Dr. Gall were to maintain that, as the crime of murder proceeds from the operation of the organ of destructiveness, that organ would be found highly developed in such an individual; and yet, upon actual inspection, this were not found to be the case. Here, although the disciple of Dr. Gall might be

> disappointed in finding no such development, a plain reasoner would not be so disappointed: for is it not obvious that avarice, or shame, or *jealousy*, might in a moment operate so powerfully as to lead an individual to the crime of murder, whose nature and habits were as far as possible removed from the propensity to that crime; and who, consequently, according to Dr. Gall's own principles, would be devoid of any undue development of the organ of murder?
>
> With respect to ourselves, indeed, the study of the system may be attended sometimes with the happiest consequences: for if, from the contemplation of it, we can be strengthened in our conviction of the fact, which both reason and revelation teach us, that each individual is liable to particular temptations depending on his specific temperament, we shall thus have one additional memento of our frailty, one additional incentive to watch over and combat "the sin which doth so easily beset us."—pp. 64—66.

After this anatomical view of the structure and functions of the brain in man, Dr. Kidd proceeds to give a cursory view of the extent of human power over the objects of the external world. It is unfortunately on this great and important subject that the author has altogether lost sight of materials which are perhaps the best calculated of any that can be found throughout the whole of the branches of this investigation, to manifest the power, the wisdom, and the benificence of the Creator. Although Dr. Kidd formally makes his progress over the several kingdoms of nature, yet he seems to us very unhappy in the choice which he has made of the immediate materials for his illustrations. But the uses of the atmosphere, and of water, in contributing to the wants and convenience of man, are ingeniously displayed, and the explanations of their applicability, on various important occasions, will be found not only interesting but highly valuable. In dismissing the particular subject of atmospherical air, Dr. Kidd calls our attention to the multiplicity of beneficial effects, each differing in their character, which result from the same agent, and often too at the same moment. Thus, he says, while we have seen the air of the atmosphere serving as the reservoir of that mass of water from whence clouds of rain, and consequently springs and rivers are derived, we have also seen that it at the same time prevents, by the effect of its pressure on their surface, the unlimited evaporation and consequent exhaustion of the ocean, and other sources, from whence that mass of water is supplied. And again, while the agitation of the air contributes to the health of man, by supplying those currents which remove or prevent the accumulation of local impurities, it at the same time facilitates that intercourse between different nations in which the welfare of the whole world is ultimately concerned. And, lastly, while in passing from the lungs in the act of expiration it essentially forms the voice, it at the same time removes from the system that noxious principle, the retention of which would be incompatible with life.

The chapters on the adaptation of the mineral kingdom to the uses of man are full of interest and instruction. This being a favourite subject, and one that is associated with his early recollections, the author dwells upon it with all the enthusiasm which in his youth he was accustomed to bring to the study of the subject. Under this distinct head, Dr. Kidd considers the application of mineral substances to architecture and sculpture—next he traces their use as gems and precious stones, and proceeds to the geological formation of the crust of the earth, as it may be made to yield materials for the necessities, comforts, and conveniences of man. The two sections which appear to us to be of most value in this part of the work, are those on the metals, and on common salt. We present the reader with two very fair specimens of the popular yet truly scientific method with which Dr. Kidd treats subjects that are usually deemed incapable of a familiar explanation:

> What an anomaly does it (quicksilver) not present in the general history of metals; existing, under all common variations of temperature, in a fluid state, while all other metals, with which we are familiar, are, under the same variations, solid; nor indeed are they capable of becoming fluid, but by an elevation of temperature to which they are hardly liable to be exposed, unless designedly: lastly, in consequence of its fluidity, destitute of malleability and ductility; which are among the most valuable properties of the metals taken collectively? This state of fluidity, however, is the very point on which the value of this metal in a great measure turns: for hence it is successfully employed for many purposes, to which, were it solid, it would be inapplicable. How valuable is its use in the construction of the common thermometer and barometer; the value, in the case of the former instrument, depending entirely on its fluidity, and on the physical characters of the fluid itself—the equable ratio, for instance, of its contraction and expansion under widely varying degrees of temperature, and its property of remaining fluid through a greater range of temperature than any other known substance. And, in the case of the barometer, what fluid is there which could supply the place of quicksilver, with any degree of convenience? since, from the great specific gravity of this metal, a column of the perpendicular height of about thirty inches, sufficiently answers the intended purpose; which column in the case of almost every other fluid, would amount to as many feet. And as, in such a case, the column must necessarily be contained in a glass tube, in order to make the alterations in its height visible, how would it be possible to render such an instrument portable? and yet, if not portable, it would often be of no use when most wanted.—pp. 97, 98.

Of common salt, Dr. Kidd gives us the following account:

> It does not appear that the mineral kingdom contains a single species capable of being employed as food: but there is one mineral species, which indirectly contributes to the nourishment of many other animals as well as man, and that is common salt; the flavour of which, to a certain extent, is not only grateful to the palate, but, practically speaking, mankind could

> not exist, or at least never have existed, without the constant use of it. Thus, though employed in very small quantities at a time by any individual, and almost exclusively for the purpose either of preserving or of rendering his food more palatable, this substance may fairly be classed among the principal necessaries of life: and, correspondently with this statement, we find that nature has supplied it in abundance, indeed in profusion often, in various parts of the globe: for, to say nothing of those apparently inexhaustible masses which occur among the solid strata of the earth, and which have been constantly quarried through successive ages from the earliest records of history, the ocean itself is a never-failing source of this valuable substance. In other instances salt springs afford the means of a ready supply; and throughout a considerable part of the sandy districts of Africa and Asia, the soil itself abounds with it. The abundant supply of common salt coincides with its extensive utility. It is every where indispensible to the comforts of man; and it is every where found, or easily obtained by him. And, though not to the same extent, the same observation holds with reference to many other natural saline compounds. Thus carbonate of potash, and natron or carbonate of soda, alum, borax, sal ammoniac, and sulphate of iron, or green vitriol, which are most extensively useful salts in many processes of the arts, are either found abundantly in various parts of the world, or may be obtained by very easy means: while a thousand other saline compounds, which are rarely of any practical importance, are scarcely known to exist in a native state.—pp. 199—201.

The next subject considered in this volume is the adaptation of the substances of the vegetable kingdom to the immediate or indirect service of man. The author first speaks of the cocoa nut tree, which offers in its physiological history a beautiful example of the important ends which nature effects by means the most simple. Dr. Kidd then shows how this plant is propagated spontaneously in the coral islands; he next enters upon the description of the formation of those islands themselves, which, whilst they appear to be built up by chance, and completed in their structure by mere accident, yet advance with a degree of regularity that is not surpassed by the uniform order even of the planetary system itself.

Vegetables, as a source of food, form the subject of much too brief and imperfect a chapter in this volume. Dr. Kidd appears to think, that he has sufficiently proved the adaptation of vegetables to the service of man when he shows, that as food, as medicine, as supplying materials for clothing, for instruments in the arts, &c., they perform an important part in the general economy of nature. But however strongly we may be impressed by the contemplation of such adaptations as these, yet they fall far short of another series of adaptations, whereby the vegetable kingdom is made subservient to the purposes of man. As Dr. Kidd has not even alluded to this topic, we are at liberty to dwell on it for a short time.

The individuals of the vegetable world appear to be endowed with a tendency to change their nature, and this tendency has been so well manifested by the spontaneous operations of nature herself, that man's ingenuity has been summoned to a pursuit in which the triumphs of intelligence know no bounds. In short, the principle on which the vegetable kingdom seems to have been founded, was, that it should be susceptible of great modifications under the controlling influence of man, and that according as he exercised his mind in studying nature, so would he be repaid by a vast superiority in the use and value of the plant which had been subjected to his skill. Hence we see the mightiest revolutions take place in the characters and virtues of particular plants; hence was it that the savage sloe was tamed down, as it were, by human art, into the sweet and nutritious green gage plum. The whole of the processes employed by gardeners for increasing the quality of the fruit, or indeed for effecting any change in an individual plant for the better, are the result of a knowledge of certain laws that seem to have been specifically applied to the vegetable kingdom for the purpose of inciting man to the task of improving his lot, and of increasing his own happiness. We have said that a tendency to change their nature has been found to exist in the members of the vegetable kingdom, and we shall add, that this peculiar attribute appears to be left wholly to the capricious disposal of man; for supposing that we wish to interfere with some of the most delicate of nature's processes in the propagation of plants, we shall find that it is in our power to do so, not only without detriment, but with signal advantage, both as to quality and quantity. This astonishing power possessed by man, enables him to intermix the pollen and stigma of two varieties, in order that an intermediate one, superior to both, may be produced; so that there is no kind of fruit that grows which may not be ameliorated by the art of man. All the operations for ringing bark, bending down branches, training, &c., together with laying, budding, grafting, striking from cuttings, &c.,—all these methods of raising the vegetable kingdom in the scale of utility to the animal creation, must be regarded as so many evidences of the design of Providence, that he has left the control of the vegetable world to man, and has fixed a bounty on the success with which his industry and intelligence may enable man to avail himself of this power. Here then we have a most important theme for contemplation, in which we can trace definite contrivances ordained by the Creator, by which vegetables are peculiarly adapted to the physical condition of man: we regret that the deeply interesting topic was overlooked by Dr. Kidd, as its investigation forms so necessary a portion of his task, and at the same time would have contributed so valuable a share to its proper performance. It may be argued, that the department of vegetable physiology has already devolved upon a colleague of Dr. Kidd's, and that for him to pursue the subject which has just been alluded to, might be justly deemed an invasion of a province which was already appropriated to another. But there is no foundation for such an excuse, because the science of physiology, as respects vegetables, inquires only into the laws which govern their existence, whilst the study of the connection subsisting between those laws and man, belongs naturally to him who has to explain the adaptation of external nature to man's physical condition.

Yet, whilst we mark our regret that so substantial an omission should have been found in this work, we are by no means disposed to undervalue the merit of the descriptions which it contains, with reference to the vegetable kingdom. In speaking of the diversified qualities of different vegetable productions, Dr. Kidd remarks how well the rigid fibre and compact texture of the oak enable the triumphant bark to ride securely on the ocean; whilst the flexibility of hemp and flax renders them capable of being woven and formed into sails and cordage. The manner, too, is very happy in which he describes the policy of Providence in meeting the wants of mankind, and in adjusting the supply of vegetable nourishment to the nature of their local situation. Thus wheat, he says, which contains a more strengthening principle of nutrition than the product of the palms and arrow-root, and is therefore better calculated to support the hardier efforts of the inhabitants of temperate or cold climates, will not grow readily in inter-tropical climates; and, reciprocally, the palms and cognate plants of inter-tropical regions cease to be productive, if cultivated much beyond the tropics. And the orange, the lemon, the water-melon, the grape, and the fig, which are easily cultivated in warm climates, by the abundance of their juice, are enabled both to allay the sensation of present heat and thirst, and to repair the loss of that natural moisture of the body which is continually passing from it in the form of either sensible or insensible perspiration. Even in the temperate climate of our own island, how many days are there, during the summer, in which such fruits are most refreshing: and to gratify the desire of that refreshment, we import such species as are capable of bearing a long voyage; among which the orange is a very principal article of import: nor would it be easy to calculate the myriads of that fruit which are annually consumed in this country. But the cognate fruit, the lemon, at the same time that, on account of the grateful and aromatic flavour of its juice, it is occasionally as eagerly sought as the orange, serves a still higher purpose: for the acid contained in it has been successfully employed, as an antidote and a remedy for one of the most dreadful diseases to which mariners are subject. Sea-scurvy, in fact, has all but disappeared since the adoption of this remedy.

By a natural transition, Dr. Kidd proceeds to the subject of the adaptation of animals to the physical condition of man. In the animal kingdom we have proofs still more striking of the exercise of a cautious and a provident care, particularly in the distribution of animals, it being uniformly the law that each particular series is located in those districts where there is food and a climate suited to its organization and its capability of sustaining life. The camel is adduced as an illustration of this law. It is the peculiarity of this animal, that the structure of his feet is so modified, that whilst he can proceed with the greatest facility over sandy deserts, he could in no circumstances walk over a rough or stony surface. Another remarkable quality in the camel is, that it is incapable of travelling for any distance over moist ground, as it is liable to suffer from the effects of the moisture. The result is, that this animal is limited to his aboriginal seat in the heart of Asia, being evidently unfitted, from the nature of his limbs, to reside in any other country. But would it not be desirable to place the camel in a part of the world where water is very rarely found? No doubt it would, provided the animal was not inconvenienced by this privation; but the real truth is, that the internal organs with which he is furnished are so contrived, that they can be filled with water at proper intervals, and the fluid retained for the future use of the animal. Thus is the camel rendered a serviceable creature to man, in those peculiar districts where scarcely any other mode of conveyance could be put into practice.

Dr. Kidd pursues the subject somewhat further, and enters into the domestication of animals—of animals regarded as a source of food—and of animals as a source of clothing, &c. Amongst the substances of a useful nature which are obtained from the animal kingdom, there is none which is better calculated to excite the interest of the philosopher, than the material so well known under the name of sal ammoniac. The process of its formation is particularly distinguished in this respect, that in every stage almost of its course the products which arise are useful, so that the benefit of its direct use can scarcely be said to be greater than the advantages which spring from it indirectly. The history of the process is well worthy of being recommended to the perusal of the reader:

> Any one who is in the habit of walking much in the streets of London, will frequently see some half-clothed wretched individual stooping down and holding open an apron, into which he throws from time to time pieces of broken bone and other offal, which he has disengaged from the interstices of the stones that form the carriage pavement. The unsightly load thus obtained is conveyed to the sal ammoniac manufactory; and when a sufficient mass of bones has been accumulated from this and other sources, they are thrown into a cauldron of water, and are boiled for the purpose of clearing them of the grease with which they are enveloped: which grease, subsequently collected from the surface of the water on which it floats, is employed in the composition of soap.
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> The bones thus cleaned are thrown into large retorts, surrounded by burning fuel, and submitted to the process called *destructive distillation*; whereby, in consequence of the application of a sufficient degree of heat, the matter of the bone is resolved into its constituent elements, from which new compounds are formed. Of these, some pass off in the state of vapour or gas, while the fixed principles remain in the retort.

> Among the more remarkable products which pass off are carbonic acid gas, commonly known by the name of *fixed air*; and various combinations of hydrogen and carbon, forming different kinds of inflammable air; together with water holding carbonate of ammonia *(salt of hartshorn)* in solution; and a peculiar oil. Of these products, the fixed air and inflammable air are disregarded, and suffered to escape. The oil is employed to feed lamps placed in small chambers, the sides of which become incrusted with the smoke arising from the combustion: which smoke being collected, becomes an article of sale under the name of *lamp black*; a substance of considerable importance as the basis of printing ink, &c.
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> It would be tedious and uninteresting to the general reader, to describe all the intermediate steps of the process: and it is sufficient for the present purpose to state that, towards the conclusion of it, two new compounds are formed, namely, muriate of ammonia and sulphate of soda: of which the sulphate of soda is separated by the process of crystallization, and is sold to the druggists under the common name of *Glauber's salt*; and the muriate of ammonia *(sal ammoniac)*, the great object of the whole manufacture, is finally obtained in a separate state by the process called *sublimation*.
>
> The form of the bones submitted to destructive distillation in this process, is not altered; and the unvolatilized mass, remaining in the retorts, consists of the earthy and saline matter of these bones, blackened by the carbon which is evolved from their animal matter. Exposure to an open fire drives off this carbon, and leaves the bones still unaltered in form, but nearly blanched: and these bones, subsequently reduced to powder, and mixed with a sufficient quantity of water to give them the requisite degree of consistence, are formed into vessels, which are employed in the process of refining gold and silver.—pp. 268—270.

The last chapter in this volume professes to be devoted to the purpose of showing the adaptation which the external world bears to the exercise of the intellectual faculties of man. The bare announcement of this category ought to have been sufficient to call forth all the energies of Dr. Kidd, in an attempt to exhibit the ameliorating and exalting influence which the contemplation of nature, throughout all her productions, is so well calculated to produce on the human mind. Who is it that can behold the wonderful variety of the structures—the apparatuses, which are endowed with the power of life, that does not feel his impulses towards virtue and benevolence excited by the view? Yet all these noble effects, all these mental operations, which have their beginning in the accidental knowledge of nature, are neglected by Dr. Kidd, who choses rather to indulge in the recollections of classic times, and in the theories of the schools. The sections into which this chapter are divided have for their particular subjects—an exposition of the opinions of Lucretius on the constitution of matter in general—a summary of the opinions of the ancients on the organization and classification of animals, and of the animal forms entitled monsters, or *lusus naturæ*.

In the Appendix, Dr. Kidd presents us with a series of selections from Aristotle, containing that illustrious author's descriptions of some natural groups and species of animals. These extracts he places in juxta-position with others from Cuvier, and in both a very remarkable identity prevails. The conclusion arrived at by this comparison is, that all these points in the natural history of animals which were accessible to these great men, are nearly as accurately described by Aristotle as by Cuvier.

Art. VII.—*Indian Traits, being Sketches of the Manners, Customs, and Character of the North American Natives.* By B. B. Thatcher, author of "Lives of the Indians." In 2 vols., being Parts I. and II. of "Harper's Miscellany." New York: Harper. 1833.

In these volumes we have a specimen of a series of periodical publications, (somewhat analogous to our *Lardner's Cyclopædia* and *Family Library,*) which have just begun to make their appearance in the United States, and to which we turn with considerable pleasure, as evidences of the spirit of noble enterprize which seems to animate our Transatlantic brethren in the cause of education. This is a sort of rivalship in which we are proud to see the Americans engaged with us; and this is the legitimate strife which, we trust, will subsist when all minor and less worthy controversies between us will be buried in eternal oblivion.

As a subject of deep consideration for the philosopher, and as calculated to afford instruction of much practical value, the contemplation of the condition in which the aborigines of any country are found when they are discovered by the first beams of civilization, never loses its importance or interest. We turn constantly to all such themes as to topics congenial to our minds, and, more than any other of the great questions of life, demanding our warmest sympathies. The narrative now before us, which displays the ancient and present condition of the great Indian population inhabiting the American continent, comprehends many peculiar circumstances that render it an object of singular attraction to the British reader.

The natives of the North American continent, who only two centuries ago were diffused over every part of its habitable surface, have within the lapse of those brief centuries undergone a revolution such as is almost unexampled for its rapidity; for whilst in the ancient time they lived in health, security, ease, and in freedom, and were comparatively a prosperous population, at the present day they are but a remnant of what they were, driven as it were by the advance of civilization into the wild forests and glens of the remote west, and of the frozen north, so that those natives who constituted a community, two hundred years ago, of nearly two millions in the

United States, are now diminished to somewhat about an eighth of that number. The race, in fact, has degenerated and disappeared to a most extraordinary amount, and every day adds to the progress of decay amongst them. This fact, however, only furnishes an additional motive for taking the earliest opportunity of studying their peculiar character in all its varied aspects.

The stature of the Indians, it appears, is generally about the medium one of whites; but many individuals, and sometimes whole tribes, will be found of a height under this average. Amongst them the fewness of cases of deformity was particularly striking. The complexion of the American Indians is usually described in works on anthropology, as being of a copper colour: but this appears to be an exaggeration, for the children are usually as white as the children of Europeans, and it is only when they attain a mature age that their colour assumes the hue of "well-smoked bacon," which may at least partly be accounted for by the practice of greasing their faces, of exposing their skin to the sun, and to the smoke in their wigwams. Amongst the southern tribes the colour approaches that of the negro. The hair of these Indians is uniformly black, lank, and hangs in large knots, and resembles horses' hair, though it is much finer. They generally pluck out their beards, which has given rise to the opinion that they are naturally deficient of this growth. The author next relates several curious anecdotes showing the swiftness of foot, and the intrepidity in danger which characterized the Indians. Their costume forms another topic of a very amusing nature. Up to a late period the Indians principally employed the skins of various animals for dress; and even still they can dexterously render any skins, even that of a buffalo, so pliant, as that it shall be capable of any purpose to which a soft substance is applicable. Beaver and racoon blankets are still in use; a series are sewn together, so that the fur will be uniform in the direction of each part, a circumstance which enables the rain to descend completely down from all the external costume. They often make blankets and mantles of the feathers of the wild turkey or goose, which are most skilfully sewn together by a thread formed of the bark of the wild hemp and nettle. But now these elementary articles of natural production are set aside for manufactures by the tribes, and a figured cotton shirt is now worn by the men, and a cloth petticoat by the women. Blankets, too, are worn by both sexes and all ages. Leggins, of blue, green, or red cloth, are in ordinary use; and are generally more or less ornamented, as well as tied with a garter of coloured worsted below the knee. The small apron, in front, is also ornamented around the edges. Additional to these articles, the males carry a knife in a scabbard, confined to the string or narrow belt which girds the waist; also a pipe, and a skin tobacco-pouch, containing, besides tobacco and smoking weed, a fire-steel, flint, and some kind of tinder.

Painting their bodies is always a necessary preparation when the Indians attend a dance or festival. The chiefs of the New England tribes performed this part of the toilet, says Mr. Thatcher, in such a manner, that, added to a mantle of moose or deer-skin, painted and embroidered with white shells or beads, a necklace of fish-bones, and a large wild cat or bear skin, with the jaws and ears left entire, hanging over the shoulders, and dangling down to the knees, it gave them truly a most ferocious and frightful appearance. This art was the more cultivated, because those warriors who made themselves look most terrific, especially for a war dance or a scalping party, were admired by all spectators as the best men.

In the western parts, when the warriors attend a great dance, they usually wear two or three clasps of silver about their arms, generally jewels in their ears, and often in the nose; nor is it uncommon to see in these tribes a circular piece of silver hanging an inch or two from the nose, the hair twisted with painted porcupine quills, and the ears and neck ornamented with animals' tails, bears' or alligators' teeth, eagles' claws, red beads, or even red-thorn plums. Brass bells are laid thickly on the lower part of the dress.

The habitations of the Indians in all parts of the continent differed very little from each other. The wigwam was usually formed of small young trees, bent and twisted together, and arranged arbour-wise. The central spot within was the place chosen for the fire, above which an opening was made for the escape of the smoke: A place of entrance was made on one side, forming the door; but this, like the roof-hole, was occasionally stopped: thus, though the storm and rain were averted, yet the interior became almost intolerable from the smoke. The materials for the wigwams were frequently of dry poles, which, being portable, were carried by the family from place to place, and as the spot preferred by them depended for their choice on its proximity to a neighbourhood where fresh fish and fresh water could be had, so was it that a cluster of wigwams was always found near springs, brooks, or rivers. In one of these contrivances, several families appear to have been accommodated at the same time, no other separation taking place between them, save what could be produced by some mats and boughs laid on the floor; and occasionally the use of pine knots for fuel, or such light, dry wood, as gave out but little smoke, made the residence very agreeable. After some account of the furniture of the wigwam, the author comes to the consideration of their food. They used neither spice, salt, butter, cheese, or milk; they drank nothing but water fresh from the river or spring; but their solid food consisted of the flesh and entrails of the moose deer, racoons, geese, turkeys, ducks, eels, and all kinds of fish, flesh, and fowl, which they found in the woods. But the nature of their subsistence altered necessarily with the seasons: in summer they lived on green corn, beans, squashes, and the various fruits naturally produced; and in winter, when no flesh could be procured, they fed on such vegetables as they were able to preserve from the summer, assisted by nuts, ground nuts, acorns, and lily roots. The Chippewas, Ottawas, and most of the tribes which reside near the great lakes, subsist exclusively at some seasons on the white fish; whilst other tribes residing on the banks of the rivers which flow into the Pacific Ocean, have a superstitious dread of flesh, and consequently feed permanently only on fish and vegetables. The charge of cannibalism, which is so frequently made against the American Indians, is resisted by the author with strong authority; and he shows, that whilst the general feeling and prejudice is against the consumption of human flesh, there are no instances of that substance being eaten, except in cases of threatened famine.

The subject of Indian manufactures furnishes materials for a very curious chapter. The article, however, peculiar to these tribes, respecting which the greatest curiosity would naturally arise, is the fabrication of the canoe. The following is an account of the construction of one; and when we remember the state of rudeness in which the tools employed in them exist, we shall have a due notion of the difficulties of the performance:

> The tree was brought down by making a small fire round the root, together with the use of the hatchet; and when the trunk was prostrate, it was burnt off at the length desired. The bark, at the season when sap runs in the wood, could be easily stripped off, and the heat of a fire loosened it at any season. The log was then raised, upon stones or stakes, to a convenient height for working, when the process of hollowing was effected by burning with gentle fires, and by scraping with the gouge. The ends were properly shaped, and the work was completed.
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> When the object was to clear a pieee of land of its woods, instead of burning and chopping the trees down one by one, the Indians cut a notch round the trunks, quite through the bark, with their hatchets. That deadened the trees, and, as they withered immediately, the ground might be planted at once. If otherwise, in a course of a year or two, a high wind generally laid them all prostrate. The fire spoken of above was kindled, as in modern times, by rubbing particular kinds of wood violently against each other—generally a piece of hard wood against one more soft and dry; pine, for instance, against oak. Rotten-wood and dry leaves answered the purpose of tinder.
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> Canoes were also made—chiefly in New England—as they are by the modern Indians, of bark, particularly that of the birch-tree. The tribes of the Northern Lakes make them wholly of this material, with a little soft wood and pine-gum, or boiled pitch, without a nail or a bit of metal of any kind to confine the parts. The entire outside is bark. Where the edges of it come together, at the bottom, or along the sides, they are sewed very closely with a sort of vegetable thread called *wattap*—made of roots—and the seam is then plastered over with gum. Next to the bark are pieces of cedar, shaven flat and thin, not thicker than the blade of a knife. These run lengthwise, and are pressed against the bark by means of cedar ribs fitted to the bottom and sides of the canoe, in the opposite direction; and which, at the upper end, are pointed, and run into a rim of cedar. This rim, being

about an inch thick, and an inch and a half wide, forms the gunwale (as the whites call it), to which the bark and ribs are all sewed with wattap. Across the boat are several bars, which keep it in shape, and are also fastened to the gunwale. The seats of those who paddle are alongside of, but below the bars, made of plank or board, a few inches wide, and hung by a cord or withe at each end to the gunwale. In small bark-canoes, however, no seats are used. The Indian adjusts himself on the bottom. They are sometimes thirty feet long, and of course capable of accommodating quite a party, like a log-canoe; but more frequently they are made for the use of two or three people, and are so light and small as to be very easily carried a long distance on a man's head. This makes them convenient for travelling in the winter, when the streams and lakes are frozen, as well as for navigating shallow or rapid streams.

The bark-canoes, of whatever size, indeed, are so fragile, as to be easily damaged and destroyed by overloading, or by running against obstacles in the water. The larger ones, used on the lakes, are made to carry a weight of stores, tents and baggage, to the amount of from four to eight thousand pounds; but, in this case, the bottom is defended by a layer of long poles, which cause the burden to press equally on all points. The paddles are of red cedar, and very light. The blade is about three inches wide, except the steersman's behind, which is five inches. One of the crew looks out in front, to prevent running upon rocks. In mounting a rapid current, a stout pole is used instead of the paddle; and those who use it are obliged to stand erect. This makes the navigation exceedingly difficult, and sometimes dangerous, even for those most accustomed to it. Of the whites, perhaps not one out of ten could safely, for the first time, navigate a small birch-canoe, even in smooth water, without oversetting it.

An advantage in most of these boats, which should not be forgotten, is, that the two ends being generally fashioned and shaped much alike, both answer equally well for the prow or stern, so that there is no necessity of turning them round. When they are so constructed as to admit of a sail being hoisted, the Indians will accomplish sixty miles with them in a day; without it, half that distance.

It is but two or three years since a member of the Penobscot tribe, residing at Old Town, in Maine, paddled one of the smallest kind of birch-canoes all the way along the Atlantic coast, from the mouth of his own river to the harbour of New York.

Not only the women, but even the little girls, paddle these canoes with great skill. They sit in the bottom of the boat. The woman at the stern strikes her paddle into the water—reaching well forward both with her arms and body. Bringing up the handle to a line with her shoulder, she turns its edge quick to the current, and inclines the blade in and out, slow or fast, as the direction of the canoe may require. If a wrong direction is given to it, the paddle is turned backward, and the right course instantly regained. In a word, the wild-duck does not float more buoyantly or move more lightly on the waves, to all appearances, than this curious vessel under the management of the women. On reaching the shore, which is always approached cautiously, the whole company rise together from the bottom, and leave it together with the same activity. The boat rises like a feather, and the last who steps out, takes it by one of the bars that cross it about midway, slings it over one shoulder, and walks off with as if it were a hand-basket.—vol i., pp. 88—94.

Amongst the peculiar instruments familiarly employed by the natives, the author particularly describes the snow-shoe, the sledge, and the dog-train; there are many others likewise noticed, but of minor importance. There is another important article of manufacture, which is the more worthy of attention, as it is entirely managed by the women of the tribe,—we mean the making of sugar from the maple tree. This is extensively used as an article of food, and it is known, that many of the Indians fatten upon it. As the maple tree forms so interesting an object of attention to the emigrant who directs himself to the western world, we shall pause for a moment on the mode of obtaining the sugar, as that process has been described by Mr. Henry, an American gentleman, from personal observation. A certain locality in the maple grove is first selected, and there a temporary tenement is provided in the most rapid manner, sufficient to accommodate a small number. The bark of white birch trees is then gathered, to be converted into vessels which are to receive the secretion from the trees, which are then "tapped," or incised, and ducts introduced into them. The secretion collected in the bark vessels is then gradually taken out and conveyed to other reservoirs, some of them capable of holding one hundred gallons, and which are composed of moose skin. In these reservoirs the fluid remains but a short time; for it is conveyed into a number of boilers, which are always in readiness to receive from ten to twenty gallons each, and beneath which strong fires are kept during the night and day. The women are the persons who collect the sap, boil it, and complete the process of making it into sugar; but the men, who accompany them to the wood, generally spend their time in hunting and fishing, in order to obtain a various supply of agreeable food.

Mr. Thatcher proceeds at some length to describe the domestic manners and the mode of bringing up the children of the Indians; but there is not much of importance decidedly known on these points. The next chapters are upon the sports of the natives, including their hunting and fishing, and their games of mere amusement: the author describes in detail bear hunting, snake hunting, beaver hunting, otter hunting, porcupine hunting, deer hunting, racoon hunting, moose hunting, rein-deer hunting, elk hunting, and buffalo hunting. With the general practice of hunting, the Indians connect some strange superstitions. Nearly all the tribes, says our author, in the vicinity of the western and northern lakes, and many in other parts of the continent, believe implicitly in the efficacy of charms, chanting and prayers. These are resorted to in all emergencies, as, for instance, when game becomes alarmingly scarce, or the weather exceedingly severe.

Among many tribes, the medicine-bag, as the whites call it, is in general use. This is a little leathern sack, attached to the hunter's girdle on the occasions in question, and in which he carries certain roots, pounded fine, and mixed with red paint. This paint is to be applied to what the Chippewa calls his muz-zi-ne-neen-ug, which are small rude images, generally on wood, of the wild fowl which the hunter wishes to kill, and so of any other game.

The numerous and extremely barbarous Chippeyans of the north-west, whose bleak and barren country affords not even birch-bark from which these images can be made, and whose rudeness has left them ignorant of any material proper to delineate figures upon, use, in their preparations for the medicine-hunt, one of the shoulder-bones of the rein-deer, or such other animals as are found in their region. After awkwardly sketching on this bone the figure of the animal which they wish to kill,—and of which it generally happens that they have had more or less dreams beforehand,—they throw the bone into the fire, or otherwise destroy it. The mere sketching of the figure, in their theory, serving as good a purpose as the much more laborious and tedious singing, watching, carving, and often drumming and other ceremonies, practised by most other tribes. Some Indians imagine that they effect the same object by drawing the outlines of animals, with a coal perhaps, on a bit of bark; others, with only a stick, in the ashes or sand. But all these preparations are charms, or medicines; and the hunts which follow them are medicine-hunts.

Amongst the amusements of the Indians, smoking holds an exalted place. But a pipe of a larger and handsomer description than that ordinarily used, received the title of calumet, or "pipe of peace;" and it is a favourite article in the negotiation of treaties, and is employed in the ceremonies which accompany the hospitable reception of strangers. Smoking with this, when handed round a company, is regarded as a pledge of faith between the parties present. When, for example, a party of strangers came into an Indian village, the pipe of peace was brought out, filled with tobacco, and lit in the presence of the strangers. The principal man in the village then took two or three whiffs, and handed it to the chief of the strangers. If the latter refused to smoke, it was regarded as a sign of hostility. If he wished, however, to be considered an ally or friend, he took a whiff or two, and then presented it to the person who appeared to be the second great man of the village. And thus it was passed to and fro, until most of the people of note on both sides had smoked more or less.

The head or bowl of the calumet is made of stone, and is always finely polished; the tube part, which is about two feet and a half long, is composed of reed or cane, and is sometimes adorned with birds' feathers or wings. The pipe is used also by the host in large feasts, and the lighting of it is the first act which takes place in opening the festive scene. But cultivators of peace, as are the American natives, they are no less distinguished by a passion for martial glory, and from his earliest infancy the Indian is taught to believe that the noblest exploit which he is destined to perform, is to carry home the scalp of some adversary, as a trophy of his prowess. When arrived at their native village after a warlike excursion, the tribe usually announces to the inhabitants the number of scalps by their yells. These yells are quite distinct from the cry called the alarm-whoop, and this is only sounded when danger is imminent. This cry is described by the author as performed in quick succession, much as with us the repeated cry of fire! fire! when the alarm is very great, and lives are known or believed to be in danger. Both this and the scalp-yell consist of the sounds *aw* and *oh*, successively uttered, the last more accented, and sounded higher than the first; but in the scalp-yell, this last sound is drawn out at great length, as long, indeed, as the breath will hold, and is raised about an octave higher than the former; while in the alarm-whoop, it is rapidly struck on, as it were, and only a few notes above the other. Tanner says, that he has seen the strangest terror manifested by wild beasts at the sound of the different war-whoops.

There is a mode of torture practised by the southern Indians, which appears to be very cruel. The victim is stripped, a pair of bear-skin mocassins is put on his feet, the fur side being external, and a red hot firebrand fastened just above his head, to the pole to which he is tied. A number of persons is always present, each being armed with a bundle of dry canes, ready to take part in the sacrifice; the death-signal is given; the victim's arms are fast pinioned, and a strong grape-vine is tied round his neck, to the top of the war-pole, allowing him to track around for about fifteen yards. They fix some tough clay on his head, to secure the scalp from the blazing torches. Unspeakable pleasure now fills the exulting crowd of spectators, and the circle fills with the merciless executioners.

The indifference of the victims under the most dreadful tortures is quite incredible. We have an authenticated case of an Indian of the Ottagami race, who was tortured by the Illinois. Whilst undergoing his fate, he loaded his persecutors with the grossest insult, and recognizing amongst the spectators of the scene a Frenchman whom he had previously known, he called out to him to assist the Illinois in tormenting him. His object in this entreaty was, he said, that he might have the comfort of dying by the hands of a man, "for my greatest grief," said the prisoner, "is that I never killed a man." Upon this the Illinois reminded him of the murders which he had perpetrated upon individuals of their tribe. "*Ha! Ha! the Illinois, indeed!*" said the captive, with an air of contemptuous defiance—"*the Illinois! I have killed enough of them, truly; but I never have killed a* MAN."

Dancing is a sort of business with the Indians, and varieties of this practice form important portions either of the religious ceremonies or the stated amusements of the tribes. The government of the Indians consisted of a head chief and a general council, the latter being composed of every person who chose to attend; they made no laws, but took care that their usages should be respected by other tribes. Public punishment seems unknown amongst them, and crimes against the person are always avenged by the relations of the party injured. This is particularly the case in instances where murder is committed, and by general consent the pursuit of the murderer is left altogether to the discretion of the deceased victim's friends. This system is subject to great vicissitudes, so far as relates to the certainty of the murderer's punishment. Thus, should the relations of the murdered man be women, most likely he will escape with impunity. It may happen, too, that a wife suddenly made a widow or motherless, by the murder of her husband or of a son, may be so destitute of friends as to have no one to whom she can look, either for revenge or for protection; in such circumstances, she may be glad to make up for the loss of her male companion, by actually taking the perpetrator of the crime into her service, and so probable is this arrangement, that a case in which it took place has been selected for a particular description. In an Indian village, some years ago, on the banks of the St. Lawrence, in the neighbourhood of Montreal, lived two powerful Indians, who, upon some accidental difference, engaged in a quarrel, which terminated in the death of one. The survivor, who was either feared for his courage or his strength, or both, when he sat down beside the corpse, awaiting the usual punishment of the tomahawk, found no one come forward to make the attempt. He rose, and taking his station in one of the most public situations in the village, again exposed himself to what he considered the penalty merited by his crime; but with no better success. He then proceeded to the mother of the Indian whose life he had taken away, and placed himself entirely at her disposal. The woman replied, that to deprive him of life would in no way benefit her, but the only reparation she would require was, that the murderer should give her his son in place of the one whom she had lost. The murderer upon this told the woman that his son was too young and inexperienced to be any thing but a burden to her, but that if she approved of it he himself would become her servant, for that he was truly capable of supporting her. She agreed to the proposal, and the murderer passed with his family forthwith into her service.

There is another story still more remarkable. A woman named Jenny, whose husband had been killed by the friends of an Indian whom he had murdered, lived with her children amongst a tribe, one of whom was killed by her eldest son, a man of twenty-five years of age, and familiarly called "Tom." This person was, by the public voice, appointed for death, and as the executioners were about to inflict it, old Jenny appeared and persuaded them to allow her to be substituted for her son. In the few hours allowed her for preparation, she went to an American lady, who had always behaved charitably to her, to ask for a coffin and winding sheet, which she said was for her son. The request was complied with, and Jenny retired. In a short time, the lady heard that it was

Jenny, not the son, who was put up for execution, and she hastened to the spot for the purpose of preserving her; but when Jenny saw her come, she eagerly importuned the executioner to perform his duty, and this he accomplished without delay. We give the remainder in the words of the author:

During five years after this, Tom was treated with sneers and contempt by the friends of the old man whom he had murdered. They said to him, 'You coward; let your mother die for you! You afraid to die, coward.' Tom could not endure all this. Some time afterwards, he met a son of the old man whom he had murdered, on the bank of the Mississippi, ten miles from his home, and for some cause unknown, (probably he had been his principal tormentor,) plunged his knife into him, giving him a mortal wound. He returned home with indications of triumph, brandishing his bloody knife, and without waiting for inquiry, confessed what he had done. He told his Indian friends, that he would not live to be called a coward. 'I have been told,' he said, 'that I fear to die. Now you shall see that I can die like a man.' A wealthy planter, whose house he passed, he invited to witness how he could die. This was on the Sabbath. Twelve o'clock, Monday, was the hour which he appointed for this self-immolation.

Here, says our informant, a scene was presented which baffles description. As she approached the place, Tom was walking forward and back again, still keeping in his hand the bloody knife, which he seemed to consider, as the duellist does his sword or pistol, his badge of honour. With all his efforts to conceal it, he discovered marks of an agitated mind. The sad group present consisted of about ten men, and as many females; the latter, with sorrowful countenances, were employed in making an over-shirt for Tom's burial. The men, all except two brothers of Tom, were present, smoking their pipes with apparent unconcern. Several times Tom examined his gun, and remained silent. His grave had been dug the day before, and he had laid himself down in it, to see if it suited as to length and breadth.

When the shirt was completed, and handed to him, he immediately put it over another garment, the only one he had on; drew a pair of calico sleeves on his arms; tied two black silk handkerchiefs round each shoulder, crossed on the breast, and wrapped a third about his head. His long hair was tied with a blue ribbon, and he had a yard or two on each arm, above the elbow. The pipe of peace went round thrice. The old chief's wife then arose, retired into the bushes, and sang the death-song—in words rendered in English, 'Time is done; death approaches.'

This done, Tom went round and shook hands with every person present. While he held the hand of one of his neighbours, a white man, he said to him, 'farewell; you see me no more in this world. When you die, you see me.' His neighbour said, 'Tom, where are you going?' 'I am going to mother,' said Tom. 'Where is your mother?' 'In a good place.' 'But Tom, will you not wait? Perhaps the friends of the young man you killed will accept of a ransom. We will do what we can to save you.' Tom replied, 'No, I will die.'

No one demanded his death; for all who were interested, and would have considered their honour and duty concerned in it, resided at the distance of forty or fifty miles. The death-song was repeated, as was the shaking of hands. Both were again repeated the third and last time. Immediately after, Tom stepped up to his wife, a young woman of eighteen, with an infant in her arms, and another child two or three years old, standing by her side, and presented to her the bloody knife, which till now he had kept in his hand. She averted her face to conceal a falling tear; but recovering herself, turned, and took it with a faint forced smile. His sister was sitting by the side of his wife, so wholly absorbed in grief, as to be apparently insensible to what was passing; her eyes vacant, fixed on some distant object. It was a perfect picture of woe.

His pipe he gave to a young brother, who struggled hard to conceal his emotions. He then drank a little whisky and water, dashed the bottle on the ground, sung a few words in the Choctaw language, and with a jumping, dancing step, hurried to his grave. His gun was so fixed by the aid of a young sapling, as to enable him to take his own life. No one, he had declared, should take it from him. These preparations and ceremonies being now completed, he gave the necessary touch to the apparatus; the gun was discharged, and its contents passed through his heart. He instantly fell dead to the earth. The females sprang to the lifeless body. Some held his head; others his hands and feet; and others knelt at his side. He had charged them to show no signs of grief while he lived, lest it should shake his resolution. As far as possible, they had obeyed. Their grief was restrained till he was dead. It now burst forth in a torrent, and their shrieks and lamentations were loud and undissembled.—vol. ii. pp. 77—81.

A very interesting chapter succeeds, giving an account of the holding of a council even so late as the year 1826, at which two United States' Commissioners attended. The description of the scene is drawn from the work in which one of them (Colonel M'Kenney) gave a history of his tour.

In speaking of the diseases of the Indians, Mr. Thatcher informs us that there are many diseases known to the whites, of which the former tribes are totally exempt from any experience. They were visited, however, by the small pox in the middle of the last century, through their association with England, and it proved rapidly destructive, chiefly amongst the Cherokees. Naturally of good and hale constitutions, the Indians seldom labour under other maladies, except those which arise from immoderate or unwholesome food, or extreme fatigue, with exposure to night air. Their doctors confine their materia medica altogether to vegetables; but the main resource which they employ is *sweating*. In certain complaints they use burning and bleeding. The former is our actual cautery—that is, the application of a burning matter, such as a piece of torchwood or pine-knot set on fire, to the skin.

With respect to the religion of the Indians, there appears a tradition amongst them in which the deluge is obviously alluded to, although it is associated with other ideas which have no foundation in reason. But a belief in the immortality of the soul is common to every tribe, although they differ vastly from each other in their notions of the state of the soul after death: they likewise credit the doctrine of rewards and punishments. The way to earn the rewards is by being on earth a good hunter, and a great warrior, and to be master of a large number of scalps which belonged to the

enemies of the individual who possessed them. Nor was it an exaggeration in Pope to represent the poor Indian as convinced that—

——— admitted to an equal sky,
His faithful dog should bear him company.

They have annual sacrifices to appease the indignation of the Great Spirit, which they have raised by their sins; and in these sacrifices much personal suffering is endured from the infliction of a sort of torture. The penitent, resting on his knees, with his head inclined downwards, submits to the operation. The persons appointed to perform it, take up between the thumb and finger, an inch and a half of skin and flesh, with a portion of muscle, on the back side of each shoulder, and force a large dull knife through it. After this is withdrawn, splints, of the size of a man's thumb, are forced through them, to which are attached a couple of cords, descending from the top of the lodge; and by these he is drawn up till his feet are nearly raised from the ground. In the same manner splints or arrows are put through the arms below the shoulder, below the elbow, on the thighs, and below the knees; and attached to these splints are his bow and quiver, his shield, his lance, and medicine-bags, with several heads and horns of buffaloes.

He is now gradually raised by the cords until all these weights are free, and his feet six or seven feet above the ground. In this condition, with the blood flowing in streams from his hands and feet, he hangs in the most exquisite agony, uttering, in pitiful groans and cries, his earnest prayers to the Great Spirit to spare his life—to forgive his sins—and that he may be successful in battle, and always have buffalo in abundance for his subsistence.

The Indians bury their dead in the sitting posture, the grave being most commonly lined by the birch bark: its site is generally marked by a wild vine plant. Sometimes a fire is kept in the graves for several nights. Making presents of clothes and food to the deceased, and placing the articles near their graves, is a very common custom also; many tribes, too, go into mourning for their deseased relatives. Some of the natives in the northern districts have a great feast over the grave, and have games of all sorts performed on the occasion.

It is impossible for us to follow the author through the succeeding details, interesting and instructive as they are; we must, therefore, be content with assuring the reader, that if he has found in the above account any materials for his amusement, or that he thinks calculated to serve a higher end, he will find these materials most seriously multiplied in the very neat volumes themselves—of which we fear that we have given an account by no means worthy of their very rare merits, both in respect of the facts they contain, and of the style in which they are narrated.

Art. VIII.—*The Life of William Roscoe.* By his son, Henry Roscoe. In 2 vols. 8vo. with a portrait. London: Cadell. 1833.

Although productive of an inconvenient amplification in respect of its size, the plan of this work is yet one which is entitled to unqualified approbation. The mere catalogue of the years of the best man's life must always be read without profit; and it is only when he is represented as one amongst many objects, and surrounded with many circumstances, and when his relations with these objects and circumstances are minutely traced,—it is, we repeat, only then that his life becomes available as a legitimate source of practical instruction. The conviction of the truth of these premises appears to have presided over the mind of the present biographer in contemplating his project, and instead of limiting his descriptions to the mere results of the operations of his father's mental faculties, he penetrates into the depths of all the preceding processes from which those results intimately sprang, and in this way has provided for us a demonstration at once most curious and valuable in reference to the philosophy of the human mind.

Mr. Roscoe was of humble origin, and though destined, in consequence of the limited means of his family, to be appointed to pursuits too mechanical and altogether unworthy of his natural endowments, yet he was not the less prone to give, in his early life, striking indications of the high qualifications which he afterwards proved he was possessed of. He was first placed with a bookseller, and next was articled to an attorney, in whose service he contrived to earn a reputation for diligence, at the same time that he found leisure for cultivating the belles lettres. The whole history of his early years affords the most irresistible proof that Mr. Roscoe possessed that intuitive faculty which, in its effect upon the feelings and the fancy, directs the mind to poetry. The earliest of the productions by which his tendency to be a suitor of the muses was made manifest, is the ode composed to celebrate the foundation of a society for the encouragement of the arts of painting and design, which was established in Liverpool in 1773. In 1781, Mr. Roscoe having, in the mean time, entered into a thriving partnership as an attorney, was lucky enough to have formed a matrimonial alliance with a Miss Griffies, to whom he had been a long time attached, and who appears to have been, from her congenial tastes, as well as her abilities, fully deserving all his affection and constancy.

Mr. Roscoe vindicated his taste for the fine arts on many occasions, but especially by the exertions which he made to get up a society for promoting design and painting, in 1784, in Liverpool. At this society he delivered, in 1785, several lectures on the history of art, the knowledge and use of prints, and on the progress of engraving, and to him is the justly celebrated Fuseli indebted for an auspicious introduction to public life. Whilst his attention was directed to this subject, he produced a considerably long poem, called *The Origin of Engraving*, in which we find a remarkable passage in praise of Lorenzo de Medici, celebrated as the great restorer of art in the fifteenth century.

Whilst by his high character, his love of the arts, and his activity in diffusing a taste for them, Mr. Roscoe was rendering himself popular in Liverpool, he yet showed no disposition to conceal his feelings of hostility to the African slave trade. Unfortunately, at the era to which we are now directing the reader's attention, the merchants of Liverpool were so deeply involved in the nefarious traffic, that considerate men paused at the ruin which its abolition would effect. All Liverpool, not merely the merchants directly engaged in the trade, but the general mass of the population, whose interests were more or less involved in those of their wealthy neighbours, were bound as one man to oppose any attempt that might be threatened against their profitable occupation; and it required no little fortitude in that individual who, in such a community, would stand up and declare that virtue, and duty, and justice, nay, even mercy prompted him, as far as he could, to overturn the chief source of the opulence of the town, as a crime disgraceful to the country to which it belonged. Mr. Roscoe distinguished himself at an early period by displaying this fortitude; for his poem of *Mount Pleasant*, which, though not published for six years afterwards, was composed in 1771, contained a noble passage of indignant denunciation applied to this execrable commerce. A society having been formed in London, in 1787, for the purpose of effecting the abolition of the trade, it rallied all the scattered friends of the great principle of abolition, and its effect on Mr. Roscoe was to draw from him his beautiful poem entitled *The Wrongs of Africa*. The first part of this fine composition appeared in the summer of 1787, and was succeeded by the second part in the year 1788. This production met with great and general applause, and as it was wrought with an extraordinary degree of pathos, its influence in gathering disciples to the cause of the poor slave must have been incalculable in their number, particularly amongst those classes to whom the medium of politics was distasteful. But it was not to the attractions of the muse that Mr. Roscoe was disposed to confide the case of the oppressed African, and a prose pamphlet, which he issued in 1787, showing the injustice and impolicy of the slave trade, is only a more sincere and untrammelled declaration of his views than the restrictions under which, as a poet, he laboured, permitted him previously to make. It may not be uninteresting to mention, as showing the temper of a certain class of the time, that the "licitness" of the slave trade was openly maintained by some of the clergy. A minister of the Church of England, to which he had conformed from the Church of Rome, sent forth a pamphlet, in which he good-naturedly sought to quiet the consciences of the slave dealers by the blasphemous attempt to prove "the conformity of the slave trade with the principles of natural and revealed religion, as delineated in the sacred writings of the word of God!" It is scarcely necessary to add, that this outrage on public morality was duly noticed by Mr. Roscoe.

The breaking out of the French revolution furnished Mr. Roscoe with a fresh field for his ever active mind and liberal principles. About this era, too, prosperity in his profession enabled him to remove to a residence at Toxteth Park, about two miles from Liverpool, and having in its immediate neighbourhood a small dingle, celebrated by him in some very happy stanzas for its beauty, and the many delightful prospects which it commanded. This residence, however, he left; and, in 1793, having taken some land at Birchfield, on the northern side of Liverpool, he removed there with the intention of permanently remaining.

In several of his earliest works, Mr. Roscoe had given evidence of the great value with which he was impressed of the useful and benevolent character of Lorenzo de Medici, and we shall not be surprized that this partiality finally resolved itself into a resolution to commemorate the life of that illustrious restorer of the arts. The subject appears to have been recommended to him at an early period, during his association with a distinguished Italian scholar, the late Francis Holden, from whom he imbibed an enthusiastic attachment for Italian literature; and though his professional avocations did not permit him to cultivate it with the devotion which he desired, still he regularly renewed his acquaintance with it at intervals. His collections from Italian authors had, in 1790, amounted to a considerable quantity; but, from the difficulty of consulting many authors whose names he had on his list, his progress would have been considerably retarded, but for the kindness of a learned friend, Mr. Clarke, who had lived near Florence, and who lent his valuable assistance in making researches in the public libraries of that city. The copyright of the *Life of Lorenzo* sold for 1200*l.*; it was completely successful, and passed rapidly through three editions. He received many testimonies of admiration from the most exalted members of society, particularly from Lord Orford and Lord Bristol. The latter nobleman, with that gallantry in extending his protection wherever it might be most efficiently applied for the support of genius, sought, in the first instance, from Mr. Cadell, the publisher, the name and residence, as well as the profession, resources in life, and connections of the author of *Lorenzo*, and particularly inquired what present of books, pictures, or statues might be most welcome to him. Mr. Roscoe, with kindred liberality, declined all presents, being pretty well satisfied with the approbation of such an authority as that of his lordship. This noble person subsequently recommended Mr. Roscoe to undertake the life of Lorenzo's son, Leo X., offering him the use of his residence at Rome or at Naples to carry on his researches for that purpose; but Mr. Roscoe was unfortunately not in a disposition to avail himself of this liberal proposal. Amongst other correspondents who wrote their praises of his work to Mr. Roscoe, was that most indefatigable of all scholars and critics, Dr. Parr. The Doctor volunteered to make out a list of mistakes in some Latin passages which had been printed in the first edition. The catalogue was sent with the following letter:

> "I am determined to lose no time in acknowledging my good fortune upon the acquisition of a correspondent whose candour is worthy of his talents, and whose letters are fraught with all the elegance and all the vigour which decorate his publication. . . . I rejoice, Sir, not so much upon your account, as upon that of your readers, to whom you have opened so large and so delightful a field of entertainment and instruction, when you tell me that the 'Life of Lorenzo' has already gone through three editions, and that it will soon appear in an octavo form. The edition open before me is that of 1796. I borrowed it from the learned librarian of New College, Oxford; and I shall return it next week, because it belongs to a society, where you will have many readers very capable of appreciating your merit, and well disposed to acknowledge and to proclaim it. . . . By what the ancients would have called the *afflatus divinus,* I anticipated your willingness to let me speak with freedom; and your letter justifies me in ascribing to you that candour which is the sure criterion and happy effect of conscious and eminent worth. Indeed, Sir, I saw in your work vestiges of excellence, which, in my estimation, is of a much higher order than taste and learning. I found deep reflection, and therefore I expected to find a dignified and virtuous moderation in the science of politics. I met with sentiments of morality, too pure to be suspected of hypocrisy; too just and elevated to be charged with ostentation; and give me leave to add, that they acted most powerfully on the best sympathies of my soul. If, in this season of old corruptions and new refinements, a Fénélon were to rise up among us; and if, by a conversion in the understandings and hearts of sovereigns, not less miraculous than that recorded of Paul, he were appointed to train up the heir of a throne to solid wisdom and sublime virtue, sure I am that he would eagerly put your book into the hands of his pupil, and bid him—
>
> 'Nocturnâ versare manu, versare diurnâ.'
>
> "I am no stranger to the sweets of literary and social intercourse between kindred spirits; and therefore I wonder not that you call Dr. Currie your friend. Present my best compliments to him, and believe me," &c.—vol. i. pp. 181, 182.

On the continent, the work produced quite as powerful a sensation as it had done in England, and an Italian translation forthwith appeared of the Life; this was followed by another version in the German, by the celebrated Hurt Sprengal. Subsequently a French translation appeared in Paris, and in 1803 the English edition was reprinted in America.

Mr. Roscoe, at the period of his publication of *Lorenzo's Life*, showed the strongest evidence of his alienation from the details of his professional business. In the year 1793 he engaged in an extensive speculation, the object of which was to effect the draining and cultivation of an extensive tract of peatmoss at Chat and Trafford, in the neighbourhood of Manchester. The promise of a certain security with respect to property, which the operations in draining held forth, induced Mr. Roscoe to separate himself from duties which he could no longer endure, and in 1796 he retired from the turbulent life of an attorney. Shortly afterwards he proceeded to London, where, seemingly under the influence of some sudden impulse, he entered Gray's Inn as a law student, with the intention of going to the bar. But this ambition as capriciously died away as it had sprung up, and an attendance at commons for one term only, constituted the whole of the preparation which Mr. Roscoe ever completed for the rank of counsel. Through the hospitality of the Marquis of Lansdowne, he was enabled to extend, and very considerably exalt, the character of his friends and acquaintance, and returned to Liverpool after a short stay in the metropolis, with renewed energies. Some translations, and one in particular, of a poem called *The Nurse,* appeared from his pen soon after his return, and he gave his immediate friends reason to believe that he was diligently engaged upon the *Life of Leo the Tenth.*

In the fate of poor Burns, Mr. Roscoe took a very deep interest, and did not conceal, upon the death of the Scotch bard, his opinion, but rather indignantly expressed it, to the effect that the public had unjustly neglected this prodigy of genius. "It has of late," writes Mr. R. "been my opinion that great talents are, in the present times, often repressed for want of a very small degree of encouragement; and the death of poor Burns, which has occurred since I wrote to you, confirms me in this opinion. I cannot express to you how sensibly I am affected by this event. I had not, indeed, the pleasure of his personal acquaintance; but at the time he was taken ill he was preparing for a journey to Liverpool, and had done me the honour (and it is an honour of which I shall always be proud) of sending me word that he intended to pay me a visit. His example has fixed the value of high poetical attainments in Scotland, and they amount to the place of an exciseman, with a salary of fifty pounds per annum. Such has been the munificence of the Scotch peerage and the Scotch gentry to a man who has done more honour to his country than all the throat-cutters it ever bred. May they never have another opportunity of insulting genius with paltry and insidious rewards!"

In the year 1799, Mr. Roscoe having abandoned all thoughts of business, retired to Allerton estate, a moiety of which he had purchased. The residence is situated about six miles from Liverpool, and was laid out in such a way as was calculated to satisfy a lover of botany, and one who sought health in rural employment. Here his more substantial occupation consisted of his application to the *Memoirs of Leo X.* But from this retirement, in the course of a brief twelvemonth, he was recalled, in consequence of the embarrassed state of a banking-house, in which one of his dearest friends, Mr. W. Clarke, already mentioned, was a partner. The other members of the company invited the assistance of Mr. Roscoe towards a settlement of their affairs. He applied himself to the task, and finally became an active partner of a concern whose affairs he had succeeded in restoring to a favourable position; and thus were his literary labours completely suspended for a considerable interval. As soon as the calls on his time at the banking establishment began to relax, Mr. Roscoe devoted his hours to the favourite study of botany. In conjunction with some of the most eminent scientific men of his day, Mr. Roscoe succeeded in opening by subscription, and under the liberal patronage of the Corporation, a botanic garden in Liverpool, where he was visited by Sir James Smith, through whom Mr. Roscoe was afterwards elected a member of the Linnæan Society.

Of the immediate friends of Mr. Roscoe, there was not one to whose companionship he attributed more importance than to that of Dr. Currie, a man celebrated for his medical eminence, and still more for his able work, *The Life of Burns*. The loss of this friend he deeply lamented, but it was not a solitary privation, for, about this period, the country, as well as Mr. Roscoe, had to endure the calamity of the deaths of many a friend, and amongst whom is particularly to be noticed that of the illustrious Charles Fox. The reflections of Mr. Roscoe upon the scene which this rapid succession of final departures amongst his acquaintance produced, are worthy at once of his philosophy and his heart. "Surely," he exclaims, "the misery that usually attends the close of life affords one of the strongest proofs of a future state of existence. For how is it possible to suppose that the same Supreme Being, who has distributed such various and extensive happiness to his creatures, would finally conclude the whole with pain and distress? This view of the subject is the only one that can afford us any real consolation, either for the sufferings of our friends, or for those which we must experience ourselves. After a life evidently intended to exercise our virtues, and improve our moral powers, death may be considered as the last great trial of our fortitude; the display of which, as it exhibits a complete triumph over the weakness of human nature, seems the best calculated to terminate our labours in this world, and accompany us on our entrance into the next. In the meantime, we who survive are like soldiers in an army, who, as their ranks are thinned by the enemy, draw nearer to each other." The letter which Mr. Roscoe transmitted to Lord Holland, containing his observations on the conduct of Mr. Fox, is marked with a fine and well-tempered enthusiasm in the cause of freedom, and redounds highly to the credit of Mr. Roscoe.

The importunity which his more exalted friends (who merely echoed the genuine voice of the literary community of England) employed to induce Mr. Roscoe to hasten his labours on the great subject of the *Life of Leo*, completely succeeded, and the public hailed with delight the appearance of this work in the summer of 1805. The success of this performance was quite as brilliant, and its reception and adoption in other countries, through translations by first-rate literary men belonging to those countries, were as flattering as in the former case of the *Life of Lorenzo;* nor did the wanton asperity of the *Edinburgh Review* damp the curiosity of the public for the work, and much less did it retard the expression of that general admiration of his powers which the public universally felt towards Mr. Roscoe.

A new scene was now trodden by Mr. Roscoe, for his public virtues would have wanted that complete sanction which they deserved, if they were not sealed by a seat in parliament, secured to him exclusively by the uninfluenced suffrages of an enlightened body of electors. He was returned, but his experience in the house satisfied him that his best course was to relinquish the parliamentary character. Constituents were of a different opinion, and sought to force upon their modest favourite the high character of their representative. But in vain, for Mr. Roscoe determined to take no further part in politics as a senator, feeling that he could act more beneficially for his country through the press, and by means of his personal exertions at home. He accordingly declined another seat in parliament; wrote several pamphlets upon particular political exigencies, which arose unexpectedly, and by degrees returned to those literary pursuits which formed the great charm of his existence. He became, in the mean time, an active member of the African Association, and by his act proved the sincerity of his professions in joining such a society. An example of practical interference for the suppression of the infernal traffic has been given by Mr. Roscoe, of which the following are the particulars:

> In the year 1809 Mr. Roscoe was so fortunate as to receive the thanks of the African Institution, for his services in assisting to rescue some negroes from an attempt to recapture them in this country. A Brazilian vessel, called the Monte de Carino, under the command of a person whose name was Joze Antonio Cardozo, having arrived at the port of Liverpool, nine of the crew, who were negroes, and had been slaves in Brazil, were immediately arrested under process from the Borough Court of Liverpool, at the suit of the captain, Cardozo, and lodged in the borough gaol. The affidavit of debt, upon which this process was founded, stated that these men were indebted to the plaintiff for advances of money. They were carried, in handcuffs, to the prison, where they remained for about a month; when, the ship being ready for sea, the captain, attended by his attorney, and a gang of men, went to the gaol and produced discharges for all the prisoners from his suit. The unfortunate captives, aware that, on their release from confinement, they should be hurried on board ship and carried out again as slaves, refused to quit the prison; their fellow-prisoners declared that they would protect them; and the gaoler, with a humanity

which did him credit, afforded them the protection of the prison-walls. These circumstances reaching the ears of Mr. Roscoe, an immediate inquiry was instituted into them; bail was, by his direction, put in, in all the actions; and, with the assistance of the magistrates of the town, who acted with alacrity in the affair, such proceedings were taken as effectually secured the freedom of the negroes. Mr. Roscoe's exertions on this occasion procured him the thanks of the African Institution.—vol. i. pp. 477, 478.

The committee of this institution resolved that their thanks should be given to him for his humane and successful interposition on behalf of nine black men, lately confined in the borough gaol of Liverpool, by process for debt sued out by a Portuguese shipmaster, with the purpose of securing them till he should be ready to sail, and then forcibly carrying them into slavery. The committee congratulated Mr. Roscoe on his having thus been the instrument of delivering nine human beings from the dreadful state of negro slavery, and vindicating at the same time the justice of the British laws, which were fraudulently abused for purposes of oppression.

The strenuous exertions made at this period to preserve the country from being engaged in war, may be judged of from the numerous pamphlets which he published, and a great proportion of which appear to be extorted from him in the teeth of his own expressed resolutions to avoid the subject in future.

In 1811 and 1812, Mr. Roscoe's attention was chiefly absorbed by the measures taken by the friends of freedom to further the cause of reform. Mr. Roscoe, throughout this critical period, proved the sincerity and honesty of his purpose, and still rejected all overtures which tended to his restoration to a seat in the House of Commons. He found time, however, at this period, for the study of bibliography, and indulged upon that subject in a correspondence with Dr. Dibdin. His agricultural tastes, which were by no means left ungratified by Mr. Roscoe, were the means of introducing him to many eminent persons, and he seems to have been especially delighted with a pressing invitation from the hospitable Mr. Coke, to Holkham. This he accepted in 1814, and spent his time there with Dr. Parr and Sir J. Smith, in searching through the literary treasures with which that fine mansion abounds. The effect of the visit was so favourable upon him, that he signalized it as an event worthy of the best numbers of his Muse.

We now arrive at the melancholy era of Mr. Roscoe's career, when he was called upon to sustain one of those reverses of fortune which try the temper and firmness of men. It appears that, in consequence of embarking large sums in landed and mining property, the banking house of which Mr. Roscoe was a partner began to experience some difficulties towards the close of the year 1815. In the January following, the house was compelled to stop payment, and Mr. Roscoe's valuable property, with his various collections, fell a sacrifice to the general creditors. But many of his friends behaved on the unhappy occasion with a degree of generosity which could not but have proved a consolation even to such affliction as his. He had, however, an ample resource in the conscious integrity of his own mind, which must have supported him, not only with resignation, but also with cheerfulness; for it appears that he was able in November, 1817, to open the Liverpool Royal Institution, with a discourse on the origin and vicissitudes of literature, science, and art, and their influenee on the present state of society. He gave a considerable portion of his time at this period to questions of a purely philosophical nature, and maintained a correspondence with many of the scientific characters of the day. The circumstances in which, to the knowledge of all the world, Mr. Roscoe was now placed, led to the belief that he was ready to resume his literary labours, he having found them already profitable. He was importuned accordingly by various booksellers, to whom he expressed uniformly his intention to decline their commissions: but in the midst of all those teasing occupations, which were so well calculated to harass him, he did not relax in his efforts to make himself useful to the public, by lending himself to the foundation of new institutions, having useful purposes for their end, and by endeavouring to circulate amongst the mass just and sound principles respecting the welfare of society, civil and political. But even in these benevolent moods his mind must have been liable to be betrayed into a sense of the painful condition in which he was then placed, not only because he had done so little that was successful for his family, and still as little, as he believed, for promoting the public weal. How he must have suffered from the pangs of disappointment cannot be better explained than by the following beautiful lines:

God of my life, my hope, my fear,
  In whom alone is all my trust,
I feel the closing hour draw near
  That gives this fainting frame to dust.

Like the tired hart, at bay I stand,
  Thy toils have compass'd me around;
I wait the death-stroke from thine hand,
  And stoop resign'd to meet the wound.

Yet one fond wish still warms my soul,
  To thee in humblest hope exprest,
That, ere the darkening shadows roll
  To close me in their final rest,

Thou wouldst some worthier aim inspire,
  Some living energy impart,
Some holier spark of purer fire
  Rekindling in my dying heart;

That when, removed from grief and pain,
This fragile form on earth shall lie,
Some happier effort may remain
To touch one human heart with joy;

One nobler precept to bestow,
One kind and generous wish reveal
To bid the breast with virtue glow
To love, to pity, and to feel;

To soothe the ills it cannot cure,
The sufferer's injuries redress;
And through life's varied channels pour
The living stream of happiness.

Then, though in cold oblivion laid,
Some secret beam of heavenly glow
May pierce the dark incumbent shade,
And warm the dust that rests below.

This mouldering form, from God that came,
An instrument at his command,
Waits silent yet, through all its frame
The impulse of its Master's hand.

Smite, Lord! this frame shall own thy power,
And every trembling chord reply;
Smite, Lord! and, in my latest hour,
This falling frame shall ring with joy!

8th Feb. 1818.

In 1819, whilst his affairs were still in an unpleasant state of perplexity, Mr. Roscoe devoted much of his time and talents to the elucidation of the principles which should guide society in the regulation of its means of suppressing crime; but the termination of his affairs in bankruptcy induced him to retire once more from public life, and to seek occupation in his favourite pursuit—Italian literature. During the tedious proceedings which retained him in the bondage of a Chancery suit, for a long time before his certificate would be allowed, he was gratified by the voluntary and gratuitous professional services of Mr. Basil Montagu and Mr. Lowndes, and when at last he was restored to his family, by having obtained his certificate, he relinquished all mercantile business, and devoted himself to literature. His generous friends did all in their power to retrieve his shattered fortunes, and a fund of 2500*l.*, subscribed by them, was vested in trustees for his benefit and that of his family. He was afterwards kindly invited to Holkham again, where a congenial occupation was contrived for him in the compilation of a catalogue, expressly intended by the excellent proprietor to wean the innocent sufferer from the melancholy contemplation of his past sufferings. He returned in 1821 to Liverpool, with renovated health, and in better spirits than he left it. He now proceeded to employ himself for the booksellers, and soon produced his *Illustrations of the Life of Lorenzo de Medici.* But one of the most curious of his publications, namely, *The Memoir of Richard Robert Jones,* appeared about this time. The individual here mentioned was marked by the most extraordinary combination of mental extremes that has ever been presented to human contemplation. In his habits and ordinary conduct, he showed a deficiency of common sense which amounted almost to idiotcy, and the squalid state of wretchedness in which he usually appeared would have disgraced the most destitute of mendicants; but, extraordinary to relate, there was never known a scholar more profoundly skilled in the languages, or more deeply versed in all the elaborate mysteries of the Hebrew dialect, than this pitiable creature, as Dr. Parr, on personal examination, was able to testify. Jones, when he was first brought to the notice of Mr. Roscoe, was a poor Welsh fisherman, who in his small and humble boat acquired the Greek, Hebrew, and Latin languages, read the Iliad, and the works of Hesiod and Theocritus, in the original, studied the refinements of Greek pronunciation, and examined the connection of that language with the Hebrew. The wretched being read Latin with the greatest facility, and translated it either into Welsh or English, and with Mr. Roscoe he conversed in Italian and French. The prodigy is still, we are told, living in Liverpool, having exhausted the fund which had been raised for him by the sale of the Memoirs which had been prepared for him by Mr. Roscoe.

It would be quite a superfluous labour in us to attempt to follow the biographer through the account which he gives of the further labours of Mr. Roscoe in literature. His works are before the world, and they are too duly appreciated, or in other words, are too extensively known, to require from us any indications as to their number and nature. The valuable life of Mr. Roscoe terminated in June, 1831, his death being the result, we are informed, of dropsy of the chest. In the review of his character, which recounts his talents, his industry, but above all, the high-minded probity which uniformly distinguished his life, we fully and cordially agree with the biographer, to whom we cannot allude without saying, that the utmost praise is due to him for the admirable union of qualifications which he has brought to this very delicate and difficult task, and which has enabled him to succeed in a manner that few biographers can expect to attain.

Art. IX.—*England and the English.* By Edward Lytton Bulwer, Esq., M. P., author of "Pelham," &c. In 2 vols. Bentley. 1833.

It is with great propriety, and certainly with no inconsiderable portion of credit to himself, that Mr. Bulwer has patronized and acted on the shrewd injunction which is implied in the language of the judicious Montagu, when he said, "every now and then we should examine ourselves; self-amendment is the offspring of self-knowledge." If this be true of an individual, it is equally an axiom as respects a nation; for a large community, in a moral sense, is nothing more than an individual on a vaster scale, with propensities and liabilities proportioned to the amount of the difference.

The object of Mr. Bulwer's work, then, is to suggest to this very wayward nation, the policy, or, more strictly speaking, the obligation which rests upon it, of turning its own keen eyes on itself, examining, as it were, its own heart, with a view to estimate the nature and extent of those errors which more or less militate against its general welfare. We thank Mr. Bulwer for the pains he has taken in helping the conscience of England to the due discharge of this solemn duty, inasmuch as, with great diligence and research, he has compiled a very elaborate table of sins, which will very successfully prevent the possibility of this compunctious nation overlooking a single offence that can with justice be laid to its charge.

The work is divided into five books, each book being again separated into a variable series of chapters. This being obviously a convenient principle of arrangement, we shall be contented to abide by it in the course of the succeeding observations. The general object of the first book is to treat of the peculiarities which distinguish the English character, and in the opening chapter, Mr. Bulwer considers the remarkable feature which is produced in it by our passion for the unsocial. The main causes of this propensity, to which the mild and fallacious title of *domesticity* is applied, is traced by the author, first to our habits of trade, and next to the long-established influence of a very peculiar form of aristocracy amongst us. Mr. Bulwer contends, with respect to the first, that it is evidently the nature of commerce to detach the mind from the pursuit of amusement; fatigued with promiscuous intercourse during the day, its votaries concentrate their desires of relaxation within their home; at night they want rest rather than amusement: hence we usually find that a certain apathy to amusement, perfectly distinct from mere gravity of disposition, is the characteristic of commercial nations. It is not less observable among the Americans and the Dutch, than it is among the English; the last indeed have, in their social state, great counterbalances to the commercial spirit.

So much for the first cause, and with reference to the second, he says, that it is more latent than the other—that instead of springing from our liberty, it is the offspring of the restraints upon that liberty, and arises solely from the peculiar influences of aristocratic power. To the illustration of this latter influence in England, Mr. Bulwer devotes a whole chapter, tracing the causes which distinguish the moral superiority of the English aristocracy over every other, and showing how its influence operates on character, and further, how that character operates on legislative measures. He next dwells on the singularity of the revolution which has been effected in our feelings respecting foreigners, for we now, he says, no longer, as we used to do, hold the French in abhorrence. The odium which, in ancient times, we conceived against our Gallican neighbours, was a legacy bequeathed to us by traditions from early times; for as our forefathers had to struggle successively against invaders of the country, in the shape of Romans, Saxons, Danes, and, finally, Normans, it was natural that we should always feel an antipathy towards foreigners in general. This dislike was subsequently strengthened by commercial jealousy, and we were frequently annoyed at the rivalship of foreign traders who came to settle amongst us. Another reason for this hatred of strangers, but particularly of the French, is to be found in the Machiavelian policy which was acted upon, principally by the late Mr. Pitt; for it was the pride of all his military and naval agents to inculcate upon their men, that the very highest virtue of an Englishman was a deep hatred of the French. There can be no question that the feeling engendered both in the army and navy by this means, contributed to that inveterate spirit which led to so complete a triumph as crowned our share in the wars with France. But all is now changed—the long duration of peace, the consequent facility for mutual intercourse, and above all, the community of sentiment respecting liberty which exists between the two nations, have not merely removed the antipathy formerly subsisting, but have produced a degree of reaction which makes us fear that we are likely to fall into the opposite extreme, and submit ourselves too much to the influence of the French.

In proceeding with his illustration of the English, Mr. Bulwer attributes to the middle classes the possession of a quality called common sense, in which he thinks the highest as well as the lowest classes are strikingly deficient. This property, he considers, is an inevitable consequence of the habit of making bargains, and that, therefore, it is confined to the trading portions of society, not only in England, but also amongst the Dutch and the Americans. With respect to the absence of common sense amongst the highest classes, Mr. Bulwer offers an illustration which involves a fearful, but, we are afraid, too severely faithful a portrait of that class of the nobility which has hitherto been entrusted with the management of our foreign relations:

> Like the nobility of other civilized countries, our own are more remarkable for an extravagant recklessness of money, for an impatient ardour for frivolities, for a headlong passion for the caprices, the debaucheries, the absurdities of the day, than for any of those prudent and considerate virtues which are the offspring of common sense. How few estates that are not deeply mortgaged! The Jews and the merchants have their grasp on more than three parts of the property of the peerage. Does this look like common sense? But these excesses have been carried to a greater height with our aristocracy than with any other, partly because of their larger command of wealth, principally because they, being brought like the rest of the world under the control of fashion, have not, like the ancient sieurs of France, or the great names of Germany, drawn sufficient consequence from their own birth to require no further distinctions. Our nobles have had ambition, that last infirmity of noble minds, and they have been accordingly accustomed to vie with each other in those singular phantasies of daring vulgarity with which a head without culture amuses an idleness without dignity. Hence, while we have boasted of our common sense, we have sent our young noblemen over the world to keep that enviable reputation by the most elaborate eccentricities: and valuing ourselves on our prudence, we have only been known to the continent by our extravagance. Nor is this all: those who might have been pardonable as stray specimens of erratic imbecility, we have formally enrolled as the diplomatic representatives of the nation:—the oligarchical system of choosing all men to high office, not according to their fitness for the place, but according to their connexion with the party uppermost, has made our very ambassadors frequently seem the delegates from our *maisons des fous;* and the envoy of the British nation at the imperial court of Metternich and craft, was no less a person than the present Marquis of Londonderry.—vol. i., pp. 60—62.

Some of the more common accusations against the English character are ingeniously refuted by Mr. Bulwer, as we shall show from one or two examples. It is commonly made a matter of charge against us, that we are in raptures at a newspaper tale of murder, and that no spectacle can more delight us than that of a victim on the gibbet. Now, according to Mr. Bulwer, the persons who are most tender and most susceptible of terror, are those who will be most curious about it; from their ignorance of the nature of tragic crimes, their anxiety to be acquainted with them is greater, and thus he would lay it down as a rule, that the avidity with which we watch for descriptions of atrocities, is a complete proof how little such contemplations are familiar to our own hearts. Hence the very charge affords the most powerful answer to itself. The accusation of being a suicidal people is next examined by Mr. Bulwer, and is with great effect and with much pleasantry (not very germain to the subject, we must admit) flung back upon the accusers, who are principally the French. In England, the loss of fortune is the general cause of suicide; with the French it is mostly the adverse chances of the dice; but whilst in the one country we come to the resolution in sober sadness, and generally in a phrenzy of melancholy and despair, in the other they treat suicide as a play-thing, as an amusement quite in conformity with the national disposition to turn the gravest things into frivolities. "We do not, at all events," reproachingly exclaims Mr. Bulwer, "we do not set about it with the mirthful gusto which characterizes the *felo de se* in your Excellency's native land. We have not yet, among our numerous clubs, instituted a club of suicides, all sworn to be the happiest dogs possible, and not to outlive the year! These gentlemen ask you to see them 'go off'—as if death were a place in the *malle poste.* 'Will you dine with me to-morrow, my dear Dubois?'

"'With the greatest pleasure;—yet, now I think of it, I am particularly engaged to shoot myself; I am really *au desespoir!*—but one can't get off *such* an engagement, you know.'

"'I would not ask such a thing, my dear fellow. Adieu!—By the way, if you should ever *come back* to Paris again, I have changed my lodgings, *au plaisir!*'"

Exeunt the two friends; the one twirling his mustaches, the other humming an opera tune.

The national attributes of the English form the subject of some very striking passages in this work. The main principle of the greatness of England is her love of action, and hence her wonderful spirit of industry. As this is the distinguishing quality, the pervading genius which has poured abundant riches into our hands, and carried up our grandeur to the highest pitch, at the same time that it has extended our power to the furthermost ends of the earth, so should we guard it with sacred care, and, as the vestals of the ancient world, trim the pure taper, and preserve the flame both night and day. In speaking of another of the national attributes, namely, the universality of the principle of courage amongst the people, Mr. Bulwer takes occasion to enter into an examination of the construction of the army, its regulations and abuses, amongst which he particularly enumerates, and what is more remarkable, justifies, the practice of flogging. After describing the chief defects of the army service, Mr. Bulwer proposes some remedies. He recommends military schools for privates, where the principle of honour could be early instilled into them; the introduction of the system of *degrading*, as in the Prussian army; a system of certain promotion on particular conditions; the necessity of a certificate to character for every person entering into the service; and, lastly, a system of adequate pensions on retirement.

In book the second, Mr. Bulwer considers the society and manners of the English, one of the most characteristic features of which is the universal marketing of young women. In this respect we are only rivalled by the body of eastern slave dealers. We are, in short, a match-making nation, and the custom of open match-making to which we have been brought at last, is productive of many lamentable consequences, which are now for the first time noticed. For example, the practice alluded to encourages, according to Mr. Bulwer, the spirit of insincerity among all women,—

"Mothers and Daughters,"—a spirit that consists in perpetual scheming, and perpetual hypocrisy; it lowers the chivalric estimate of women, and damps with eternal suspicion the youthful tendency to lofty and honest love. In the next place, it assists to render the tone of society dull, low, and unintellectual; it is not talent, it is not virtue, it is not even the graces and fascination of manner that are sought by the fair dispensers of social reputation: no, it is the title and the rent-roll. You do not lavish your invitations on the most agreeable member of a family, but on the richest. The elder son is the great attraction. Nay, the more agreeable the man be, if poor and unmarried, the more dangerous he is considered; you may admit him to acquaintanceship, but you jealously bar him from intimacy. Thus society is crowded with the insipid, and beset with the insincere. The women that give the tone to society take the tone from their favourites. The rich young man is to be flattered in order that he may be won; to flatter him you seem to approve his pursuits; you talk to him of balls and races; you fear to alarm him by appearing his intellectual superior; you dread lest he should think you a blue; you trust to beauty and a graceful folly to allure him, and you harmonize *your* mind into "gentle dulness," that it may not jar upon his own.

Another characteristic of English society is the influence of *cliques*, which are described as consisting of some half-dozen little worthless persons, got into a certain eminence, God knows by what process, in some certain line, and who pretend, by virtue of this false assumption, to have the power of dispensing all kinds of reputations. The clique of Albemarle-street once ruled over the fountain of literary fame; but they are no more, thanks to the march of good sense; but the clique of fine ladies, and the clique of dandies still exist, and are nuisances that ought to be abated. There is, however, in genteel provincial society, quite enough to compensate for the objectionable principles which degrade that of the metropolis; and the reason appears to be, that in London, people know not their own station, whereas, in the country, the rank of every man and every family is fixed, and, consequently, they are contented with remaining what they really are.

Clubs compose another peculiar feature of English society. Mr. Bulwer gives his unqualified praise to those institutions as at present conducted, and prophecies, that the march of general improvement will ultimately cause the same system as exists in the clubs, to be applied extensively to the humble population of the country. Mr. Bulwer complains, that the highest classes of society in England form an exception to the corresponding classes in most other civilized countries, in the deficiency of elegance and accuracy in their conversation. According to this authority, the regular and polished smoothness of conversation, the unpedantic and transparent preciseness of meaning, the happy choice, unpremeditated, because habitual, of the most graceful phrases and polished idioms which the language affords—these, the natural care and province of a lettered court, are utterly unheeded by the circles of the English aristocracy. Nor is there any other circle, since literary men with us are so little gregarious, that repairs their inattention; and our rational conversation is for the most part carried on in a series of the most extraordinary and rugged abbreviations—a species of talking shorthand. Hesitating, humming, and drawling, are the three graces of our conversation.

The refinement which is so general, and at the same time so truly impressive in the higher orders in France, is derived from the peculiarity of the constitution of society; for men of letters and genius are constantly drawn towards the upper classes, and thus a sort of grace, purely spiritual or intellectual, is conferred upon them. In England, a wide difference from this state of things exists, and here it is usual to consider a man of genius an eccentric, unfit for society; so that it is seldom that men, distinguished by their intelligence, are found frequenting what is usually called the best society in this country. In truth, literary men, as such, have no specific relation whatever in society; and it generally happens, that whatever position they do occupy, is determined not by their eminence in letters, but by their birth, connexions, and sometimes their wealth. The whole chapter on literary men is excellent, and shows in the writer a perfect power of penetration into the main springs of human action.

Mr. Bulwer devotes an elaborate paper to the social habits of the population, and enters minutely into the operation of the poor laws, which he unsparingly condemns in principle. From this he proceeds to the terrible history of early suffering which is developed in the parliamentary reports and minutes connected with the factory system. From this general view of the operative classes, and of the elements which influence their condition, it is concluded by Mr. Bulwer, that their common characteristic, even amidst all their sufferings, is "a desire to better their condition." They all have the wish for knowledge. They go to the gin-shop, and yet there they discuss the elements of virtue! Apprenticed to the austerest trials of life, they acquire a universal sympathy with oppression. "Their country is the world." You see this tendency in all their political theories; it is from the darkness of their distress, that they send forth the loud shouts which terrify injustice. It is their voice which is heard the earliest, and dies the latest, against wrong in every corner of the globe; they make to themselves common cause with spoliated Poland—with Ireland, dragooned into silence—with the slaves of Jamaica—with the human victims of Indostan: wherever there is suffering, their experience unites them to it; and their efforts, unavailing for themselves, often contribute to adjust the balance of the world. As (in the touching Arabian proverb) the barber learns his art on the orphan's face, so legislation sometimes acquires its wisdom by experiments on distress.

Mr. Bulwer, for the purpose of changing this demoralized condition of society, proposes two methods of cure, the one physical, the other moral. The first consists in restraining pregnant women from weakening and exhausting toils—and preventing too young children from labouring at all, or at all events from labouring too long. The moral cure, which is to crown the success of the physical, is comprehended in the single word—education. The advantages which are usually represented as being derived from public charities, are placed in this work in a very doubtful point indeed. The Reverend Mr. Stone, a clergyman of London, has in a vein of happy humour illustrated the abuses to which the facilities of obtaining public assistance are liable :

> He supposes a young weaver of twenty-two marrying a servant-girl of nineteen. Are they provident against the prospects of a family—do they economise—toil—retrench ?—No : they live in Spitalfields, and rely upon the Charitable Institutions. The wife gets a ticket for the "Royal Maternity Society,"—she is delivered for nothing—she wants baby-linen—the Benevolent Society supply her. The child must be vaccinated—he goes to the Hospital for Vaccination. He is eighteen months old, "he must be got out of the way;"—he goes to the Infant School ;—from thence he proceeds, being "distressed," to the Educational Clothing Society, and the Sunday Schools. Thence he attains to the Clothing Charity Schools. He remains five years—he is apprenticed gratis to a weaver—he becomes a journeyman—the example of his parents is before his eyes—he marries a girl of his own age—his child passes the ancestral round of charities—his own work becomes precarious—but his father's family was for years in the same circumstances, and was always saved by charity ; to charity, then, he again has recourse. Parish gifts of coals, and parish gifts of bread, are at his disposal. Spitalfields' Associations, Soup Societies, Benevolent Societies, Pension Societies—all fostering the comfortable luxury of living gratuitously—he comes at length to the more fixed income of parish relief—"he begs an extract from the parish register, proves his settlement by the charity-school indenture of apprenticeship, and quarters his family on the parish, with an allowance of five shillings a week. In this uniform alternation of voluntary and compulsory relief, he draws towards the close of his mendicant existence. Before leaving the world, he might, perhaps, return thanks to the public. He has been born for nothing—he has been nursed for nothing—he has been clothed for nothing—he has been educated for nothing—he has been put out in the world for nothing—he has had medicine and medical attendance for nothing—and he has had his children also born, nursed, clothed, fed, educated, established, and physicked—for nothing !''—vol. i., pp. 231—233.

In book the third we have a copious exposition of the state of education, both aristocratical and popular, and of the general influences of morality and religion in this country. Mr. Bulwer shows the defects of the scholastic institutions provided for the higher classes, and strongly recommends to that body the policy of effecting a change, which shall be able to substitute for a superficial education, now the habitual result of their instruction, a real and sound one.

Some admirable and highly practical remarks follow, in this volume, on popular education, on the Church of England as a medium of instruction, and on the progress of intemperance in these countries. The subjects comprized in this list are comparatively familiar to most of our readers, so that we pass them over, in order to reach topics which, possessing nearly as much interest, have also a considerably greater portion of novelty. Of the latter we may mention Mr. Bulwer's chapters on literature, but especially on the influence of the press, the nature and extent of which he very judiciously appreciates. A newspaper is undoubtedly the representative of opinions, but not, as is so erroneously believed, of the individuals who conduct it, but of those amongst whom it circulates. Attention to this very delicate, but at the same time very important distinction, will render the whole business of newspaper circulation perfectly intelligible. The function of a newspaper is not to establish new theories, or to make proselytes to new doctrines; it only circulates amongst those with whose opinions it agrees; it adheres to the support of those opinions, and is constantly employed in discovering fresh arguments for the maintenance of the cause to which it is attached. But it is equally true, that newspapers do occasionally originate opinions and public impressions, which have a considerable share in modifying the state of society. Some very curious remarks are also made by Mr. Bulwer, on the anonymous principle on which the various periodicals are conducted, on the causes why the press is so generally anti-aristocratic, and lastly, on the advantages of publicity.

In the portion of the second volume, in which Mr. Bulwer comes to speak of the general state of literature, we find him strongly impressed with a belief that it is subject to the charge of sterility. There is no doubt that we possess amongst our contemporaries writers of extraordinary powers, and of competency to render justice to the subjects which they have selected for their studies; but then the eternally recurring question is put, "where are the fruits —where the great prose-works—where the master-pieces of criticism and the belles lettres?" In the department of imagination, poetry, for instance, we shine the brightest star of the intellectual firmament; but in every branch of literature, history, moral philosophy, politics, (save always political economy,) we have scarcely a writer who deserves to have his name placed even second in rank to those of former times who have obtained the first place. In his very interesting dissertation on this subject, Mr. Bulwer takes occasion to characterize some of the chief writers of modern times, such as D'Israeli, Hazlitt, Southey, &c. But upon consideration, Mr. Bulwer thinks he perceives a cue to the mystery which involves the right answer to the question already put—" where are the evidences to be found of the existence of mighty writers amongst us?" The reply is, that we must seek them—not in detached, avowed, and standard publications—we must search for them in the periodicals, the quarterly, the monthly, and in some few instances, the weekly journals. Some commentaries follow on portions of Byron's works, and the conclusion to which the remarks of Mr. Bulwer, in this part of his work, gives rise, is, that Lord Byron must be regarded as the type of his age, and that whilst the merits of his eastern tales are over-rated, his tragedies are altogether under-valued. But after thus pursuing his main task in selecting the more popular influences of the intellectual spirit of the present day, he is unwilling to dismiss the subject without noticing that deep under-current of imagination and intellectual power, formed by writers whose influence is of a nature that is incapable of being buoyant on the surface. Wordsworth and Shelley are selected as the representatives of this particular class, and of the former especially, Mr. Bulwer entertains the very highest opinion, representing him as being peculiarly German in his mental habits, from his singular "householdness" of feeling, from the minute and accurate manner with which he follows his ardour for nature into the smaller links and harmonies which may be considered as her details. We shall not follow our author through the series of reflections which he makes on the degree of excellence, and of corresponding influence, to which the chief poets of this country have arrived, as instruments of moral influence; but Mr. Bulwer appears to be satisfied, that between Byron and Scott, and Wordsworth and Shelley, the four "kings of verse," imaginative literature has usurped the power which properly belongs to the jurisdiction of philosophical literature; and thus he shows that one of the most decided impressions which mark the present time, has been the result of its imaginative literature (including, of course, the novels by Sir Walter Scott).

One of the most judicious statements which the author has made, is that concerning the present abundance of cheap publications, which no doubt are very excellent things in themselves, inasmuch as they diffuse information, but then how little do they advance it! He next remarks, that the style of modern writers is improved in clearness, in spirit, and in approximating more to a natural state than formerly; but he adds, that it is less erudite and less polished, and that it is much oftener tainted by extravagance than before.

The observations of Mr. Bulwer upon the drama are just and convincing, and from the attention paid by him in his parliamentary capacity to the subject, his remarks assume an authority which merits a great degree of confidence. The suggestions which he offers respecting the sources of interest in dramatic compositions, should be carefully studied by those who are interested in this branch of our literature.

In resuming the question respecting the present state of moral philosophy in this country, Mr. Bulwer shows that the only form in which philosophy is now studied, is that of politics, and that in the pursuit of political economy will be found at present all those superior minds which, under different circumstances, would have addicted themselves to metaphysical and moral researches; and as a personal illustration of the truth of this representation, Mr. Bulwer presents us with an account of the labours of Jeremy Bentham. In the chapter on the state of science, the author strenuously contends, that the adepts in the higher branches of science, in those which produce what is merely as yet theoretical, should be encouraged by the State; whilst, in most cases, those who contribute inventions of practical value, will be amply remunerated by the natural operation of a general sense of the service rendered by them. The distribution of patronage and the perverted exercise of aristocratic influence, as respects their operation on the scientific world, and particularly as carried on through the medium of the Royal Society, form the materials of a considerable portion of this volume. In his views on this question, however, we must say that Mr. Bulwer too servilely adopts the facts and reasoning of Mr. Babbage, and it would be easy to demonstrate that their notions about the scientific circles of Paris are any thing but correct.

With respect generally to the state of the arts, including sculpture, painting in all its branches, engraving, and architecture, the result of the consideration which Mr. Bulwer extensively affords to each of these subjects, may be thus summed up: First, that there is no cause to complain of their decline;—secondly, that as those efforts of art most adapted to private favour have succeeded far more amongst us than those adapted to the public purposes of a state, so the absence of state encouragement, and the preponderance of individual patronage, have operated prejudicially on the grander schools. Even (with a few distinguished exceptions) our finest historical paintings, such as those of Martin, are on a small scale of size, adapted more for the private house than the public hall; and it is mostly on achievements which appeal not to great passions, or to pure intellect—but to the household and domestic interests—that our higher artists have lavished their genius.

"But (concludes Mr. B.) as I consider that the architecture of a nation is one of the most visible types of its prevalent character, so in that department all with us is comfortable and nothing vast. A sense of poetry is usually the best corrector and inspiration of prose—so a correspondent poetry in the national mind not only elevates the more graceful, but preserves also a noble and appropriate harmony in the more useful, arts. It is that POETRY OF MIND which every commercial people should be careful to preserve and to refresh."

The fifth and last book in the work contains a view of the political condition of the country. To follow our author through the details of this branch of the general subject, would carry us much too far; besides we have many motives for believing that every question included in this branch has been fully brought before the public in a manner to justify the conclusion that it will be properly and fairly treated. We feel assured, in the mean time, that the public will agree with us in awarding the praise due to industry and ingenuity to Mr. Bulwer, for the display of both which he has made in this work: we wish it every success, being satisfied that the important questions of which it treats could not by possibility be examined with a happier combination of talent, judgment, and authentic information, than Mr. Bulwer has brought to the task.

ART. X.—*Flowers of the East. With an Introductory Sketch of Oriental Poetry and Music.* By EBENEZER POCOCK. 1 vol. London: Hamilton, Adams, and Co. 1833.

THE minstrelsy of Persia is an object of very interesting and very instructive speculation, a fact which we shall readily be inclined to acknowledge when we remember that she continues to be at this very hour the fairy land which we used to read about in our childhood, when we mingled in spirit with her heavenly peris, and listened to the sounds of the Ghuzul as they floated on the breeze which carried the richest aromatic odours to please one sense, whilst it bore the notes of a delicious melody for the gratification of another. We find from the work before us, that the kindred arts of poetry and music are still cultivated in the romantic regions of the East, with the same fervour as Firdousee and Nizami, with all their divine endowments, were once inspired. Lately, indeed, we have been so much taken up with our own poetry, that we have not had time almost to give our attention to any other; but if it were only for the purpose of interrupting the self-adulation to which we appear to have been of late so severely condemned, we shall not hesitate to invite the public to the consideration of the peculiarities which belong to the wonderful muse of Persia.

We find that so far as long poems, such as those of the epic dimensions, are concerned, the Persians are desirous of just remaining as they are, being to all appearance perfectly satisfied with the standard productions of this class already to be found in their literature. It is only in the smaller compositions, in the lyrical and elegiac stanzas, that they are accustomed to admit of any innovations, and here they well make up, by the multiplicity of varieties, for the restrictions by which they are bound in the former department. So abundant are these varieties, and so important is it held that they should be carefully distinguished from each other, that the nomenclature of the songs and airs of Persia is become a distinct study in itself.

The true lyric, as it is understood by us, is called the Ghuzul, and it is usually accompanied by the lyre. This sort of poem is composed of several distichs, which have one standard measure: the first couplet is a pair of rhyming hemistichs, called Moothu. Formerly it was allowed to be very long, but now it is by general consent limited to twelve distichs. Under this head may be ranked, compositions expressive of the grief of unhappy love; encomiums on love and friendship; the beauty of a beloved object; the anacreontic; and, not unfrequently, the mystic tenets of the Soofee; and as the subject may demand, is addressed either to a friend, or to some fair lady; in the last couplet, the poet generally introduces his own name.

The Soofee here mentioned is a religious Mahometan, who is devoted to prayer and solitude. The compositions under the head just mentioned, are accompanied most commonly by the sounds of an instrument called chung, which is a sort of harp. The Quseeduh is that sort of song which we technically denominate idyllium, a word that usually denotes a short poem on a pastoral subject; it is generally made use of when the composer has to express either encomium or satire, or to speak in a moral strain. Thus it will be seen, that it very much resembles the Ghuzul, except in this respect, that it must consist of more than twelve couplets, and the first two or three of these couplets must be rhyming distichs. The terminating verses of the Quseeduh, when it is written as an encomium, is called the "dua ta beed,"—" as long as it endures may you exist." All those poems which are written under the influence of love, are privileged with a particular designation, the word "Tushbeeb" being used, as it signifies a description of youth and beauty.

Other short forms of poetry are the Roobae, consisting of two distichs, with alternate rhymes, like our elegies—the Byt, a couplet which may be in rhyme or not, like our heroics—and the Musnuvee, or short rhyming lines, which are said by the Persians to be wedded. The Persian poets copiously employ images in their descriptions; the vegetable world, the firmament with its unnumbered luminaries, supply rich and shining models whereby these bards attempt to convey some notion of the attractions of the mistress of their affection. In the code of the minstrel lovers of Persia, love and life are merely convertible terms, and the word "jan" means both life and the object of one's affection. One remarkable feature in the poet's address is never missing, namely, an apostrophe to himself and to his birth place. In many of the lyrics, too, we find the poet professedly addressing his mistress in language the most enthusiastic; and it is not until we come to the close of the stanzas that we find that its object is quite distinct from the sublunary one which we had supposed, being directed to the Supreme Being himself. The fair damsel who forms the ostensible principal of the lyric is often treated by the poet as a ray of the divinity, who, by her resplendent beauty, reminds him of the glory of the original.

Mr. Pocock gives some curious explanations of the laws of metre and prosody adopted by the Persians; but these are insignificant in comparison with the account which he presents to us of the improvisatori of the east. We can trace something like these characters in the Old Testament. The effusions of Moses, of Miriam, Baruch and Deborah, can only be regarded in the light of those bursts of eloquence or poetry, which possess the order and the exactness of premeditated compositions. Even at this day, we are told by the author, it is not unusual in Spain, at an evening's entertainment, (in the country especially,) for one of the most gifted of the intellectual coterie there assembled, to rise up, and extemporaneously give a poetic challenge to some individual in the company, in what measure he may please; from this the challenged does not shrink; and (on the contrary) generally comes off with honor. This is styled the "bola;" because the challenger, at the close of his short poem, exclaims, "bola;" and this term is, in all probability, an Indian vocable, since it signifies "speak," or "reply." But we must return from this digression, to confine our attention more closely to the east, the great source of the improvisator.

During the conquests of the Mohamedan power, the sultans of Bagdad always numbered amongst their retinue a number of improvisatori, and during successive Caliphates, the names of several persons are recorded as having distinguished themselves in this art. Professor Carlysle, an admirable oriental scholar, thus accounts for the origin of the curious practice of *improvising*, at least in the eastern world:

"Carawash, sooltan of Mousel, being one wintry evening at a party of pleasure along with Barkaeedi, Ebn Fahdi, Aboo Jaber, and the poet Ebn Alramacran, resolved to divert himself at the expense of his companions. He therefore ordered the poet to give a specimen of his talents, which at the same time should convey a satire upon the three courtiers, and a compliment to himself. Ebn Alramacran took his subject from the stormy appearance of the night, and immediately produced these verses:

"Lowring as Barkaeedi's face
The wintry night came in;
Cold as the music of his bass,
And lengthened as his chin!

"Sleep from my aching eyes had fled,
And kept as far apart,
As sense from Ebn Fahdi's head,
Or virtue from his heart!

"The devious paths my footsteps balk'd,
I slipp'd along the sod,
As though on Jaber's faith I'd walk'd,
Or on his truth had trod!

"At length the rising king of day
Burst on the gloomy wood,
Like Carawash's eye, whose ray
Dispenses every good!"—pp. 30, 31.

Traces of the existence of improvisatori in ancient Greece are found, and we know that Italy in modern times is crowded with professors of this art. Whether or not Greece and Italy are indebted for it to Persia, remains a doubtful question; certain it is, however, that the productions of the Italian improvisatori stand unrivalled, and are distinguished from all others by their superior merit.

In no department have the eastern countries shown more ingenuity than in the invention of musical instruments, and it is generally believed that some of those in use in modern Europe were originally derived from the east. A brief view of the instruments now most popular in Persia may not prove uninteresting. The shuh-shuh is an instrument with four strings, not unlike a violoncello; the ubur is a common lute. The seelee has a large hollow, with a deep tone. The yunum is a large instrument, strung with brass wires, and struck with a short plectrum. The burboot is a favourite species of lute in Persia, said to have been invented by a famous musician of that name, who was tutor to Khasrou Parveez, king of Persia. This instrument, indeed, under the name of barbiton, was known to the Greeks, being introduced to them from Persia. The ujuk resembles the guitar. The ood is, strictly speaking, a lute, and is a favourite amongst the Arabians. It has four strings; viz. the zeer, or most acute; the mutslimothlik, tuned a fourth below the zeer; the mutsulluts, a third below the mutsni; and the bem, or bass, tuned a fourth below the mutsulluts. The shusta (from shush, six,) has six strings, and is of the guitar species; the roobab has three strings, and has a body shaped somewhat like a tortoise. The qitar is a six stringed instrument, the cithara of the Greeks and Latins, as also the catrous of the Chaldeans; and is the parent of the guitar of Spain, being introduced into that country by the Arabians, together with the gallant custom of serenading the ladies; on which occasion, as Mr. Richardson observes, not only the words of the song, but the melody, and even the colour of their habits, were expressive of the triumph of the fortunate, or the despair of the rejected lover. The other names of the lute and harp species are, the kiran, the mizhur, the kunarut, the kumanchuh, and the zuntoor. The koonjbad seems to be the Eolian harp; the miskul, a species of Pan's reed-pipe, of unequal lengths; and the tooloombuh, a water-organ.

Another instrument is the Kumanchuh, made of mulberry-wood, which has three strings, and is played with a bow. In Sir Wm. Ouseley's collection of Persian manuscripts, is a paper on its manufacture, from which we find that silken strings are recommended as best adapted to it. The reason given will no doubt make the reader smile, inasmuch as it is founded on a supposed sympathy between the strings and the wood, the strings being the production of silkworms, which constantly feed on the mulberry-tree. A similar superstition has given rise to another regulation in the manufactory of these articles; namely, that no attempt should ever be made to furnish the same burboot with strings from a wolf's and sheep's intestines, for if brought together, these strings will either give out no sound at all, or if they yield one, it is sure to be of the most discordant and disagreeable nature.

The drums, the invention of which belongs to the Arabians, are numerous, and vary indefinitely in size, shape, and in the power of emitting sound. Formerly the Persian field-officers had them attached to their saddles, and beat the word of command upon them. The military drum, which is formed on an immense scale, and is the only one played in the palace or at head-quarters to announce the emperor's approach, is called Koos. Not less abundant are the wind instruments, one of which, the trumpet, called Kurrunai, was employed by Tamerlane in consequence of the terrible sound which it sent forth, and which resounded to a distance of several miles. A more graceful and milder music proceeds from the Nychuh, a sort of pastoral pipe, to the sounds of which the Dervishes usually perform their holy dances. But the most curious feature in the history of their music is, that which relates to their manner of noting music, which is by forming an oblong rectangle, divided by seven straight lines, perpendicular to its sides, and representing, together with the two lines of its superior and inferior extremities, eight intervals. Each of the lines is of a different colour, which it is important to remember. The "yuk" is green; the "doo" red; the "see" blue; the "char" violet; the "punj" camomile-yellow; the "shush" amber-black; and the "huft" a bright blue. But not unfrequently, the name of the letter marks the interval; as, alif, instead of yuk, &c.

Sir William Jones, in speaking of the music of Persia, shows, by an elaborate analysis of their method, that the modes which they have fixed for varying the sounds amount to no less than eighty-four, and these they distribute, according to an idea of locality, into twelve rooms, twenty-four recesses, and forty-eight angles or corners.

For the materials of the foregoing statement we are indebted to the researches of Mr. Pocock, who has laid before the public the results of his inquiries into the state of Persian music, and has placed them very suitably, in the form of prefatory matter to the great poem which forms the principal portion of the *Flowers of the East*. The *Pund Namuh* is a production which has been long celebrated in the eastern world, not merely as a splendid monument of poetical genius, but as a text-book containing the elements of a moral code, which is generally employed for the purposes of education throughout the Persian empire. The author of this great work was Shykh Suúdee, of Shiraz, who flourished about the beginning of the 12th century. Being a member of the religious order of Dervishes, he spent the chief part of his time, according to the rules of that body, in travelling, and having accidentally, in one of his religious journies, placed himself in the power of the Moors, he was taken prisoner, and condemned to labour in the works before Tripoli. Whilst thus employed, he happened, by great good fortune, to have been recognized by a merchant of Aleppo, to whom he had previously been known, and who generously paid down for his ransom ten golden crowns, and afterwards gave him his daughter in marriage. In one of his works, entitled *Goolistan*, the poet humourously relates the account of his captivity, his redemption, and his marriage :—

> " Being completely wearied with the society of my friends at Damascus, I turned my face towards the holy wilderness, (the desert of Jerusalem) and took up companionship with the brute creation, until the time that I became a prisoner to Frankish chains. They detained me in the moat of Tripoli with some Jews to dig clay, until one of the chief men of Aleppo, between myself and whom there subsisted an old intimacy, passing by, recognised me, and said, ' in what state do I see you ; and how do you pass your time ?' I replied, I had fled from mankind to the mountains and desert, since on no other than God can we place dependance ; imagine what my condition was at that moment, when I was compelled to associate with worse than men.
>
> " He took pity on my miserable condition, and for ten dinars freed me from the captivity of the Franks, and took me with him to Aleppo. He had a daughter whom he gave me in marriage with a portion of one hundred dinars. After a certain time had elapsed, she proved of a bad disposition, contentious and disobedient, and began to be abusive, and destroyed my happiness ; as they have said,
>
> " A bad tempered woman, in a good man's house,
> Even in this world is his hell."
>
> " Beware how you connect yourself with one of a bad disposition,
> And defend us, oh our Lord, from this fiery trial !"
>
> " On one occasion, lengthening the tongue of reproach, she said, ' art thou not he whom my father redeemed from Frankish captivity for ten dinars ?' I said yes ; he certainly redeemed me for ten dinars, but delivered me into your hands for a hundred."—pp. 56, 57.

The *Pund Namuh*, as we have before hinted, is a composition intended for the instruction of the Persians in the principles of the ethical doctrines which are taught in the religious system of the country. The translations which Mr. Pocock has now given to the public, appear to possess every qualification which is requisite to constitute a good version, and he informs us that his object has been to sacrifice every other consideration to the main purpose of presenting the composition of the Persian poet to his reader, as nearly as possible in the same circumstances as he himself was able to peruse it. For our own parts, we have been quite surprized, and indeed charmed, with the unexpected benevolence, the truly bold, liberal, and virtuous principles, which are inculcated in the poem. The following denunciation of oppression is marked by an energy, and a passion for freedom, which could only emanate from the noblest instincts:

> As lovely gardens, wrecked by Autumn's blast,
> Whirlwind Injustice o'er this earth hath past.
> Thus, should Oppression o'er all ranks incline,
> Thine empire's sun shall mourn a swift decline;
> For he who hurls its baleful fires on high,
> Wrings from the tribes of earth the avenging sigh.
> O'er feeble poverty, who bears fierce sway,
> Doubtless shall tread hell's dark and cheerless way;
> Since hearts oppress'd, that sigh for liberty,
> Spread wide the flames of strife o'er land and sea.
> Yet pause at last! and scan yon narrow grave,
> Nor whelm the wretched with Oppression's wave.
> Lend not thy soul to act the tyrant's part,
> Slighting the sighings of a people's heart;
> Nor deal th' afflictive curse thy subjects dread,
> Lest God's swift vengeance light upon thy head.—pp. 69, 70.

There is a passage in an early part of the work on the Glory of Generosity, a virtue which seems to have been particularly prized by the Persians; and the name of Hatem, an Arab, who distinguished himself by this qualification, has been so gratefully honoured by the country, that it is incorporated in the Persian language as a designation for an act of generosity. As an example of the liberality of his character, it is related, that a King of Yemen, being jealous of Hatem, commissioned one of his sycophants to go and destroy the life of Hatem. The courtier proceeded on his murderous embassy, and arrived at the desert where the Arabs were encamped. Not being acquainted with the person of Hatem, the agent wandered about amongst the tents, and was at length accosted by a man of prepossessing address, who ultimately invited him into his tent. After a splendid repast, he offered to take leave, but the Arab requested him to prolong his visit. "Generous stranger," answered the officer, "I am confounded by your civilities, but an affair of the utmost importance obliges me to depart." "Might it be possible for you," replied the Arab, "to communicate to me this affair, which seems so much to interest you? You are a stranger in this place; if I can be of any assistance to you, freely command me." The courtier resolved to avail himself of the offer of his host, and accordingly imparted to him the commission he had received from the king. "But how," continued he, "shall I, who have never seen Hatem, execute my orders?

Bring me to the knowledge of him, and add this to your other favours." "I have promised you my service," answered the Arab, "behold, I am a slave to my word. Strike," said he, uncovering his bosom; "spill the blood of Hatem; and may my death gratify the wish of your prince, and procure you the reward you hope for." The courtier, thunderstruck by what he had heard, fell upon his knees, and cried out that he could not lay his sacrilegious hands upon such a being, and when, on returning, he related to the king what had happened, the latter participated in his admiration, and joined in applauding his unparalleled generosity. We give the poetical passage in which this virtue, thus so strikingly developed, is eulogized by the Persian poet:—

> Whoe'er my soul the feast of Bounty spreads,
> His name throughout this orb, a lustre sheds:
> Worlds of renown, the grateful theme proclaim,
> And sure Prosperity enshrines his name.
> No traffic, nobler in this busy sphere,
> Than this bazaar, more crowded, none appear!
> Sure fount of joy, of termless bliss to thee,
> Whose meed is radiant life's eternity!
> Thy fame, (cheer but yon heart thy generous store,)
> A full-voiced world, shall hail from shore to shore.
> Thence, constancy of love directing all,
> Bless like the Lord of life, each suppliant's call.
> Choice of those heaven-born sons, the amiable,
> With whom prosperity of good shall dwell!
> Thou, o'er earth's realms, a peerless sovereign be,
> By gentleness and liberality,
> Till rapt to climes of bliss, the eternal year
> Thou wield that sceptre that thou wieldedst here!
> Choice of the sage, devote to bless mankind,
> The lov'd profession of the truly kind;—
> The chemic test of meanness' base alloy;
> Balm for each mortal pang, till grief be joy;
> Long as thou canst, check not thy noble aim,
> That thou mayst bear the ball in Bounty's generous game.
>
> pp. 60, 61.

The lovers of poetry will find in this very beautiful volume a considerable fund of what is both highly amusing and instructive.

Art. XI.—*Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar, performed in H. M. Ships Leven and Barracouta, under the direction of* Capt. W. F. W. Owen. By Command of the Commissioners of the Admiralty. In 2 vols. London: Bentley. 1833.

These volumes contain the results of the vast and perilous labours undergone by Captain Owen, in pursuance of a Commission entrusted to him by the Admiralty, for surveying different portions of the coasts of Africa, Arabia, and Madagascar. A considerable period has now elapsed since the voyages were completed, and an explanation of the causes which delayed the present publication became necessary. This is supplied by Mr. Heaton Bowstead Robinson, the editor into whose hands the whole of the documents connected with the voyage have been transferred, and he informs us that Captain Owen's intention of arranging his manuscripts for the press was interfered with by his appointment, on his return, to His Majesty's ship Eden, in order to proceed to Fernando Po, for the purpose of establishing a settlement in that island. In 1831, Captain Owen returned to this country again, but his time has been so engrossed by being devoted to the settlement of some colonial accounts, that it was essential to hand over the manuscripts to some competent person who should prepare them for publication.

The vessels which composed this expedition were the Leven and Barracouta, and these having been fully equipped, departed in January, 1822, for their destination. They stopped for a short time at the Cape de Verd Islands, the longitude of which respectively they were able to verify by means of a new and singularly simple process. Captain Owen, by previous experiments, found that the flight of a Congreve rocket, when fired off from a gun, corresponded in exact proportion to its own weight, and this circumstance immediately suggested to him the employment of the rocket as an instrument for measuring distances within a certain limit. A trial of its merits took place at the Cape de Verd Islands, and was attended by all the good results which had been expected from it. From these islands the vessels directed their course to Rio Janeiro, with the harbour of which the party seems to have been highly delighted. In the town of St. Sebastian, which is situated on the left shore of the harbour, the streets are described as being regularly laid out, generally intersecting at right angles, about twenty-four feet wide, having a channel down the centre to carry off the filth, if it can; but frequently the water is so deep that canoes are paddled through the streets for the use of passengers. The houses are of various sizes; those of the merchants and principal inhabitants are two or three stories high, with balconies to the windows. These balconies are in fact the general residence of the inhabitants, who are seen constantly lolling over them and amusing themselves by spitting into the streets. The houses of the lower classes have only one story, with lattice windows or jalousies that open upwards, and form a protection from the sun: from these the inmates are enabled to take a peep at the passers-by, which, like their more wealthy neighbours, is nearly the only occupation they indulge in, as all labour in this country is performed by negroes brought from different parts of Africa, constituting in fact the greater part of the population. This is now the principal depot of the slave trade, and the writer (Mr. Forbes, botanist to the expedition) was informed that not less than 20,000 were sold within the last twelve months.

In the beginning of July, the ships made land near the Cape of Good Hope, where the party landed. Upon the eastern coast they found a system of warfare pursued, which appeared to have for its object the extermination of the native Kaffers from our settlements, so that to pass over the British boundaries was punished either with death or captivity. Captain Owen required some interpreters during his researches on the coast, and was supplied with seven natives who had been up to that period prisoners on Robben Island. They appeared to be handsome, strong, and tall negroes, with habitual freedom strongly marked in their gait and carriage. When first received, their gloomy countenances bespoke their uncertainty as to the purpose for which they were sent on board ship, a circumstance in itself considered by them as worse than death; such is the antipathy and dread of the sea felt by all the native tribes of South Africa.

They were then stripped of the greasy skins which served them for raiment, and which were covered with vermin, and were dressed in the jacket and trowsers of seamen; they failed entirely as interpreters, but in other respects were excellent trust-worthy men. The same good character is given to six other natives of the eastern coast and Madagascar, who were in the docks as government slaves, and were sent on board as linguists. They turned out most useful and orderly people, and when discharged, returned home with considerable accumulations from their wages. The two peninsulas of the Cape are described here as well adapted to the culture of the vine; the grapes even under bad management are excellent, but the wine is bad. The greater part of that exported is brought from other parts of the colony, and must yield a considerable tax before it can be exported. The Barracouta was employed in a survey of the coast, while the party in the Leven landed and proceeded up the country on the peninsula on the east of the great bay. The natives came down in numbers to see them. The first who approached them was self-styled "Jem of the Water," and he wore the native costume, which is literally worse than nothing, consisting only of a straw tube, about a foot long, with a shred of blue dungaree hanging from its upper end. He was ornamented by a necklace of charms, composed of small shells, eagles' talons, brass buttons, coloured beads, medicinal roots, &c. not arranged according to taste, but to produce the effect which he could not hope for without their assistance. He was a good-looking well-made man, and offered his services to supply the ship with water and guard the casks; an office which he usually performed for the whalers when they entered English River. These men were under Portuguese jurisdiction, and seemed to be miserably backward in improvements, as compared with the facilities of which they might have availed themselves. The countenances of these people are much more various than is found to be the case in negro countries; they are all jet black, with thick woolly heads. The custom of tattooing or notching is practised amongst them. The chiefs of one of the districts called Mapoota wear their heads shaved, except a large tuft on the crown, on which is placed a small pad, or roller, into which the wool, after being combed out straight and tight, is tucked with much neatness. The Zoolas or Vatwas, on the contrary, shave the crown, and leave a ring of wool round the head, but similarly dressed, by being trussed over a pad and kept in its place by wooden skewers. The common people of both sexes, but particularly the women, shave their wool so as to leave the shape of a tobacco-pipe, or some other ludicrous figure, according to their fancy or taste; and some of these tribes have a custom of filing their teeth to points, which is much practised on many parts of the west coast.

In this excursion the party belonging to the Leven explored the rivers, and found them to be of great navigable extent. A very lively account of the passage up the English, Mattoll, and Temby rivers, by a party who slept at night on the banks, is given in these volumes; the boats encountered some perils from the hippopotami, but the climate which they met with in their ascent was beautiful. The scene at midnight, according to Mr. Forbes, was solemn and almost sublime. The sky was clear and brilliantly starlight; not a sound was heard but the crackling of our immense fires, the snorting of the hippopotami, and the occasional splash, as they rushed in and out of the water whilst pursuing their rough pastime; the screaming of some birds, (a species of Ibis,) mingled with the deep-toned cry of "All's well," from the sentinels pacing round the tents, gave birth to feelings it would be difficult to define, for there is something awful in the stillness of nature that thrills within us, but cannot speak; we were but a few sleeping on a far distant soil, where Europeans had perhaps never been before.

A party of the natives came down to the tents one day on the banks of the Temby, and brought baskets in their hands containing fowls, which they offered to barter for tobacco and trinkets. As the crew were conversing with these people, they saw a tribe called Hollontontes in the distance in their war costume, and prepared with shields and spears for an immediate action. But the commercial people, who had the fowls for barter, dissuaded the Hollontontes from hostile measures, and prevailed on them to trust to the friendly disposition of the white strangers. The description of the young chief, Chinchingany, forms a very fantastic portrait:

> Round his head, just above the eyes, was a band of fur, somewhat resembling in size and colour a fox's tail, neatly trimmed and smoothed: underneath this his black woolly hair was hidden; but above it grew to its usual length, until at the top, where a circular space was shaved in the manner of the monks and Zoolos; round this circle was a thick ring of twisted hide, fixed in its position by the curling over of the surrounding

hair, which was altogether sufficiently thick to resist a considerable blow. On one side of his head was a single feather of some large bird, as an emblem of his rank, and just above his eye-brows a string of small white beads, and another across the nose. Close under his chin he wore a quantity of long coarse hair, like the venerable beard of a patriarch, hanging down on his breast; his ears had large slits in their lower lobes, and were made to fall three or four inches, but without any ornaments; these holes in the ears are often used to carry articles of value. Each arm was encircled by a quantity of hair like that tied on his chin, the ends reaching below his elbows. Round his body were tied two strings, with twisted stripes of hide, with the hair on them, much resembling monkey's tails; the upper row was fastened close under his arms, and hung down about twelve inches, the end of each tail being cut with much precision and regularity; the lower row resembled the upper, and commenced exactly where the latter terminated, until they reached the knees. It bore altogether a great resemblance to the Scotch kilt. On his ankles and wrists he had brass rings or bangles. His shield was of bullock's hide, about five feet long, and three and a half broad; down the middle was fixed a long stick, tufted with hair, by means of holes cut for the purpose, and projecting above and below beyond the shield about five inches. To this stick were attached his assagayes and spears; the only difference in these weapons is, that the former is narrow in the blade, and small for throwing; the latter broad and long, with a stronger staff for the thrust.—vol. i. pp. 93—95.

But this dress, it should be observed, was the war costume, and was used only when the chief was on his warlike expeditions. This chief, with some of his men, were hospitably received in the tent; but when he found that one of the party, Mr. Hood, was drawing a sketch of him, he rose indignantly and hastened away with his followers. That night a party of the same tribe, in the most treacherous manner, attacked the camp, but they were completely worsted, and many were killed, whilst the English scarcely suffered from even a wound. The kingdom of Temby, where these events occurred, is represented as being ruled by an absolute king, and under him twelve chiefs, each absolute with respect to the people in his district, but servilely subject to the king. The chiefs take what they please from their people, but by usage this is said to be one half of their gain, in any considerable bargain by purchase or sale. The king is always surrounded by some of his oldest chiefs, and no important affairs are undertaken without their advice. Each chief has his "*Secretary*," who may be said to be his prime minister. How this name has come into use among these savages cannot be exactly known, or how far it extends; but it is common to all the neighbouring tribes.

One of the secretaries was a sort of cultivated savage called "English Bill," and by his craft, cunning, and deep finesse, together with an extraordinary talent for mimicry, was of great use to the travellers, either in the services which he rendered them with the natives, or by the amusement he afforded them, and he is described as being the person from whom they derived the best of their information concerning the country and the people. They found that the king, Kapell, was dead; but it was not until they had been for some time taught to believe that he was only sick, that they found out the truth; for it was a law of the country that the death of the king was not to be mentioned until one year had elapsed from the date of that event. The party had been fourteen days without receiving any direct communication from the chiefs of Temby, when English Bill presented himself with a present of four cabbages and five fowls as an offering from Prince Slangelly, the nephew of the late king. Lieutenant Boteler was immediately sent back with the messenger, and was received with great cordiality by the prince, who was particularly astonished by his watch, and excessively pleased with a present of two bottles of rum. Slangelly had ten wives, all of whom the lieutenant saw in their separate residences. The prince, observes the lieutenant, or as English Bill called him, king, was a young man of short stature, with an intelligent good-humoured countenance. The only articles of clothing he wore, were a neat blue jacket, and a red night-cap, decorated with a great profusion of beads and trinkets. From the extent of his domain, and the grain in his fields, he was accounted rich, of which Bill, by the way, took care to inform him, by saying, in his broken English, "King Slangelly richy, very richy man, too much richy, he hath plenty Ohnyong (onions)."

Lieutenant Boteler, after leaving the prince, returned on board his vessel, and proceeded to carry into effect the orders received from Captain Owen to explore the branch of the river, which after the late Lord Melville they called Dundas River. In this expedition Mr. Boteler met frequently with the natives, whom he represents as a most wretched, squalid tribe, who feed on the hippopotamus, which they catch with great facility. The fare on which they subsist when the rivers furnish no food, consists of a species of small shell-fish, that abound on the banks of these rivers, a little millet, and a fruit resembling calebash, which they term maccaca. They pound the millet in a deep wooden mortar, and with the inside of the tasteless maccaca, make it into small cakes, which they put on sticks and roast before the fire. This fruit, when eaten in its natural state, occasions a violent dysentery; but it did not appear to act with any such effect on the natives.

The Delagoans, such being the name of this people, believe that no more delicious luxury can be found in the world than the smoking the "hubble-bubble," and certainly such a luxury is worthy of this strange people. A long hollow reed or cane, with the lower end immersed in a horn of water, and the upper capped by a piece of earthenware, shaped like a thimble, is held in the hand; they cover its top with the exception of a small aperture, through which, by a peculiar action of the mouth, they draw the smoke from the pipe above through the water below; they fill the mouth, and after having kept it some time there, eject it with violence from the ears and nostrils.

They become sometimes extremely giddy, and appear half stifled occasionally, and the process produces so violent a fit of coughing, or rather of hooping, that Mr. Boteler was once attracted into a house by the violent noise caused by the convulsive throes of an old man, whom he found nearly deprived of life from the effects of the tobacco he was smoking. When Lieutenant Boteler returned to the Leven, he found regular commercial regulations established between her crew and the natives, who brought to the vessel the following articles:—elephants' tusks, teeth of the hippopotamus, rhinoceros' horns, tiger skins, ambergris, spears, assagayes, mats, shields, agricultural and culinary utensils of their own manufacture, goats, fowls, onions, yams, maize, millet, cabbages, maccacas, (afterwards prohibited,) pine-apples, tomatas, and a variety of other things. It was found that they were prepared for appreciating the intoxicating properties of rum, by having been already accustomed to a liquor of native manufacture called epealha, and which is prepared in the following manner:—a large quantity of maize, with a proportion of water, is put into a wooden mortar, and there pounded for half an hour, and afterwards placed in the shade to ferment; at the end of two days it is boiled, and, when cold, a small addition of a grain called andnealo (a sort of millet), well pounded, is added; and the whole, after standing a few hours, strained through a mat bag, from which the epealha oozes perfectly pure, and of a milk-white colour. In one day it is drinkable, the next sour, and less than two bottles will occasion inebriation.

The only other liquor manufactured by the natives is that which is made of the fermented juice of a fruit resembling the guava, and growing on a lofty white-looking tree. This liquor is colourless, has a sweet and pleasant taste, and is not so strong as the former. During the period of their stay in the bay, the Portuguese commandant perpetrated an act of great atrocity. A Mattoll chief, accompanied by some natives, waited on the Portuguese for protection against the ravages made upon them by the Hollontontes. On arriving at the station, and before seeing the commandant, they went into the Portuguese bazaar to barter for a few articles. Whilst they were thus engaged, a Portuguese went to the commandant, and represented, without the slightest foundation in truth, that these were a party who had robbed his garden. The poor blacks were in a few minutes surrounded by a guard of soldiers with fixed bayonets, and marched off to the fort, where they received a flogging under circumstances of the most horrible severity. The knout employed on the occasion was formed of several thongs of hard dried bull's hide, covered with knots, and attached to a stick about three feet long, as a handle; from this punishment the sufferer either fainted immediately, or, from the agony he endured, was reduced to a lethargic state; if the latter, he was aroused by a violent blow from a stake, or heavy bar, that he might be more susceptible of pain, or evince it by his cries. The branch of a thorny bush was the last instrument of torture, which was applied with great force to the lacerated back of the half-expiring negro. The commandant himself stood by to encourage the tormentors, and the poor victims were finally cast into a loathsome cell, where several died. The rest were cast out, half dead, and dragged to the bushes near the fort, where they quickly died under the influence of a burning sun.

It was found by the party that most of those who went much on the land were subject to fever, and at one time more than twenty were attacked. During the time of their stay, likewise, the late king's son, contrary to the ancient practice of waiting a year, was acknowledged king, and Lieutenant Boteler was sent on a friendly mission to him. Mayetta (such was the new king's name) was not to be found when the lieutenant arrived at his residence, which was merely a hut twenty-three feet in diameter, and twenty-five feet high, with its interior a complete labyrinth of cobwebs. He had been waiting for some time, when Mayetta made a procession into the small village, followed by upwards of 100 men, who were armed with shields and spears. The lieutenant was warmly received, but took his leave without experiencing any particular incident. The king was nearly six feet high, about twenty-two years of age, and of a manly and commanding appearance; his dress consisted of a long robe of fine scarlet cloth, edged with gold lace more than half an inch in breadth. Those around him appeared to pay great respect in the tone of their voice, but no salaam, or other kind of salute, was practised.

A party was next formed for exploring the River Manice, and Captain Cutfield was appointed to conduct it. In his ascent up the river, he met with numerous bodies of the very troublesome tribe of Hollontontes, whom in vain he sought to conciliate. The captain told them (but through very indifferent interpreters) that as they were the first to wage war, so must they send hostages for their future peaceable conduct. This they refused to do, and the conference ended by a declaration of hostility.

The Leven afterwards proceeded along the coast, in pursuance of the objects of the expedition, and the party, having visited many of the islands belonging either to the French or the Portuguese, give accounts of them abounding in interest and curious particulars. In the meantime Lieutenant Owen took the opportunity of exploring the River Mapoota, one of the streams which water the country that is continuous with the Cape of Good Hope. The habits of a certain king, named Makasany, varied the amusements of the party, and with his people some merchants carried on a barter in elephants' teeth, which was conducted in a somewhat unusual manner. The teeth, it seems, are brought to the place of exchange after they have been examined, and sometimes weighed; the merchant puts down a certain quantity of blue calico or dungarée, beads, brass collars, bracelets, anklets, &c.; these are invariably refused in the first instance, and as the king is the only merchant for teeth, so long as he pleases, or has any to dispose of, there can be no competition; and as he sells but one at a time, the delays to which such a traffic is exposed may be easily imagined. They have sometimes stood at the gate of the Portuguese factory for fourteen days before the natives would consent to part with them on the terms offered.

Madagascar was the next destination to which the inquiries of those composing the expedition were directed. Before, however, the party arrived there, they visited innumerable places, the observations upon, and the adventures in which, supply abundant matter for some of the most curious records with which we are acquainted; but which it is utterly impossible, singular, curious, and deeply important as they are, that we can even indicate in the most general manner. A very extended account is given of Radama, the very celebrated man who ruled with such advantages to the cause of civilization in Madagascar. But the death of this chief diminishes the interest which we might have otherwise felt in the descriptions that apply to him. The number of islands and portions of the African coast which were visited, and the inhabitants and productions of which are amply described, baffle all our powers in attempting even to give a catalogue of these localities. The greater portion of the places visited, including especially the islands, belong to other powers, and therefore do not demand from us that curiosity which we may be disposed so attach to localities where many of our countrymen are forced, by untoward circumstances, to seek a precarious existence. Fernando Po, the latest island visited by the expedition, is rendered, on this account, peculiarly interesting to the British public.

It appears, that the Portuguese, who discovered this island, and after them the Spaniards, made efforts to keep it in their possession, and render it subservient to their commercial interests respectively. But all such attempts were made in vain; for the natives would not endure the sort of policy by which they were to be made the instruments of a thirst for gain in which they were not themselves to participate. From 1778 to 1827, the natives remained in undisturbed possession of the island, and at the latter period it was visited by Captain Owen, for the purpose of making it a British settlement, in conformity with the plans of government. Practised as the party on board the vessel was in their acquaintance with savage tribes, and prepared, as they must have been, for every fantastic shape, and every strange aspect which the human inhabitant of the wild forest or mountains in the eastern islands might assume, yet in the whole extent of their voyage, they did not in any case meet with a race so peculiar as that of Fernando Po. The men, according to the account of Captain Owen, are in general of common stature, well formed, and many of herculean strength. Their complexions are almost universally jet black. Their faces possess a marked variety of feature rather uncommon amongst negroes, some being almost handsome, while others are in the same proportion downright ugly; but whatever natural defects they may possess they are contented with them, and do not try to add to deformity by notching or tattooing their faces, a practice so universal amongst their continental neighbours. The general expression of their countenances is full of intelligence and penetration, which is in fact their character. Our first impression upon seeing them was, that they were the most barbarous and uncivilized race we had yet had any intercourse with; but a farther insight into their manners and customs convinced us that we were mistaken, and that they were naturally a shrewd and ingenious people.

Their costume is both grotesque and original, the principal article being a straw hat, constructed in the rudest of all *modes*—looking as if formed by placing a quantity of loose straw upon the head, and then pinning it down as closely as possible by means of a number of wooden skewers passed through the hair, with the points projecting some distance at each end. This straw *roof* is ornamented with various gloomy relics of the dead, consisting of monkeys' skulls, dogs' jaws, small bones of animals placed so as to form a cross, and above all the horns of a goat or deer, with a part of the frontal bone attached, by which they are made to stand upright, as if they had root in the head of the wearer. Some of the great men have, in addition to these emblems of mortality, a plume of feathers hanging in sombre grandeur over their dark visages, which gives them a most funereal appearance. Beneath this hat hangs the hair, which amongst these islanders grows most luxuriantly, probably on account of the vast quantities of unsavoury grease and red earth with which it is begrimed. To prevent its unusual length being an inconvenience, it is trained in ringlets, and allowed to hang on each side of the neck and down the back.

Sierra Leone was the termination of the labours of this mission, and after remaining there for a short time, the party weighed for England. And thus was it, that in the term of five years, a voyage of *thirty thousand miles* was completed. To judge of the benefits which those labours produced, we must have the opportunity of seeing the charts and plans made during the voyage; for in the course of it, the party were called upon, in numerous instances, to correct the errors of former navigators, and to fix the latitudes of places which had been before very doubtful, or perhaps were quite unknown. The members of the expedition had a very difficult task at the outset to accomplish, which was to make the Cape of Good Hope the first meridian from which they were to date all their longitudes. But even with respect to this spot, the most frequented cape of any in the world, great discrepancies as to its situation existed, and though the authorities are strong against the results of their observations, still, on a full examination of the measures taken on all sides for determining the truth, there is reason to believe that those results, as they have been published by the Admiralty, are worthy of the greatest confidence. Amongst other accessions to practical science flowing from this voyage, are the conclusions which are drawn from experiments made during its progress, on the comparative advantages of chain cables and those made of hemp.

It appears that chain cables are to be preferred for anchoring in every situation where the bottom is either foul or rocky, and in all places where anchorage is usually sought. But, under any circumstances where the ship is exposed to the ocean-swell and heavy winds from seaward, hempen cables are decidedly preferable, for then a vessel's only security is to veer two or four cables on an end, and these, by their length, lightness, (being nearly of the same specific gravity as water,) and elasticity, enable her to rise over the sea with buoyancy; whereas, if riding by a chain, it is of no benefit to veer a long range of cable, as the chain will lie upon the ground, and not being elastic, but of great weight, it will operate against the rise of the vessel with the swelling wave, and she will be subject to the most sudden and violent shocks from the strokes of the sea, which either breaks over her, or causes her to plunge through the waves, instead of riding over them. No ship liable to be so exposed should, therefore, be without two hempen cables, or, what is far better, coir, which is so much lighter than hemp that it floats upon the water. It is also strongly recommended to all vessels to use some few links of chain near the anchor.

The knowledge acquired during this voyage of a perennial current setting into the Atlantic Ocean from the American seas, is by no means the least interesting portion of its beneficial consequences; for not only are the nature of this current, and the season when it takes place pointed out, but the method of avoiding its untoward influence by vessels is also described. Some important observations are likewise made on the treatment of the fever to which Europeans in these parts are liable; and it is strictly laid down as an axiom in this work, that bleeding and calomel (though the one is good as a preventive, and the other as a restorative) should be strictly avoided during the time when the fever has actual possession of the frame.

With respect to the important question how far the introduction of civilized society into the scenes of savage life influenced the latter, the members of the expedition are not in a situation to give an answer which can be considered as at all decisive. It is true that the savages in this part of the world have had before them the example of Portuguese settlers for no less a period than three whole centuries, and there is every reason for concluding, that these settlers were as civilized a people as could be chosen from the European nations. But then, when we consider how little the intercourse of the Portuguese with the natives was calculated to make them respect or confide in the strangers, we shall be enabled at once to determine the probability that the unthinking conduct of the Portuguese completely neutralized the influence of their example towards ameliorating the rude natures of the Kaffers. But if we are to believe the authority before us, not only did the Portuguese fail to change the natural habits of these tribes, but they even destroyed whatever of civilization had existed amongst them; and it has been observed by the travellers, that wherever the jurisdiction of the Portuguese extended, there, and there alone, did they find it necessary to take precautions against the dishonesty and petty cunning of the inhabitants. Upon this great subject, however, we are willing to listen to the inferences which long experience, united with wisdom, have given rise to; nor is it without a melancholy feeling that we submit our minds to the sad probabilities contained in the following passage, with which this work closes:—"But after all it is doubtful whether civilization can be imported, whether it is not a spontaneous growth which must first be planted by the hand of an all-just and wise Creator. The mind of the savage must be prepared by a modification of the fiery passions of his nature, before he changes his state; he cannot at once see the advantages of a civilized over his own wild life, and must therefore by a gentle and well-directed hand be subdued to reason; for to try at once to introduce civilization into the mind of the savage, is like breaking the shell of the chrysalis in order to extract the dormant moth. It is one of the operations of nature which time alone can accomplish, and which any hasty or premature attempt serves only to destroy."

We should feel that we were violating our own sense of justice, were we to dismiss these volumes without apprising the reader of the impossibility which we laboured under of giving even an approximation to the nature of their contents. It happens that these contents are composed of a multitude of miscellaneous facts, all of great importance and interest, but at the same time incapable of being described by any general comprehensive classification. To those, therefore, who have any interest in pursuing the history of man in one of its most wonderful modifications; to those who seek to know the phenomena of nature, as these are developed on a scale hitherto unparalleled; to those of every description whose sympathies are to be excited by adventures, and novelties, and incidents, such as no imagination could conceive,—to such we recommend the perusal of these important volumes, as being amongst the most valuable contributions by which our scientific literature for many years past has been enriched.

ART. XII.—*Astronomy and General Physics, considered with reference to Natural Theology.* By the Rev. WM. WHEWELL, M.A., Fellow and Tutor of Trinity College, Cambridge. London: Pickering. 1833.

FOR excellence of arrangement and completeness of execution, Mr. Whewell's contribution to the Bridgewater Treatises appears to us to take the lead over all those which we have yet been able to peruse. He begins by establishing an immediate connection between the facts of astronomy and meteorology, on the one hand, and the laws of the organic world on the other; and it is the object of the first of the three books into which the treatise is divided, to explain the nature of this connection. The laws which operate in the inorganic world—in other words, the laws belonging to astronomy and meteorology, vary very much from each other, but Mr. Whewell makes it his business to show that this variety in the one set of laws has an admirable correspondence with a similar variety in the other. To exemplify this statement we need only observe, that while some laws of the inorganic world, such as the force of gravity, are eternal and never vary, others are only periodical: thus light shines only for the period of a day. Now this is a law which pre-exists in the inorganic world, and regarding it as acting in some influential office on the organic world, we find that the alternation of light and darkness, as it at present takes place, is absolutely essential to the very existence of the animal creation. If we take another of the laws of the inorganic world, say that of gravity, we shall see how different it is from the law of light which we have just considered, inasmuch as it is unchangeable, as its action is never suspended, but is ceaselessly in operation. Tracing this law again in its influence upon the organic world, we shall see how absolutely necessary it is, as a permanent law, to the very existence of the latter. Such is the intimate relation, the perfect dove-tailing, as it were, of one apparently distinct system into another, and the contemplation of which is so highly calculated to impress on our mind a conviction that such beautiful and harmonious contrivances could proceed only from supreme wisdom and supreme power. The illustrations of the mutual adaptation of these two systems of laws, are selected in the happiest manner by Mr. Whewell; and we cannot light upon a more interesting specimen than that which he furnishes in his remarks on the "length of the year." It should in the first place be remembered, that the space of time imported by the word "year," is altogether a result of the arrangements made in the inorganic world; it is peculiarly the result of the laws which belong to astronomy and meteorology, because this interval is "determined," says Mr. Whewell, "by the time which the earth employs in performing its revolution round the sun: and we can very easily conceive the solar system so adjusted that the year should be longer or shorter than it actually is. We can imagine the earth to revolve round the sun at a distance greater or less than that which it at present has, all the forces of the system remaining unaltered. If the earth were removed towards the centre by about one-eighth of its distance, the year would be diminished by about a month; and in the same manner it would be increased by a month on increasing the distance by one-eighth. We can suppose the earth at a distance of 84 or 108 millions of miles, just as easily as at its present distance of 96 millions: we can suppose the earth, with its present stock of animals and vegetables, placed where Mars or where Venus is, and revolving in an orbit like one of theirs: on the former supposition, our year would become twenty-three, on the latter seven of our months. Or we can conceive the present distances of the parts of the system to continue what they are, and the size, or the density of the central mass, the sun, to be increased or diminished in any proportion; and in this way the time of the earth's revolution might have been increased or diminished in any degree; a greater velocity, and consequently a diminished period, being requisite, in order to balance an augmented central attraction. In any of these ways the length of the earth's natural year might have been different from what it now is: in the last way without any necessary alteration, so far as we can see, of temperature."

Let us only imagine the realization of any of these speculative changes which Mr. Whewell has suggested, and what would be the result? Why, the complete and instant extinction of the whole vegetable kingdom; for the slightest attention to the growth of plants will satisfy the most casual observer, that the seasons, in their present order of succession, and in the exact amount of the interval of their duration, respectively, are indispensible to the various stages through which the fruits of the earth have to pass, before they attain maturity. Thus the cutting off of particular months of the year would take away the opportunity for many of our most useful plants for putting forth their leaves. The honeysuckle protrudes them in the month of January; the gooseberry, currant, and elder in the end of February, or beginning of March; the willow, elm, and lime-tree in April; the oak and ash, which are always the latest among trees, in the beginning or towards the middle of May. In the same manner the flowering has its regular time: the mezereon and snowdrop push forth their flowers in February; the primrose in the month of March; the cowslip in April; the great mass of plants in May and June; many in July, August, and September; some not till the month of October, as the meadow saffron; and some not till the approach and arrival of winter, as the laurestinus and arbutus.

A most interesting chapter, in illustration of the adaptation of the influence of climate, (which is also a result belonging to the inorganic world), occurs under the head of geography of plants.

Mr. Whewell, in this investigation, traces in the variety of organized beings, an adaptation to the variety of climates, a provision for the support of man, and a means whereby civilization, and all its attendant advantages, are diffused. With Mr. Whewell we must be permitted to say, that we feel that there exists much ground for admiration in this vast variety of created things, in which we see such inexhaustible ingenuity displayed, in new forms, and in the constancy of the laws which apply to each of the divisions.

The constituents of climates are next considered in detail, and an admirable development of the laws of heat, as these apply to the earth, to the water, and to the air, is given in several succeeding chapters. The most wonderful feature in these descriptions is the series of modifications which these laws undergo, according to the nature of the medium to which they are directed, and the way in which ice is produced furnishes a remarkable example of the beautiful exactness of the change, as compared with the end for which it is designed. The general property of water is, to expand by heat, and contract by cold, the cold portions of the water generally occupying the lowest situation with respect to the warm parts. Continued cold will produce congelation, and therefore if the ordinary laws were left to go on, it would follow that the ice into which water was converted, would fall to the bottom, and there would accumulate until the whole of our lakes and seas would be turned into a solid mass, and then we should have no chance of water unless by the very irregular melting of the surfaces of the icy masses by the power of the summer's sun. How then are the usual laws suspended, and made to avoid such a dreadful result as must necessarily take place in case that no interference occurred? The following passage admirably answers the question:

> It is obviated by a modification of the law which takes place when the temperature approaches this limit. Water contracts by the increase of cold, till we come near the freezing temperature; but then, by a further increase of cold, it contracts no more, but expands till the point at which it becomes it becomes ice. It contracts in cooling down to 40 degrees of Fahrenheit's thermometer; in cooling further it expands, and when cooled to 32 degrees, it freezes. Hence the greatest density of the fluid is at 40 degrees, and water of this temperature, or near it, will lie at the bottom with cooler water or with ice floating above it. However much the surface be cooled, water colder than 40 cannot descend to displace water warmer than itself. Hence we can never have ice formed at the bottom of deep water. In approaching the freezing point, the coldest water will rise to the surface, and the congelation will take place there; and the ice so formed will remain at the surface, exposed to the warmth of the sun-beams and the air, and will not survive any long continuance of such action.
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> Another peculiarity in the laws which regulate the action of cold on water is, that in the very act of freezing a further sudden and considerable expansion takes place. Many persons will have known instances of vessels

> burst by the freezing of water in them. The consequence of this expansion is, that the specific gravity of ice is less than that of water of any temperature; and it therefore always floats in the unfrozen fluid. If this expansion of crystallization did not exist, ice would float in water which was below 40 degrees, but would sink when the fluid was above that temperature: as the case is, it floats under all circumstances. The icy remnants of the effects of winter, which the river carries down its stream, are visible on its surface till they melt away: and the icebergs, which are detached from the shores of the polar seas, drift along, exposed to the sun and air, as well as to the water in which they are immersed.—pp. 83, 4.

In the remaining chapters upon the terrestrial adaptations, Mr. Whewell shows that a very large number of "quantities" and laws seem to have been selected in the construction of the universe, and that from the adaptation of these mutually to each other springs the world such as we find it. Contemplating then, these laws and quantities which prevail in the inorganic world, we see that they compose a certain well defined number, and that in their operation they concur in innumerable points with other laws which belong to the organic system. Mr. Whewell observes, that the series of elements which are thus alluded to as forming the inorganic world, are each independent of the other, and so far as the mechanical relations go, any of them might be altered without any material interference being the consequence. There are therefore, he concludes, a number of things in the structure of the world, which might have easily been different from what they are, but yet are arranged so exactly, as we find by our reasoning, that they ought to be, and thus we are brought to the conviction that it is not by chance, but by choice, that such contrivances exist. When we consider the laws themselves in their action—when we see steam expand at a very different rate from air, by the application of heat—when we see water expand in freezing, and mercury contract—when we find heat passing through solids and fluids on altogether different principles, and that every substance has its own peculiar qualifications, and is therefore to be influenced differently by the same agents—when we consider all this, and the thousand similar phenomena with which creation abounds, shall we not feel how utterly impossible it is that such a world is a mere combination of atoms operating upon each other in conformity with some mysterious influence?

In the second of his books, Mr. Whewell traces the manifestations of wise contrivance in what are called the cosmical arrangements of the planetary bodies, including the earth. The manner in which the planets move round the sun, and are held in space, involves a species of machinery of which we have no example in human mechanism, so that it is very difficult to find out a model familiar to the mind, which could be referred to as a useful illustration. Mr. Whewell has attempted to give an account of the adjustments which are observed in the arrangement of the solar system, and as a right impression on this most interesting subject is a requisite of the first importance, we shall transcribe his very able and intelligible description:

> If there be a wide shallow round basin of smooth marble, and if we take a smooth ball, as a billiard ball or a marble pellet, and throw it along the surface of the inside of the basin, the ball will generally make many revolutions round the inside of the bowl, gradually tending to the bottom in its motion. The gradual diminution of the motion, and consequent tendency of the ball to the bottom of the bowl, arises from the friction; and in order to make the motion correspond to that which takes place through the action of a central force, we must suppose this friction to be got rid of. In that case, the ball, once set a going, would run round the basin for ever, describing either a circle, or various kinds of ovals, according to the way in which it was originally thrown; whether quickly or slowly, and whether more or less obliquely along the surface.
>
> Such a motion would be capable of the same kind of variety, and the same sort of adjustments, as the motion of a body revolving about a larger one by means of a central force. Perhaps the reader may understand what kind of adjustments these are, by supposing such a bowl and ball to be used for a game of skill. If the object of the players be to throw the pellet along the surface of the basin, so that after describing its curved path it shall pass through a small hole in a barrier at some distance from the starting point, it will easily be understood that some nicety in the regulation of the force and direction with which the ball is thrown will be necessary for success. In order to obtain a better image of the solar system, we must suppose the basin to be very large and the pellet very small. And it will easily be understood that as many pellets as there are planets might run round the bowl at the same time with different velocities. Such a contrivance might form a *planetarium* in which the mimic planets would be regulated by the laws of motion as the real planets are; instead of being carried by wires and wheels, as is done in such machines of the common construction: and in this plenetarium the tendency of the planets to the sun is replaced by the tendency of the representative pellets to run down the slope of the bowl.—pp. 152, 3.

Mr. Whewell pursues the subject of cosmical arrangements in great detail, rendering familiar, and even amusing, some of the deepest mysteries of the highest branches of astonomy. One of the most striking conclusions, however, to which he calls our attention, after an elaborate survey of the system of the heavens, is the evidence which every thing connected with its arrangement gives, that the whole is destined for a finite duration. Geology had already pointed out, in the present condition of the earth, proofs that all its geological states have had their termination, and it is received as a certain principle amongst scientific men, that the astronomical conditions under which the revolutions of the earth are now going on, will of necessity cause, at some future time, a cessation of these revolutions, because of the existence of an influence which retards the celestial motions, and which, though extremely slow in its operations, will ultimately change the length of our years, and at last put a stop to the motion of this earth round the sun. From this it will be seen how improper are our ordinary notions of the stability of visible things. When we compare, for instance, the ephemeral existence of man, as we daily do, with the eternal permanence, as we call it. of the sun, of the ocean, and the mountains, that have stood for thousands of years before us in the horizon, we little dream that in all those works of creation is inherent a principle of decay, which will inevitably effect their destruction. The forest trees droop and rot after the lapse of a few centuries, mountains crumble, or are made level by some convulsions from within, the sea even withdraws from its bed, and is driven about by the encroachments of land which falls from the continent, or is protruded from the bottom of the waters, and not only mountains and seas, but even the sun and moon themselves, are doomed to perish like man, the only difference being in the extent of the respite which is accorded to one in preference to the other. But the distance of time when the last of these effects is to take place is so inconceivable, its term, in fact, is not to be described by any expression of our language, that we cease to regard it with interest, and we may, with perfect satisfaction, dwell on the certainty of its continuing for a long course of centuries a habitation perfectly well adapted to living creatures. The remainder of this second book is taken up with a series of chapters on mechanical laws, in which those which belong to gravitation, motion, and friction are amply considered.

The third book presents us with a complete view of the inferences which arise from all the former views of the construction of the world, as respects the relation of man towards the Creator. Although there is no immediate connection between the material objects of the creation and the religious interests of man, yet a contemplation of the former enables us to decide upon some facts which are of the deepest importance to our eternal welfare. We cannot doubt, when we study carefully the laws which are in operation before us, that he who regulates all corporeal matters with such wisdom and such power, is the same supreme ruler who controls the conditions and actions of men. By going still farther, and tracing that wisdom and power as it is evinced in the arrangement of inorganic matter, in the creation of vegetables, of animals, and, lastly, of man, we must attribute to the author of all this, not merely transcendant capabilities, but, in the case of man, whom he endows with a regard for moral purity and probity, we find that the gift of such feelings is a sure proof that they are parts of the nature of the Divine Giver.

Amongst the features in the formation of the world which best attest to our comprehension the great attributes of the author of creation, we are particularly struck with the vast number of the objects which appear to be under the immediate protecting care of

Providence. The extent of these objects, even before the discoveries of the telescope, were such as to give rise to the apprehension, that their multiplicity caused much confusion in the distribution of the superintendance which was essential to them. But when it was found that worlds upon worlds still subsisted in the celestial regions, when the microscope showed that around us every where the phenomena of life were abounding in myriads of objects deemed hitherto mere dross of the earth, when all this mighty division of new systems of life was laid open, under circumstances which showed that they were sustained with the minutest care, then the contemplative mind, confounded by such overwhelming proof of the power of the Creator, surrendered itself unhesitatingly to the conviction, that the origin of all these wonders could not be comprehended.

Again, what can more clearly show the intentions of the author of nature, in adapting the material world to man's organization, than this, that he sets a bounty, as it were, on man's researches into his mysteries, and gives him the opportunity of improving his own condition indefinitely, by opening to his industry and his curiosity some of the most valuable of his resources. And if we look to the history of science, how abundantly shall we find this reciprocity between study and discovery exemplified, and then also, how much such results serve to lead us to the conception and belief of the existence of a Supreme Being. Let us only follow Mr. Whewell whilst he traces the process which takes place in the mind of a student of nature, when he arrives at the discovery of some hitherto unknown subject, but which at once is a key to the appearances which formed the subject of his contemplations. A mass of facts, says Mr. Whewell, which before seemed incoherent and unmeaning, assume, on a sudden, the aspect of connexion and intelligible order. Thus, when Kepler discovered the law which connects the periodic times with the diameters of the planetary orbits; or, when Newton showed how this and all other known mathematical properties of the solar system were included in the law of universal gravitation, according to the inverse square of the distance; particular circumstances which, before, were merely matter of independent record, became, from that time, indissolubly conjoined by the laws so discovered. The separate occurrences and facts, which might hitherto have seemed casual and without reason, were now seen to be all exemplifications of the same truth. The change is like that which takes place when we attempt to read a sentence written in difficult or imperfect characters. For a time the separate parts appear to be disjointed and arbitrary marks; the suggestions of possible meanings, which succeed each other in the mind, fail, as fast as they are tried, in combining or accounting for these symbols: but at last the true supposition occurs; some words are found to coincide with the meaning thus assumed; the whole line of letters appear to take definite shapes and to leap into their proper places; and the truth of the happy conjecture seems to flash upon us from every part of the inscription.

The discovery of laws of nature, truly and satisfactorily connecting and explaining phenomena, of which, before, the connexion and causes had been unknown, displays much of a similar process, of obscurity succeeded by evidence, of effort and perplexity followed by conviction and repose. The innumerable conjectures and failures, the glimpses of light perpetually opening and as often clouded over, by which Kepler was tantalized, the unwearied perseverance and inexhaustible ingenuity which he exercised, while seeking for the laws which he finally discovered, are, thanks to his communicative disposition, curiously exhibited in his works, and have been narrated by his biographers; and such efforts and alternations, modified by character and circumstances, must generally precede the detection of any of the wider laws and dependencies by which the events of the universe are regulated. We may readily conceive the satisfaction and delight with which, after this perplexity and struggle, the discoverer finds himself in light and tranquillity; able to look at the province of nature which has been the subject of his study, and to read there an intelligible connexion, a sufficing reason, which no one before him had understood or apprehended.

We need not pursue this theme further, for we have now sufficiently completed our purpose, which was to show the character and nature of the mode by which this author has illustrated the position of man in reference to his Creator. From many parts of our remarks it will be inferred by the reader, that the work, in our estimation, deserves to be placed in an exalted rank. As compared with the other productions which have appeared in conformity with the commission issued by the Earl of Bridgewater, we have no hesitation in assigning to this Treatise a decided preference, and that principally for the fidelity with which the author has adhered to the spirit of his instructions—for the completeness with which he has comprehended the whole of the facts involved in the consideration of the subject appropriated to him, and from the clear and orderly exposition which he has made of processes and natural facts, which hitherto appear to have been under far less skilful controul, but in him have found an accomplished and truly popular expounder.

ART. XIII.—*Exposition of the False Medium and Barriers excluding Men of Genius from the Public.* 1 vol. London: Wilson. 1833.

WE do not know, with all the real grounds which we possess for boasting of the advances made by us in knowledge, that we can show by any decided practical example, the least evidence of having at all improved or ameliorated the ancient treatment of Genius. In speaking of Genius, however, it is right to remember that the attribute which we mean in using the phrase has a modified meaning, which it is proper to keep in mind, for it is considered and discussed in most cases as representing individual faculties or peculiar powers, by which a man is enabled to confer the greatest benefits, in some particular department, on his fellow-creatures. Thus, the neglect of genius in this country, which forms the ground of the complaint put forth in the present volume, extends to many classes of the active portion of the community, comprehending Epic poets, Authors in general, Dramatic Composers, and Musical Performers—in short the whole of the higher order of Mechanics as we see it divided in these kingdoms.

The reader need scarcely be reminded that Mr. D'Israeli has left upon record one of the most melancholy series of personal misfortunes that can be found in any language, in his clever work entitled "Calamities of Authors." The nature of the narrative may be judged of by a glance at a summary of the contents of that curious production, which, if rapidly taken and accurately noted, may produce something like the following *catalogue raisonnee*, which might be very useful as a warning to future generations:

> Collins, publishes his Odes without success, and afterwards indignantly burns the edition.—Cowley, his remarkable lamentation for having written poetry.—Dryden, in his old age, complains of dying of over-study; regrets he was born among Englishmen.—Grainger's complaint of not receiving half the pay of a scavenger!—Hume, his literary life how mortified with disappointments! wished to change his name and his country.—Logan, the history of his literary disappointments; dies broken-hearted.—Milton, more esteemed (in the first instance) by foreigners than at home.—Prior, felicitated himself that his natural inclination for poetry had been checked, Sale, the learned, often wanted a meal while translating the Koran·—Selden, compelled to recant his opinions, and not suffered to reply to his calumniators,—Smollet, confesses the incredible labour and chagrin he had endured as an author.—Stowe, the chronicler, petitions to be a licensed beggar! &c. &c.—p. 22.

Now, as to the cause of these unhappy incidents, the writer of the present volume seeks to account for it, as also for the other examples related by himself to a similar effect, by the following reasoning. There is, he says, scarcely a "stock book," in the various libraries of the booksellers, that has not had the luck to have been declined when first presented for publication. All the best books we have in England are declared by the writer to have encountered this inauspicious ordeal, so that we may estimate in some measure the disappointment of a great many well-founded hopes, and the suppression, too, of a great many beneficial productions, in consequence of the existence of such a system of ignorant selection as that implied in the facts just stated. But this assumption may be perfectly justified, although it is by no means sufficient to explain all the calamities endured by authors. Circumstances can easily be conceived which would embitter the life of many a man of genius, and render it impossible for him, up to the hour of death, to taste the cup of happiness. In general we may say, indeed, that authors, merely professional authors, seldom rise to wealth or even competency, and unfortunately we have too many facts, to require the authority of Mr. D'Israeli to show that if the letters of the widows and children of many eminent authors were collected, they would demonstrate this fact, that the man who is a husband and a father ought not to be an author. There are scarcely half a dozen persons throughout the whole history of British authorship, who can be set down as having enjoyed a permanent and respectable maintenance solely as the product of his writings.

In speaking of Dramatic authors, the writer of the present work is of opinion that it is an unjust reproach on the country to say that dramatic genius is extinct in this country, and that the public is no longer in a disposition to encourage it. The contrary he believes to be the fact, and the reason why genius in this department of art is not developed at present is to be found in the vicious state of the medium through which the fruits of genius are to be presented to the examination of the public. It is scarcely necessary to say, that the import of this accusation is to involve the "managerial purveyors" of the two principal theatres, whose blind policy, united with a still more perverse obstinacy, have plunged not merely the properties themselves, but the high character of the drama into one common gulf of ruin.

After some reflections on actors and musical composers, the author proceeds to consider novels and novel writers. In this portion of the work he undertakes to give us a regular recipe for the construction of a modern romance. As the ingredients appear to be all drawn from the materials chiefly employed by the most popular practitioners in this very productive department, the prescription will necessarily have the advantage of being a very fair representation of the characteristics of this sort of literature, and as such it may be worth a few moments' attention. For a romantic novel, the writer desires us to "select from some sources little known, if you cannot invent, a story which possesses interest from its admitting of tolerably striking situations to the external eye; place the scene" he continues, "where you are well acquainted, by books or from actual observation, with the *localities*, which you will find an excellent neutral ground, whenever at fault. If you commit errors in all the passions you attempt to bring into *play;* or work up nonentities to a high point, till at last they are obliged to confess themselves by ending in an evasion, or a mistake; it is of no consequence—provided you make a picturesque opening, where the reader can stand, and cry out—"the scenery!—the scenery!—and what romantic decorations!" Fill up the plot with incidents made important by their mystery and minuteness of detail. As many crimes as may be thought effective, can be committed throughout; wasting no time about the mere subtleties of consistency, or in making invisible references to the secret workings of nature, and such unintelligible stuff (of which we are made) but carefully avoid all serious *final* results of passion. For example; if you have portaayed your hero as a powerful character, let him act up to it in progress as much as possible; see, however, that he compromise it in the end, or else evade the final point and question altogether. This is necessary, or your novel will certainly find no publisher. In short, let it be interesting in progress, highly finished in literary execution; touching the finesse of present style; and without anything essentially tragic in its conclusion. If the writer be a man of genius, he can hardly bring himself to concede the last point: there is, "for a' that," one method, which, though attended with an awkward embargo, would perhaps obviate the necessity of marring an impassioned story with an impotent result. Let him draw out a skeleton of the whole, with an abstract of the progressive contents of each chapter, and then give it to some friend or ally, of talent only, to fill up. Let the title (which all publishers of such works consider as half the battle) be romantically striking; elucidating in laconics what young ladies from boarding schools feel on first seeing Wallack in the Brigand; or any other stage hero who can play the head Turk in the afterpiece; such as the Bandit's Home, or Won and Worn, &c. If it be not, however, a story of love entirely, and that much damage is done, and a number of lives lost about other matters, let something desperate and dreadful be expressed in the shape of a warning, or else followed by a weak, or a trite conventional moral."

With respect to the *fashionable* novel, it appears that in this species of production the selection of a striking title is the surest of all resources towards success. The principal points, however, to be attended to here are narratives, amusing and interesting, appropriated to localities and individuals in high life, who may be publicly known for any peculiarities; flattery or racy scandal can be thrown in at discretion; alternations between France and England for the scenes; and, only that Lady Morgan has rendered the practice perfectly execrable, the occasional introduction of French phrases might help an author of moderate talents. But in giving these recipes the author has had the singular sense of justice to define the exact consequences of adopting them; for, in describing the manner in which an immense cargo got up under this formula was lately disposed of, he tells us that at the dissolution of partnership, one bookseller, Mr. Tegg, bought from the dead stock of recently fashionable novels, about 3000*l.* worth, at the rate of half-a-crown each set!—and Mr. C., the veteran, at the present time is disposing of "the vast remainder," at the reasonable price of *eightpence* per vol.; with the "proviso," that they are to be shipped off to foreign lands!

When on the subjects of painting and sculpture, he boldly declares it to be his conviction that we are far from being a painting or a sculpturing people—it is not our forte to take real delight in these things, to whatever extent we may carry our affected partiality for them. The imperfection of our taste and of our knowledge of these beautiful departments of art is seen in the productions which our artists exhibit; for we find that they are in almost all instances, and the works of Sir Thomas Lawrence are by no means an exception, specimens of mechanical excellence, the notion of the sentimental, the ideal, and the impassioned, being altogether wanting in them; and in truth, the opinion of this author seems to be altogether unfavourable to any expectation of better success in future. "The higher walks," he tells us, "of painting and sculpture are now so discouraged, that those who are capable of any efforts in the great style, will be wise not to waste their labour and their hopes, except they possess sufficient competence to save them from the distress and penury to which their genius will be certain to reduce them. We have no great reason, however, to accuse them of this want of reasonable conviction, as the recent exhibitions at Somerset House are a sufficient testimony. They are little better than *exposures,* and contemptible (and in some cases *contemptuous!*) reflections of the public taste. All enthusiasm for fine historical subjects is now merged in a bloated personal vanity; rendered doubly ridiculous by the individuals being chiefly those who have done nothing in the world to qualify their impertinent supposition of its interest, and also that their 'fac-similes' are destitute of all real beauty, energy, expression, or fine character. Look at the faces that display themselves upon the walls of Somerset House! They are the *signs* of the times!"

The author sees no use in the institution of the Royal Academy, and like many other of the large establishments of the country, it has begun with vast means, and competent men—and has declined by a foolish or knavish squandering of its resources. The only true way of cultivating art is by using fair play, and securing the just reward of his labours to the man of genius and industry.

The remarks of our author on men of science and original inventors, are introduced by the following inauspicious sentence:—"The most dangerous moral position that a human being can be placed in is to be wiser or better than the rest of mankind." Roger

Bacon is selected as an example to justify this allegation; for though he was the father of more useful discoveries than any man of his time, or even before him, yet the whole gratitude of posterity, at this moment, is merged in the notion that he was an extravagant impostor. There is little hope, our author thinks, for such men, nor indeed is the situation of those who are generally considered more successful, much better: and with respect to posthumous fame, of what value can that be to a man who is unconscious of its existence, and who was suffered to go out of life neglected and unpitied. Too often the original projector of some mighty invention, of lasting value to mankind, after being ridiculed and opposed, or utterly neglected, dies in distress; since, being sure of the truth or practicability of that which he has so long and deeply digested, if he chance to possess any pecuniary means of forwarding his project, he speedily ruins himself—and is left alone with his *discovery!* The next person who takes it up, and improves upon it, is the one who reaps all the advantage; and perhaps without possessing any real claim, even upon the score of labour and perseverance, not to mention the endurance of all the scoffs and jeers of folly and pretension, personal interest, or perverse ignorance.

The author, in tracing the career of one who, by dint of industry and perseverance, matures an invention, gives a melancholy picture of the difficulties which attend the occupation; and he seems to be impressed with the belief, from an extended knowledge of the lives of such men, that the greater the man, the greater his difficulties will be. The history, indeed, of almost every man who has proved himself a benefactor to his race, shows that at one time or another he suffered from obstacles arising out of the obstinacy or jealousy of others. Young Linnæus, whose instinctive partialities for natural objects were ignorantly misinterpreted into a disinclination for study, was threatened by his father with being bound to a shoemaker. But the entreaty of his friends, and the importunity of the youth himself, succeeded in bending the mind of the parent, and Linnæus was finally sent to the University; there, however, only to encounter fresh difficulties; for it is well known that whilst there he suffered from the want of books, of clothes, and even of food, being compelled to patch up his shoes with the bark of trees. When, afterwards, Linnæus was sent by the Academy of Sciences into Lapland, to explore the vegetation of that country, he was allowed no more than a pittance which was scarcely sufficient for his subsistence. Again, on his return, after he had begun to give lectures at the University, it was discovered by a jealous rival that he was without a degree; and as the regulations of the institution required that qualification in a professor, so the want of it was urged successfully against him. In a fit of wrath, which was almost excusable under the circumstances, Linnæus drew his sword upon the individual who prosecuted the inquiry to his disadvantage.

Difficulties and perils are then the lot of every great mind in this world. Was not Priestley driven from his native town by fire and sword, and, what was still more terrific, the ruthless anger of fanaticism? Harvey, the discoverer of the circulation of the blood, lost his practice, and finally had his house and library burned by the mob, who believed that he must have been studying the "black art." Even Arkwright, who is generally spoken of as one of the most fortunate of men, had to go into the Court of King's Bench to have his right of patent tried, and was compelled to undergo the most mortifying tribulations, and to meet a considerable amount of expence in defending his interests. A still more forcible example of an innocent victim to prejudices was the late Mr. Fulton, who first introduced the steam-boat in America. After being the laughing-stock of every body while pursuing his object, and making experiments, he at length announced that he was prepared to take a boat up the Hudson River, and solicited passengers to come on board to witness his success. Many came, and, to their very great surprise, the boat moved forward upon her course. It had not proceeded far, however, before it stopped abruptly; and the general voice immediately exclaimed at the absurdity of the project! "We said it would never succeed!" &c. Fulton addressed them mildly; declaring that he did not know the cause at present, but if they would have a little patience, he would descend and see. He did so, and soon rectifying the error, the boat again moved forward, and amidst the incessant cavilling of the learned and unlearned fools, their momentary expectation of another and a final stoppage, proceeded steadily till it reached Albany, and then returned to New York; thus performing a distance of nearly three hundred miles. When, however, they had reached home, as Fulton writes in a letter to a friend, "he was still doomed to be disappointed: imagination superseded fact; they said he could not do it again, and if he could, what was the use of it?"

But the most unsatisfactory consideration, after all, is this, that notwithstanding the illumination that has been shed in modern times on every subject—notwithstanding the progress of knowledge, and of intellectual light, in every class of society, still the melancholy fact is as true with respect to the present times as it was at any former period, that a man of the greatest genius is as liable to be starved as ever. The causes which used to bring about this sad result, are still, argues our author, in existence, and the only difference in their operation at present, is in nothing more than the manner.

Under the head "Anatomy of False Oracles," the author adverts to the system of publishing, and enters at large into the consideration of a certain character, called a publisher's "reader," the merits of which he carefully estimates. Indeed at the very outset, he settles the question of the claims of this functionary, by pointing out, as amongst the small consequences of his influence, the absolute ruin of so many great publishers. He endeavours to show from facts, that publishers must inevitably go wrong who surrender themselves to the counsel of such an adviser; some authors themselves, profoundly versed in human nature, have practised such a test as the opinion of non-literary readers, and that too with the most perfect success. Moliere, for instance, used to trim his comedies according as they affected his old house-keeper.—"Richardson, the elaborate interpreter of nature, used to read his novels to private friends, most of them females, expressly for their opinion; and Holcroft, a very successful writer, generally tried the effect of his manuscript plays upon his daughters, and others who were not at all liable to sacrifice the spirit of literature to the 'profession.' Authors of ability, who have adopted a similar criterion, have seldom been deceived in the result. It is the very thing Shakspeare would have done, had he not always known what the result *must* be. One of our old publishers used to give every MS. of impassioned, romantic, or amusing character, to be read by his wife. In such matters, women who give fair play to nature, are scarcely ever wrong. We may argue and reason and beat through all the forms and covers; but we must come to the simple truth at last. In a sensible, unaffected woman of feeling, there is always some of the soundest philosophy in nature. This was the publisher to whom we are indebted for the eventual appearance of Tom Jones. On asking his wife's 'opinion' of the work, she advised him '*by no means to let it slip through his fingers!*'"

The subsequent observations of the author on the impolicy of adhering to a system that embraces such an appendage as "a publisher's reader," are marked by great good sense and discretion, inasmuch as they show the impropriety of any attempt to reduce the workings of genius to any settled rules or laws which a mere mechanical critic may lay down for himself.

In laying open the causes which have degraded dramatic literature into its present inferior position, the author deals with the chief instruments of this national mischief in a bold and manly strain of severity. It is not, however, to the proprietors and managers of the theatres alone that the blame should be imputed; for the actors themselves deserve that it should be partly attributed to them, for the little consideration which they give to the propriety of maintaining their own credit with the public. This author represents the body of actors as characterized by the bitterest personal ill-will against each other; and often one of them will be found taxing his ingenuity in order to play a malicious trick upon a member of the same company. Thus, according to this writer, when a new actor or singer, whose damnation is particularly desired, is about to make his most effective point, he is manœuvred up the back of the stage, either by the previous actions of the others, or else by the private by-play stepping back of the one he is immediately associated with in the scene: so that, at the climax, his voice is lost among the side-wings and lofty flies, and the next speaker or singer instantly taking up his part, before the applause can even have a chance of beginning, the said climax, upon which perhaps so much study had been bestowed and so many hopes built, passes off as nothing; and in this manner he is foiled and disheartened two or three times, which are generally quite sufficient. We recently saw an actor invidiously try this trick upon Kean, in order to take advantage of the physical weakness which would have rendered his intended point less than effective; but cleverly as the gradual retreat was covered with by-play, the old stager saw through it in a moment, and with all the spirit and decision of genius, turned it into an advantage. Instead of the passion bursting forth on the spot to which he had been unavoidably drawn, he rushed upon the manœuvrer, dragged him down the stage to the very lamps, and *then* made his point. The public were electrified!—the gentlemen of the press thought it a preconcerted thing. But a "debutant" would not have been aware of the well-acted design; or, if he had, would not have dared to meet it in the same way. The ill-natured custom, also, of not looking at a "debutant," and thus superseding or preventing his by-play; marring him in his points, or cutting him out of them by hastily taking up their own right, or wrong, cue; for it may be done both ways; putting him out and throwing him off his guard by unconcerted crossings, wrong entrances or exits, and actions not previously used at rehearsals; and not countenancing him when acting to them, or else out-facing him in an arrogant or contemptuous manner,—are also among the choice instances of histrionic charity and brotherly love."

We cannot follow the author through the remaining portion of the work, which embraces observations on the Royal Academy, on the present state of science, learning, and colleges, on publishers, and on the judgment of the public. He finally proposes a remedy for the numerous abuses which he points out. Although liable to the charge of some exaggeration in the representation of facts, yet this work is calculated to effect much benefit in the public mind, at least on that portion of it which is alive to the necessity of making an exertion for the improvement of our social condition. The topics are, in general, well chosen, and the whole is written in a vein of liveliness which renders the book a very agreeable source of occupation.

ART. XIV.—*Zophiel; or the Bride of Seven.* By MARIA DEL OCCIDENTE. London: Kennett. 1833.

THE origin of the present poem, together with its authorship, appear to be buried in complete obscurity, and we are merely enabled, from the graceful and delicate spirit which is infused into it, to conjecture that it is the emanation of a female mind.

The subject selected is one of a very peculiar nature, being no other in its substance than the belief which presumes that the oracles of antiquity were delivered by demons or fallen angels, who wandered over the face of the earth, forming attachments to various mortals, and sometimes exciting adoration as divinities. It is obvious that materials of such a nature as these, allow of considerable latitude to the fancy, and we are happy to add that the opportunities for such indulgence are very successfully made use of in the present poem. It is divided into six cantos, and the measure consists of that which is well known under the title of the elegiac, that is, the hexameter with alternate rhymes. The story itself offers very little, in the way of interest, to possess much attraction, and the chief merits, and those which we are most disposed to dwell upon, are those of illustration, whether in the text itself or in the notes which are appended to many of the stanzas.

In the first stanza we have a scene evidently sketched from the sunny regions of the South American clime, with which it is evident that the authoress is very well acquainted. Describing a tranquil and lone situation, the pleasures of which she appears to have frequently experienced, she tells us that those who never felt it cannot possibly conceive its effect. "In Cuba" she continues, "the woods, which are naturally so interwoven with vines, as to be impervious to a human being, are, in some places, cleared and converted into nurseries, for the young coffee-trees, which remain sheltered from the sun and wind, till sufficiently grown to transplant. To enter one of these 'semilleros,' as they are here called, at noonday, produces an effect like that anciently ascribed to the waters of Lethe. After sitting down upon the trunk of a fallen cedar or palm-tree, and breathing for a moment the freshness of the air and the odour of the passion-flower, which is one of the most abundant, and certainly the most beautiful of the climate; the noise of the trees, which are continually kept in motion by the trade winds; the fluttering and various notes (though not musical) of the birds; the loftiness of the green canopy, for the trunks of the trees are bare to a great height, and seem like pillars supporting the thick mass of leaves above; and the soft peculiar light which the intense ray of the sun, thus impeded, produces; have altogether such an effect, that one seems involuntarily to forget everything but the present, and it requires a strong effort to rise and leave the place."

In this Canto the birth of Egla takes place, and she is represented as reposing, during her youth, in a grove of Acacias, where she finally consents to receive Meles as her husband. In the mean time Zophiel sees Egla, falls in love with her, and seeks to destroy his rival, who, however, succeeds in obtaining Egla's hand; but, unhappily, expires on the very night of their marriage. Egla and her family are commanded to the palace to answer for the murder of Meles. The history of the catastrophe is then related by Egla, who acquits herself and her relations of any guilt in the transaction; and she is retained in the palace, where she is treated with kindness and honours by the royal family. But the king determines that he shall choose her husband himself, and he lays an injunction upon her to marry the person whom he shall appoint, on pain, in case of a refusal, that her father would be put to death. A candidate for a husband was sent to her by the king, but the moment he entered her chamber he expired also; and four other individuals, sent for the same purpose, in succession met with the same dismal fate; so that the king, at length, caused Egla and her father to retire altogether from the palace.

During the report which Egla made of the death of Meles to the king, it appears that she offered, as a test of her innocence, that she should be brought to his tomb, and that there her life-blood should flow. The scene of this story being in the east, the circumstance just mentioned demonstrates the existence of a curious popular notion amongst them, which well deserves attention. The Greeks believed that man consisted of four distinct parts, and that one of them wandered about the tomb where the body to which it had belonged was buried. The Jews undoubtedly believed that the soul of a Hebrew sometimes appeared again after death, and made frequent excursions from its destined residence to visit its former body and inquire into its condition; that it wanders about for a full year after its first separation from the body; and that it was before the expiration of this year that the Witch of Endor called up the soul of Samuel.

Calmet gives a very curious account of the resurrection of plants, as it was described to have taken place in London. This process is called palingenesis, and is thus effected:

> They take a flower and burn it to ashes, from which, being collected with great care, they extract all the salts by calcination. These salts they put into a glass vial, and, having added to them a certain composition, which has a property of putting the ashes in motion upon the application of heat, the whole becomes a fine dust of a bluish colour. From this dust, when agitated by a gentle heat, there arises gradually a stalk, leaves, and then a flower; in short, there is seen the apparition of a plant rising out of the ashes. When the heat ceases, the whole show disappears, and the dust falls into its former chaos at the bottom of the vessel. The return of heat always raises, out of its ashes, this vegetable phœnix, which derives its life from the presence of this genial warmth, and dies as soon as it is withdrawn.
>
> Then follows the manner in which Father Kircher endeavours to account for the wonderful phenomenon, and the author continues with an assertion that the members of the Royal Society at London had (as he was informed) made the same experiment upon a sparrow, and were then hoping to make it succeed upon men.

In the meantime, Zophiel continues all his affection for Egla, and is roused from a fit of despondency to make a visit to a palace of Gnomes, where his mind is directed from the consideration of his misfortumes. Gnomes are described to be the guardian genii of minerals and precious stones, and it will not be surprising, under such circumstances, that their palace was supplied with the richest treasures of the earth. The following extract, describing the interior of the palace, will enable the reader to estimate the power of the imagination which forms so prominent a qualification of the fair authoress:

Zophiel looked up to know, and to his view
  The vault scarce seem'd less vast than that of day;
No rocky roof was seen; a tender blue
  Appear'd, as of the sky, and clouds about it play;

And, in the midst, an orb look'd as 'twere meant
  To shame the sun, it mimick'd him so well.
But ah! no quickening, grateful warmth it sent;
  Cold as the rock beneath, the paly radiance fell.

Within, from thousand lamps the lustre strays,
  Reflected back from gems about the wall;
And from twelve dolphin shapes a fountain plays,
  Just in the centre of the spacious hall:

But whether in the sunbeam form'd to sport,
  These shapes once lived in suppleness and pride,
And then to decorate this wonderous court,
  Were stolen from the waves and petrified;

Or, moulded by some imitative Gnome,
  And scaled all o'er with gems, they were but stone,
Casting their showers and rainbows 'neath the dome,
  To man or angel's eye might not be known.

No snowy fleece in these sad realms was found,
  Nor silken ball, by maiden loved so well;
But ranged in lightest garniture around,
  In seemly folds a shining tapestry fell.

And fibres of asbestos, bleached in fire,
  And all with pearls and sparkling gems o'er-flecked,
Of that strange court composed the rich attire,
  And such the cold, fair form of sad Tahathyam deck'd.

Of marble white the table they surround,
  And reddest coral deck'd each curious couch,
Which softly yielding to their forms was found,
  And of a surface smooth and wooing to the touch.

Of sunny gold and silver, like the moon,
  Here was no lack; but if the veins of earth,

Torn open by man's weaker race so soon
  Supplied the alluring hoard, or here had birth.

That baffling, maddening, fascinating art,
  Half told by Sprite most mischievous, that he
Might laugh to see men toil, then not impart,
  The guests left uninquired;—'tis still a mystery.

Here were no flowers, but a sweet odour breathed,
  Of amber pure; a glistening coronal,
Of various-coloured gems, each brow enwreathed,
  In form of garland, for the festival.

All that the shell contains most delicate,
  Of vivid colours, ranged and dressed with care,
Was spread for food, and still was in the state
  Of its first freshness: if such creatures rare
Among cold rocks, so far from upper air,
  By force of art, might live and propagate,
Or were in hoards preserved, the muse cannot declare.

But here, so low from the life wakening sun,
  However humble, life was sought in vain;
But when by chance, or gift, or peril won,
  'Twas prized and guared well in this domain.

Four dusky spirits, by a secret art
  Taught by a father, thougetful of his wants,
Tahathyam kept, for menial toil apart.
  But only deep in sea were their permitted haunts.

In the fourth canto we find a powerful poetical description of a storm, which we are informed by the writer is only a true description of what passed in the island of Cuba, under her own observation.

I lay, she says, under a transparent mosquito net, listening to the pleasing noise made by the trees and shrubs around the principal dwelling of the Cafetal San Patricio, and watching the flashes of lightning that darted through the green blinds of an unglazed window. It was about midnight when the loudness of the thunder-peals increased, and the flashes became more continued than any I had ever seen. A crash was soon heard from without, and the whole room seemed deluged, as it were, with flame.

Thinking the building on fire I arose, and succeeded in waking a negress, who still slept soundly by the door of my apartment. Going into the hall, and getting a window opened which looked into a broad piazza, I was surprised to see it occupied by those fierce dogs which were accustomed to be let loose at ten or eleven o'clock at night, in order that they might prowl about till sunrise and guard the plantation. They had sought shelter from the elements, and as they ran in a distressed manner from one side of the piazza to the other, it seemed as if they moved in fire; for the whole firmament continued to be, at long intervals, like a vast sea of light. Some glazed windows on the slant roof of the building were torn from their hinges and whirled over the secaderos, and the rain then descended in cataracts.

The sun rose brightly thc next morning, and the scene, though rather sad, was delightful. The Bermuda-grass plats were strown with leaves, twigs, and broken flowers; and numbers of those black birds which the Spanish inhabitants of the island call *judeos*, were hovering over a dark clump of bamboos which had been torn up by the roots, and uttering the most piteous cries; for many of them were unable to find again their nests constructed amidst the almost impervious foliage of those vast and beautiful reeds which now lay prostrate.

The palm thatching was torn from some of the outhouses of San Patricio. One mansion and a neighbouring estate (belonging to Don Jose Martinez) was taken by the tempest from an insecure foundation and set in another place; one estate, several leagues distant and near a river, was deluged, but no human lives, that I heard of, were lost.

We recommend the work as a very favourable specimen of the exalted state of cultivation which the female mind has attained in the present auspicious era.

NOTICES.

Art. XV.—*The Hermit of Eskdaleside, with other Poems.* By T. A. M. Whitby. 1 vol. Kirby, 1833.

We deem this very neat volume to be altogether a highly creditable work to Whitby, for it marks a very exalted intellectual cultivation, as well as of perfection in art, in the social condition of that town. We could wish that the example of Whitby, in taking care to be the medium of bringing its own native genius before the world, was more generally adopted, because it would tend materially to abridge the difficulties which, under the present system of metropolitan monopoly, are calculated to check the aspirations of modest ability in the provinces.

The *Hermit of Eskdaleside* is a poem of considerable dimensions, evidently bearing the impress of that undefinable grace which an accomplished woman alone knows how to give. As the poem has been already before the public, this being the second edition of it, we are restrained from entering at length into the events of its story, which must be by this time pretty familiar to most readers of poetry. The principal plot, however, is of so interesting a nature as to admit of a slight reminiscence. In the early part of the reign of Henry the Second two lords, and a gentleman named Allaston, of England, met by appointment to hunt the wild boar in a certain wood called Eskdaleside, which belonged to Sedman, the Abbot of Whitby. They ran the boar about the chapel and hermitage of Eskdaleside, where there was a monk of Whitby, who was a hermit. The boar, being wounded and pressed by his pursuers, rushed into the chapel, where he died, and the hermit closed the door; the hounds outside being thus kept at bay. The lords came up and caused the hermit to open the door, and were so enraged that their dogs were kept from their prey that they ran at the hermit with their boar-staves, and wounded him mortally. They in vain sought a sanctuary to secure themselves impunity, and would have suffered for their crime but that the hermit said he would be satisfied if they performed a penance—the strange nature of which was thus set forth by the hermit himself, on his death-bed, in their presence. "You and yours shall hold your lands of the Abbot of Whitby, and his successors, in this manner: that upon Ascension Eve, you, or some of you, shall come to the wood of the Stray-head, which is in Eskdaleside, the same day at sun-rising, and there shall the officer of the abbot blow his horn, to the intent that you may know how to find him; and he shall deliver unto you, William de Bruce, ten stakes, ten strout-stowers, and ten yedders, to be cut by you, or those that come for you, with a knife of a penny price; and you, Ralph de Percie, shall take one and twenty of each sort, to be cut in the same manner; and you Allatson shall take nine of each sort, to be cut as aforesaid; and to be taken on your backs and carried to the town of

Whitby, and so to be there before nine of the clock of the same day afore-mentioned. And at the hour of nine of the clock (if it be full sea, to cease that service) as long as it is low water, at nine of the clock, the same hour each of you shall set your stakes at the brim of the water, each stake a yard from another, and so yedder them, as with your yedders, and so stake on each side with your strout-stowers, that they stand three tides without removing by the force of the water. Each of you shall make them in several places at the hour aforenamed (except it be full sea at that hour, which, when it shall happen to pass, that service shall cease); and you shall do this service in remembrance that you did [most cruelly] slay me. And that you may the better call to God for repentance, and find mercy, and do good works, the officcr of Eskdaleside shall blow his horn, out on you, out on you, out on you, for the heinous crime of you. And if you and your successors do refuse this service, so long as it shall not be full sea, at that hour aforesaid, you and yours shall forfeit all your lands to the abbot [of Whitby], or his successors. Thus I do intreat the abbot, that you may have your lives and goods for this service, and you to promise, by your parts in Heaven, that it shall be done by you and your sucoessors, as it is aforesaid."

The ground-work of this remarkable incident is very skilfully modified in her poetical tale by the clever authoress, and it forms the foundation for many striking and picturesque descriptions. Indeed, description seems to be the *forte* of this lady, and the whole merits of the poem will be found to resolve themselves into the excellence of the graphic power with which she is endowed. With what freshness, for example, truth, and beauty, has she represented the worn-out theme of a morning scene in the country.

How fair is Morn, when first her rays
O'er Nature's varied charms are breaking,
Freshen'd by sleep—as is the face
Of Beauty, from repose awaking.
How graceful curls the misty wreath,
From the blue bosom of the river!
While in cool morning's gentle breath,
How softly does the foliage quiver!
Amid the east the clouds are blushing,
To hail the monarch of the day,
Who soon from hidden chambers rushing,
Pours o'er the earth his glorious ray;
He gilds the forest summits tender,
With the bright lustre of his beam;
And showers a flood of dazzling splendour,
On Esk's fair valley and its stream.

Amongst the miscellaneous poems which form a considerable portion of the volume, we find several noble effusions, in which the highest feelings of patriotism, virtue, and freedom, are decorated with all the graceful ornaments of a well-disciplined fancy. We were particularly struck with the short poem entitled "Meta; or the Power of Joy." We feel no small degree of pride in having contributed, even in an humble way, to help the authoress to the inspiration in which this beautiful composition originated. The story, she states in a note to the poem, is founded on an authenticated circumstance, the account of which she extracted from the Monthly Review. (See Number for March, 1833, Art. "Hints to Medicine Takers;" in which an example from Zimmerman is related of sudden death from joy.)

It is not necessary that we should

augment our extracts to show the peculiar qualifications of the authoress as a pleasing and elegant poet. We recommend the reader to make a trial of the work itself, and we shall be much mistaken, provided he be a judicious critic, if he do not wish to have "more out of the quarter this book came from."

Art. XVI.—*A Journey from London to Odessa, with Notices of New Russia, &c.* By John Moore. Paris: Galignani. 1833.

In this unpretending volume the author professes to do no more than contribute an itinerary of the road from London to Odessa, for the convenience of travellers, he himself having experienced the great disadvantages of being without such a guide. The work is written *currente calamo*, being addressed in the form of familiar epistles to a confidential friend, and on this account offers very little of interest to the reader. Perhaps we might except the description of Odessa itself, which is copious and minute, but yet destitute of any novelty.

The most valuable portion of the work consists of tables, giving the names of the towns on the route between Calais and Odessa, and then on a new route from Odessa to Calais, together with the distance of each from the other. These distances are expressed either in French postes, German miles, and Russian werstes, each of the foreign terms being resolved into English miles. It appears, that a French poste is, by a very minute fraction, more than a German mile: a German mile is equal to four and a half miles English: half an English mile is very nearly, but not quite, equal to a Russian werste, so that eight werstes are equal to one poste, one German mile, and four and a half English miles. The following particulars respecting the coin of foreign countries cannot but prove very serviceable to travellers. They are taken from Mr. Moore's notes, and as they are the result of actual observation, they must be regarded as of increased value:

FRANCE.

20 *sols* or 100 *centimes*=1 *franc* or 10*d*. sterling.

PRUSSIA.

12 *pfennings*=1 *silbergros*.
30 *silbergros*=1 *thaler*.
24 *gudengros*=1 *thaler*.
5 *thalers* and 18 or 19 *silbergros* are equal to 1 *friederich's d'or*.
5 *thalers* and 12 or 14 *guden gros* (or *bons gros*) are equal to 1 *friedirich's d'or*.
The *thaler* is worth about 3 *francs* 81 *centimes* of France, or say 3*s*. 2*d*. English.

SAXONY.

The same as Prussia; excepting that they count always in *guden gros* (*bons gros*); and, as the two frontiers are passed and repassed, the traveller is exposed to loss, unless he be prepared with a a stock of the small money of each state.

AUSTRIA.

60 *guden kreutzers*=1 *guden florin*.
4 *guden florins* and 30, 36, or 40 *guden kreutzers* are equal to 1 *ducat*.
11 *paper florins* and 30 to 34 *kreutzers* are equal to 1 ducat.
The paper-money is worth about two-fifths of the *gudengelt*:—thus, the silver (*guden gelt*) is worth about 2 francs 50 centimes of France, or 2*s*. to 2*s*. 1*d*. English: and the value of the paper *florin* is about 1 franc of France or 10*d*. English: these differences occasion much confusion to the foreign traveller.

The *florin* is divided into pieces called *zwanzigers*, or pieces of twenty *guden kreutzers*; and these are subdivided into half and quarter *zwanzigers*; this is the most convenient change to take. It is necessary to see that your *ducats* be of the full weight.

RUSSIA.

100 *kopeks* = 1 *rouble*.

The silver *rouble* is equal to three paper *roubles* and 70 *kopeks*, or 3*s*. 1*d*. English. The paper *rouble* is equal to 10*d*. English or 1 *franc* of France;—the *kopeks* represent the *centimes*; thus 10 *kopeks* are equal to about 2 *sols* of France or a penny English.—pp. 319, 320.

ART. XVII.—*A Discourse on the Sufferings of Our Saviour*. By CHARLES DOYNE SILLERY. 1 vol. 12mo. Edinburgh: Waugh and Innes. 1833.

MR. SILLERY is well known as the author of an essay on the great subject of *The Creation of the Universe*, and *The Evidences of the Existence of God*, and of two extensive poems entitled *Vellery, or the Citadel of the Lake*, and *Eldred of Erin*. The present discourse is not unworthy of the ardent and sentimental mind which characterises Mr. Sillery. He dwells with great feeling and beauty of language on the chief events of the Saviour's career, and earnestly directs his admonitions to all those who desire to lead pious and useful lives, to study those events as having so powerful a tendency to excite in the mind a due estimate of the benefits conferred on man by the mission of the Divine Messenger.

ART. XVIII.—*The Voyage, a Poem*. By HENRY CHRISTMAS. 1 vol. London: Longman, Rees, and Co. 1833.

THIS is a collection of poems, purporting to be contributions made during a voyage in the Baltic sea, by a society of the passengers, who seem to have sojourned on board in a pretty harmonious way. One of the best of the poems is that entitled *The Slave*, which is stated to be founded on a real incident. The particulars are these:—During the long American war, two ships, the one a merchant-man, the other a man-of-war, sailed from Calcutta for Europe. The merchant ship had on board a family consisting of a gentleman, his wife, and two infant children, with a young negro for a servant, whose poetical name in the poem is Zarafah. It happened that the lady died on the passage, so that the care of the children devolved exclusively on Zarafah. Some time afterwards, the father one day left his ship on a visit to the man-of-war, and was unable to return at the moment he wished to do so, on account of a thunder storm which abruptly came on. The merchant vessel, in which his children were, he saw soon placed in imminent danger, and boats were sent off from the man-of-war to save the crew. When the whole of the party on board had been put into the boats, it was found that sufficient room could not be obtained for the negro and the children, so that either the former or the latter must be sacrificed. Zarafah did not hesitate about which the choice was to fall on, for he most nobly placed the children in the boat, exclaiming, "Go tell massa, Coffin do his duty." Coffin was the real name of this negro. The remainder of the volume consists of minor poems from the German and the Latin, as well as from the French and Italian.

Art. XIX.—*Tales for an English Home.* By G. M. Sterne. 1 vol. 12mo. Bristol: G. Davey. London: Longman, Rees, and Co. 1833.

In this small volume are contained six tales, chiefly calculated to excite feelings of sympathy with misfortunes. Julia St. Orville is a very impressive narrative which interests us for the perplexity into which a sweet-tempered young woman is thrown by the extreme difficulty she experiences in indulging her love and discharging her filial duty. The second tale, "Elizabeth of York," is historical, and founded on a curious episode in the history of Queen Elizabeth, involving her acquaintance with the Earl de Montmorency. In the the third tale, entitled "David," we have an imitation of the oriental style of narrative, which is very successful. It is the longest of the whole, and, in our opinion, is the best, inasmuch as the manners and customs of the period when King David lived are very well preserved. "The Sisters" is the name of the fourth tale. It is peculiarly worthy of perusal by young ladies, as affording an example of considerable practical value in one of the most delicate transactions in which they can be engaged. By the fifth of the narratives called the "Lonely Tower," we are brought back to the days of chivalry, when all Christendom could think of nothing else than the detention of Richard the First by the Duke of Austria. The last tale, "The Condemned," is one of deep distress, and as containing a few such spices as murder and highway robbery, will necessarily be welcomed by no inconsiderable number of readers. Thus we see that the work has claims to attraction, at least on the grounds of variety, and as far as our judgment goes, in other respects its qualities are highly respectable.

Art. XX.—*On the Human Mind and Nature of Human Knowledge; being the substance of a Paper read to the Literary Society, Bromley House.* By George Cox, M.D. London: Simpkin and Marshall. Nottingham: Sutton. 1833.

The object of this learned pamphlet is to prove that the mind of man is not a result produced by organization, but that it is an acquisition superinduced on an organized body, and in fact that the brain has nothing to do with the formation of the mind. Anatomy and physiology are brought to the investigation, and the author appears to possess the degree of knowledge which would enable him to determine questions of this nature with strong promises of success. Mr. Cox forcibly condemns the tendencies of craniology, for he says, if the human disposition is always the result of a compulsory state of every man's particular organization, then volition, education, and religion would be of no manner of use. So far, therefore, is he from believing in the doctrines of craniology, that it is his firm opinion that the brain has nothing whatever to do with the formation of the mind. The doctrine sought to be established by the author deserves the attention of physiologists, inasmuch as it contains nothing which can be regarded as inconsistent with the spirit or text of the sacred scriptures.

Art. XXI.—*Encyclopedie des Gens du Monde, Repertoire Universel des Sciences, des Lettres et des Arts; avec des Notices, &c.* Par Une Société de Savans, &c. Vol. 1. Paris: Treuttel et Würtz. 1833.

The number of encyclopædias now publishing in almost every capital of Europe, may be regarded as a demonstration of the existence of a very general taste for such a form of conveying useful information. One thing is at all events perfectly obvious in the midst of these numerous contributions to literature, that the last encyclopædia wheresoever published, will most likely be the best, inasmuch as it will be sure to adopt all that is good in its predecessors, whilst of necessity it must add something good of its own. The part before us, the commencement of an important undertaking, possesses all the advantages of this auspicious relation, and for completeness of materials and accuracy of execution stands pre-eminently above all former encyclopædias. The object of this work is to exhibit the present state of science, and to diffuse instruction among the various classes of society, presenting to every individual, whatever be his relation either in his domestic, his civil, or social character, ample information respecting all subjects about which he may be naturally interested. The work has for its model the justly celebrated German production—the Conversations Lexicon—of which many thousands have already been sold, as it has been bought in for the permanent use of families throughout the German dominions. But the principle of the plan only has been adopted in the present work, because it was found that the political circumstances of Italy did not allow that freedom and impartiality of expression which truth required, and against the introduction of which no obstacles any longer existed happily in France. Under the very different circumstances of the two countries, a book which was suitable to the state of one, could not by any means be expected to satisfy the intelligent portion of the other, and thus it became necessary on the part of the French Savants to compose an entirely new work on the plan which, on a less favourable scale, had already succeeded. For our parts we must say that we have seen in no language a work more copious, better selected, more scientific, or more accurate than the present one, and regarding its cheapness, the convenience of its shape, and its mechanical structure, we are induced to recommend it as the best standard work of universal information to which families can have access in the present day.

Art. XXII.—*Observations on Impediments of Speech, with some Remarks on their Successful Treatment, in a Letter addressed to T. J. Pettigrew, Esq.* By Richard Cull. London: 1833.

This little work is a well written essay on a point of medical treatment, which appears to have been hitherto but very imperfectly understood. Mr. Cull recapitulates the details of the anatomical and physiological peculiarities belonging to the parts which are destined to be employed in producing the voice, and he labours to show that the impediments which, in the human subject, so frequently interfere with the natural power of these organs, arise from mal-actions or malformations of these parts. On the facts which anatomy and physiology thus display, the author has constructed a plan of treatment, which has at least the attribute of rationality about it. At all events, the work is highly calculated to break down the system of secresy, and its twin brother quackery, which have been so long made the instruments of unmerited gain to one class, and of mischief and disappointment to another.

Art. XXIII. *A Letter to D. O. P. Okeden, Esq., together with an Inquiry into the merits of his Poor Laws Report, as Assistant Commissioner.* By the Rev. Harry Farr Yeatman, L. L. B. acting Magistrate for Dorset and Somerset. 1 vol. Sherborne: Toll. 1833.

The gentleman to whom this letter was addressed appears to have lately fulfilled the office of assistant commissioner for a certain district in the county of Dorset, to inquire into, and report upon the practical operation of the poor law system. The report which Mr. Okeden sent in having been sent forth to the world in the recent publications of the House of Commons, it excited some surprize amongst the native country gentlemen of the district, and on this the reverend author of the letter thought it necessary to issue a public remonstrance against the statements contained in the official report. Mr. Yeatman has been a magistrate for twenty years in the locality of Sturminster Newton division, and he declares himself forcibly, but most painfully, impressed with the opinion that the manner in which Mr. O. collected the evidence for his report, was neither so open nor so accessible as it should have been, and in the next place, that the evidence so taken by him was utterly insufficient for the purpose of showing the practical operation of the poor law system within the aforesaid division. The reverend writer proceeds at considerable length and by a detailed reference to facts recorded on the parochial books, to justify his accusations by the most irresistible evidence. This first letter of Mr. Yeatman provoked a reply from Mr. Okeden, and this was succeeded by a rejoinder from the assailant, who certainly appears to have succeeded in fixing on Mr. Okeden the cold-blooded sentiment which is contained in the following words:—"that no relief whatever ought to be afforded to the able-bodied man, and that if he and his family could not subsist upon their wages, *they might lie down and die by the road side!!*" Gracious God! a magistrate of England to utter such barbarity!—But we must not enter into the controversy, as we could not give it with a proper degree of justice to both parties in the space which is left at our disposal for this notice. We strenuously recommend this able and kind-hearted effusion to general attention.

Art. XXIV.—*The Encyclopædia of Romance,* conducted by the Rev. Henry Martineau. No. 1. London: Henderson. 1833.

This is the first number of a work of a very peculiar kind even in these days of wonders. Its object appears to present to the general reader a series of narratives, chiefly intended, by the boldness and romantic character of the plots and incidents, to raise the curiosity and fix the attention of the reader.

In this number will be found two complete tales, and a considerable portion of a third. A glance at the pages will show that they are written with a power of expression, and a force of description, which are rarely to be met with in volumes of far greater pretensions. We strongly recommend the public to make a trial of one of the numbers, and should he do so, we are quite sure that he will find in them a source of exceedingly pleasant entertainment, if not an abundant fund of useful knowledge. We perceive that the completion of the first volume of this admirable little work is to appear this day. From a specimen which we have seen, we entertain the most favourable expectations of its success.

Art. XXV.—*The Mother's Oracle for the Health and proper Rearing of Infancy.* In two Parts. London: Henderson. 1833.

We always set our face against those books which affect to be substitutes in families for the advice of a skilful physician, because, in most instances, particularly when published without a name, these works tend to deceive mothers, and induce them to take measures which may compromise the life of the infant. In the same proportion as we fear the bad productions which are offered as family guides, do we, on the other hand, feel disposed to countenance those which present the evidences of sound judgment and scientific knowledge, particularly when we find that the instructions which they contain are clear and definite, and are not capable of being wrongly interpreted. The work is divided into two parts; in the first we have ample directions, blended occasionally, when necessary, with very satisfactory explanations, as to the manner in which we should perform certain operations; and also respecting the attention which we should pay to certain incidental symptoms that make their appearance in the infant. These points consist of washing and dressing the infant; the choice of the atmosphere where it should be fixed; particular cautions being given, under this head, on the points of the temperature and purity of the air. Next, the food of the child, the consideration of which includes the account of the natural secretion, the mother's milk; then the process of bringing up by hand; next the stage of weaning; and, lastly, the whole progress of teething. The rules given on the subjects of food for advanced children, their sleep, their cleanliness, as obtained through the medium of the bath, and exercise, are all admirably just, and most intelligibly expressed.

In the second part, the treatment of the disorders incident to children form the exclusive subject of remark, as it includes an account of the symptoms and treatment of those disorders. As long as the indisposition of children is confined to a light attack, we should recommend a strict attention to what is here prescribed; but in all acute disorders, such as croup, nothing should satisfy the mother but calling in a good doctor.

MISCELLANEOUS INTELLIGENCE.

Ingenious Fire Alarm.—At the top of a wooden tower attached to the state-house in the city of Philadelphia, in America, is a bell, which has been ingeniously converted into an engine of considerable value. When a fire occurs in any part of the city, the tolling of the bell indicates instantly the quarter in which the calamity occurs. There is one toll to indicate the north, there are two for the south; three for the east, and four for the west. The practical utility, the ingenuity, and, above all, the economy which are found combined in this appropriation of public property will, we trust, make some impression in this country, even though we should leave ourselves to the charge of borrowing a good idea from the Yankees.

Marriage in India.—In one of the collectorates under the Bengal presidency, exists a community called Koonbies, being the principal Hindoo cultivators of the soil. They celebrate their marriages only at stated periods; and every marriage in the caste throughout Goojerat takes place on one particular day, which is fixed by an edict issued by the chiefs of the tribe. The intervals between the successive days on which the marriages take place, never exceed twelve years each, but they are never less than ten years. Children of a year, and even of a month old, are often united, but do not come together until they attain maturity. Polygamy without limitation is allowed.

Virginia Boats.—The natives of Virginia have a strange method of making boats. They select a large and lofty tree, which they surround with a fire just above the roots, taking care to smother any flame which may arise, as it would injure the trunk. When the bottom part of the tree is nearly consumed, the trunk is easily made to fall, and when it lies on the ground, its branches and upper part are again burned away. The trunk is then elevated on props which are forked, the natives scrape away the bark by means of large shells, and after that by burning and scraping still, they scoop out a deep hollow in a longitudinal direction.

Australian Colonies.—A very brief experience has now shown that England may soon expect to be capable of being exclusively supplied with fine wool from the Australian Colonies. The climate and soil of those distant regions have been found peculiarly suited to the growth of the above article; and what is very remarkable is, that we can obtain it from Australia at a considerably cheaper rate than we are now able to procure wool from Spain and Germany. The gross charges on the latter are from *4d.* to 4¾*d.* per lb.—those on the Colonial wool amount to no more than 3¾*d.*

The Aquatic Spider.—A property of these araneides is the capacity of constructing for themselves in the bosom of the water a kind of aerial mansion, a true diving bell, where they can respire freely, live in safety, and which serves as a cradle for their family. This may be compared to a diving bell, not only because it has the same destination, but the same form—namely, that of a cap, or that of one half of the shell of a pigeon's egg. It is entirely filled with air, perfectly close, the under part excepted, where there is a tolerably large aperture giving an entrance and exit to the animal. Its walls are slender, and composed of a tissue of white silk, strong and close, a great number of irregular threads fix it to the stems of plants or other bodies. Sometimes the upper part is out of the water, but most generally it remains entirely immersed. Its inhabitant is thus environed with air; she remains there quietly, the head usually down—a situation which permits her to see more easily what passes, to watch her prey, and to escape from the least danger. Degeer has seen her with her head upwards, and the feet applied against the body.

Mortuary Houses.—In several cities and towns in Germany and Prussia, there are institutions or offices of inspection, where persons, thought to be dead, are deposited for a week, to ascertain the decomposition of the body, and, consequently, the impossibility of a revival. The Mortuary House, however, is no uncomfortable residence. Warmed by stoves, the apartment is always kept in a moderate state of temperature; the windows, hung with curtains, diffuse a gloomy light; but the floor, which is shining with wax, would grace the scene of a wedding ball. There are about twelve beds, placed in a row, as in a dormitory in a boarding school. Near the room, as at the Morgue, in Paris, a person is constantly watching to see whether there be any sign of life among the bodies deposited there. He is surrounded with every thing necessary to assist in recalling animation. Precaution has been carried so far as to tie a bell-string to the right foot of each corpse—by which means the guardian, even when in bed, is instantly apprised of the least movement of any one reviving. Houses of this kind have existed for the last forty years in the states of the Germanic Confederation.

The Excise.—This impost was begun on the 11th of September, 1643, by the Long Parliament, and eight commissioners of excise were appointed, and they were to choose their own officers, viz. their register, collectors, clerks, and subordinates. These were to take an oath before the Speaker of either house, and were to have authority in all parts of the city of London, and for twelve miles round. In 1645, a comptroller was necessary; in 1694, brewers to make a true entry; then came guagers—then security was demanded for the excise—then every housekeeper was to pay excise who brewed his own. Then justices sent assessors to inspect housekeepers, who assessed what drink was spent in each family! In 1651, this was found troublesome, and repealed. Then Charles II. imposed one shilling and three pence upon every barrel above six shillings in value; brewers to make weekly entries—innkeepers monthly--and fine pounds penalty for obstructing the gauger or assessor. The king also took all the appointments into his own hands, and it has ever since been held distinct from all the other branches of the revenue.

Travelling.—Prynne has preserved a register of the time allowed to members of parliament for travelling from Lancashire to certain places, when the parliaments were held in those cities; from which it appears, that two and sometimes three days were allowed for travelling to York, four days to Coventry, and five or six to London, in ordinary seasons; but in a snow or "foul weather," eight days was the maximum allowance for travelling from hence to a parliament sitting at Westminster. It may be presumed, that these honourable and right honourable gentlemen had not, in those days, to legislate upon bills for the construction of rail-ways.

Letters of Marque.—Letters of marque and reprisal were first issued in 1295. A merchant of Bayonne, in Gascony, where Edward I. then was, had gone with a ship to Barbary, where he took on board a quantity of almonds, raisins, and figs; and on his voyage back from England, he and his ship and cargo were seized by some armed force from Lisbon, as he lay at anchor on the Portuguese coast, and were carried into Lisbon, where the captors paid the king of Portugal a tenth share (the ship and cargo being valued at seven hundred pounds sterling), although Peace then subsisted between England and Portugal. King Edward therefore granted the merchant letters of marque against the subjects of Portugal, where he could seize their effects, and especially against those of Lisbon, for five years, or until he shall reimburse himself for his losses, on condition that he accounted to the king for any surplus he might take over and above his real damages and expenses.

Drunkenness in Kings.—Sully, in his memoirs, vol. ii. page 90, says, "that James's custom was never to mix water with his wine." Sir Edward Peyton informs us, "that when the king of Denmark (brother-in-law to James) was first in England, both kings were so drunk at Theobald's, that one king was carried in the arms of the courtiers, when one cheated another of the bedchamber, by getting a grant from king James, for that he would give him the best jewel in England for a pearl of 100*l.* he promised him; and so put king James in his arms and carried him to his lodging, and defrauded the bedchamber man, who had much ado to get the king into his bed.

The Bishops in 1641.—It was the constant aim of that united and "compact phalanx," the bishops, to prevent all reformation in church and state during the reign of Charles I., and to support him in all his arbitrary views and artifices. It was this which induced the Presbyterians and Puritans to get a bill passed through both houses of Parliament for the exclusion of the Bishops from their seats in the House of Lords;—the question of their right to sit there, having indeed long previously been agitated. This memorable bill passed the Commons on the 11th March, 1640-1, and passed the Lords on the 27th May following. The Act was repealed in 1661.

Source of Mortality in Russia.—In Russia the common people are frequently deprived of sensation, by vapours arising from the following cause. Persons of rank in that country have double windows to their houses in winter, but those of the poorer classes are only single. During frosty weather an incrustation is formed on the inside of those windows, from a condensation of the breath, perspiration, &c. of a number of persons living together in the same chamber. This mephitic crust is mixed with the noxious fumes of candles, and of the stove with which the chamber is heated. When a thaw succeeds, and this plate of ice is converted into water, a deletrious principle is disengaged, which produces effects similar to those arising from the fumes of charcoal. The method of recovering persons affected by this effluvia, is as follows:—They are immediately carried of doors and placed on the snow, with no other covering than a shirt and linen drawers. Their temples and stomach are then well rubbed with snow, and cold water is poured down their throats. The friction is continued till the livid hue of the skin disappears, and the surface acquires its natural colour.

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SECOND VOLUME OF THE MONTHLY REVIEW FOR 1833.

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GUTHRIE, PRINTER, 15, SHOE LANE.

MAR 5 1888
MAR 29 1888
MAR 29 1888
[illegible]
APR 1 1888
MAY 17 1905